MARRO

Evidently holden forth

on the whole 53.

The Text is clearly and judici

many most appolite, profou

fying points of Doctrine, in

from it; With choice and

ments made of them.

Wherein also several Adversaries of

are smartly, solidly and

Wherein moreover, many Errors in Practice

found and Orthodox in their Opinions, are

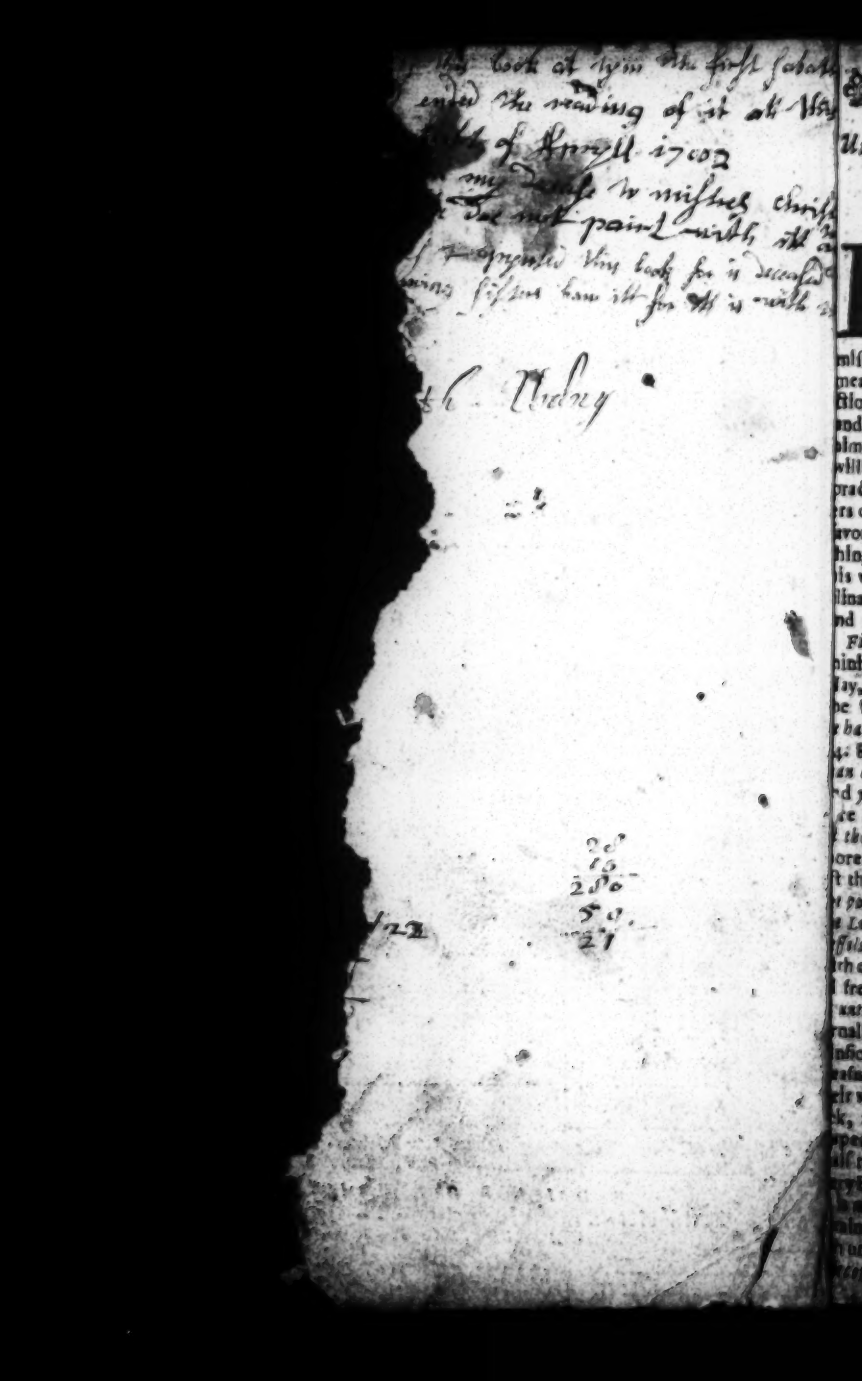
deep and very concerning Cases of Conscience,

By that able Minister of the New Testament,

Minister of the Gospel at *Glasgow*, and

of Divinity in the University there, and

when he was in *Scotland*.



Unto all Afflicted and Cross-bearing

particularly to the right Honour

WILLIAM *Earl of* CRAWFORD,

IT is one of the greatest Practical Debates and Co
People, priviledged with a special interest in hi
ed longest to keep up, and are loathest to let fall,
and govern them, and shape out their lot to the
World, as he himself in his own infinite wisdom
mission put by them into his hand, to be filled up wi
measure and quantity, and with what continuance and
ctions himself pleaseth? Or, whether he should, as to
and pleasure, and as it were take their advice, and
him, how he should guide and dispose of them? And in
will, and absolutely submitted to the will of God, is o
practicable points of self-denial (to which notwithst
rs of Christ are expresly called, and wherein he hat
avouring strong of intire trust and confidence in H
hings, it will be found that there is all the reason in
is will, and sweetly submit themselves to it in all thing
llination, without any the least sinful reluctation or contra
nd the restauration of our degenerated nature to its Divine

First, If it be *considered* that he hath most Soveraign, Absolute
inion over you, as the Potter hath over the Clay, for *ye are the*
lay, He hath more absolute Dominion over you than the Pott
he Potter maketh not the Clay, both the Clay and the Pot
hath made you, and not you your selves; *Ye are all the work of*
4: 8. He hath made you living Creatures, rational Creatures,
an be in Christ he is a new Creature (2 Cor. 5. 17.) which is the very
nd ye are his work-manship created in Christ Jesus unto good wo
re it be unsuitable and incongruous for the Clay *to say to him*
thou? Or for *a mans work to say to him that he hath no hand*
ore for you to say to your great Potter and Fashioner, What m
t thou to and so with us? *Woe to him that striveth with his Maker, let the*
potsheards of the earth, Hath not the potter power over the clay? And
Lord, as the clay is in the hand of the Potter? Rom. 9. 20 Jer.
ssels to dishonour, vessels of wrath, fitted to destruction, wh
rh any injury done to you; And when he hath in the *Sove*
l free Grace, made you *vessels to honour*, and *vessels of mer*
unto glory, will ye dare to quarrel with him for his disposin
ral condition in the World, and of these moveables and acce
nsick, and not at all essential to your Salvation and true Ha
easures, riches and honours of this World, even all the d
ir very Extract, Spirits and Quintessence, and when in
k, till they be made to evaporat the purest Perfumes of their
ped on the Christian; As they make him no better Christian,
lf to his true happinesse; So when he is deplumed and stri
ry Bird as it were of these earthly comforts taking back again
e made never a whit the worse Christian, nor his happiness in
ainly much more becoming you to say, It is the Lord who
ndeservedly done us much good, let him do to us
condly, And it be *considered*, That he is of infinite

...ſelves, who often miſtake what is good for you ...rdiality or prejudice; But he by the moſt ab... ...ſolutely removed from all poſſibility of miſtaking ...d if you will adventure your Eſtate and liveli... ...awyers, when ye your ſelves are much unacquain... ...diſpoſed to think, that the Suit that is commenced ...y think otherwiſe; And if you will commit your health ...ians or Chirurgions, and receive from the one many un... ...Pills, and ſuffer from the other ſuch painful Inciſions ...Lancings and Pancings, ſuch Scarifications, Cauterizings ...hich ye have ſo great an averſation, if not abhorrency, will ...e confidently commit the conduct and care of your ſelves, ...*m of whoſe underſtanding there is no ſearch*, as to what is ...oſe faithfulneſſe in his dealing with them *reacheth to the* ...36. 5. Pſal. 89 33. The skilfulleſt of theſe may miſtake, ...e moſt faithful of them may poſſibly at ſometimes & in ...glective, none of them being perfect; But it is ſimply im... ...r to be unfaithful, for otherwiſe he ſhould deny him... ...once to admit the thought, is the higheſt blaſphemy; ...g of men in their reſpective Profeſſions and Callings, ...of your diſtruſtings and jealouſings of God, and of your ...ye know not for the time what he is doing with you, ...e been none of your own choiſe, but doth very much ...ination: Is it not enough that he is infinitely wiſe in ...you not therefore ſafely truſt in him, and with unſollicitou... ...conduct of your ſelves, and of all your concerns to him? As know... ...elf be miſſed, nor miſgovern you; May you not in Faith withou... ...g fear follow him? as faithful *Abraham followed him, not knowing* ...18. and caſt all your care on him *who careth for you*, 1 Pet. 5. 7. ...t care *to be careful for nothing*, Phil. 4. 6, and thus even ſin...

...*dered*, that ye have in your own experience (as the reſt of th... ...theirs) found, that in all his bypaſt dealings with you, even thoſ... ...moſt afflicting, his will and your true welfare, have been unſe... ...and that but very ſeldome and rarely your own will and we... ...So that ye have been conſtrained, when at your ſelves and l... ...leſs him that you got not your will in ſuch and ſuch things, however ſ... ...diſpleaſed with the want of it, and have been made to think, that ... ...days or hours along your Pilgrimage, your moſt croſſed and afflicte... ...moſt of his will, and gave you leaſt of your own, have been yo... ...you ſay upon ſerious and juſt reflections, that it hath been othe... ...reaſon, as to all bygone croſs-providences, even the moſt a... ...ſince the day that ye were firſt brought under the Bond of l... ...ſet up as it were your Stone, and to call it *Eben-ezer*, *The ſton... ...Lord hath helped us*? 1 Sam. 7. 12. May you not, and ſho... ...confidently truſt him, that ye ſhall through grace have reaſon ... ...how ſadly and ſurprizingly ſoever they are or may be circu... ...*Jah-jireh, the Lord will ſee or provide*? Gen. 22. 14. O! but it ... ...ſpiritually wholſome and refreſhful Air that breaths in that walk, betw... ...*Jehovah-jireh*, wherein a few turns taken by the moſt afflicted Chriſtian ... ...compoſed, ſpiritual and lively contemplation, would through God's bleſſ... ...tribute quickly to reconcile them to all their reſpective Croſſes, how c... ...keeping of them in better, firmer and more conſtant ſpiritual heale... ...*conſidered*, That by your peeviſh, fretful, male-contented and unſub... ...ſtrivings and ſtruglings with him, ye will not help your ſelves, ye ... ...Burden the more uneaſie, and your Chain the heavier; *Should*

according to your mind? Job 34.33. *shall the earth be forsa-*
ed out of his place? Job 18. 4. *will ye disannul his judgment*
righteous, Jo 40. 8 *will ye strive against him, who give*
Job 33 13. will ye tax his Wisdom, as if he did not under
will ye teach God knowledge? Job 21. 22. Is it fit that he shou
than ye should come up to his? shall God change and
and methods of governing his People, and take new o
He will not be diverted from his Purpose, *when he is*
soul desireth that he doth, for he performeth the thing that
is more just to himself (to speak so) and more merciful
Infinite Wisdom so far, as to suffer himself to be swayed
sighted and forward Tutors as you; the great Physician of
than to permit his distempered, and sometimes even in
scribe their own course of Physick; but he will needs do,
do, *whether ye choose or whether ye refuse;* Job 34.33. only
sent unto, and your approbation of what he doth for the
own minds; *Surely therefore it is meet,* meekly and subm
and however he chastiseth, *I have born chastisement, I*
I know not, teach thou me; if I have done iniquity, I will d
est and shortest way to get our will in so far as may be
his own will and way with us: for he hath a special
gives wonderful vent to the bowels of his tender comp
bly submissive Children; *Surely* (saith he) *I have heard*
hast chastised me, and I was chastised, as a bullock unacc
I shall be turned, for thou art the Lord my God: surely aft
after that I was instructed I smote upon my thigh, I was a
cause I did bear the reproach of my youth; Is Ephraim my dear son?
since I spake against him, I do earnestly remember him still, therefore
him; I will surely have mercy upon him, saith the Lord Jer. 31.
come submissively to his hand, he comes as it were sweetly
thing by your striving with him, so ye loose nothing but
ing and silent submitting to him; If ye *humble your selves*
list you up, Jam. 4 10. *Humble your selves therefore under the migh*
exalt you in due time, 1 Pet. 5. 6.

Fifthly, If it be *considered,* That ye stand in need of all the Trou
ye meet with; whenever *ye are in heavinesse through* one or moe,
it is always and only *if need be:* 1 Pet. 1. 6. And if ye be well
sture of your Soul-affairs, what Graces of the Spirit are to be
forth into more lively and vigorous Exercise, what of these pre
dens are to be blowen upon, not only by the more gentle and
solations, but also by the more sharp and nipping North-winds
beaten as it were in the Morter thereof, that they may send forth
grant smell; what religious Duties are either much neglected or but
ly, formally, lazily, superficially and heartlessly performed, and to
and peg of Spirituality in the manner of performing them they are to be
Lusts and Corruptions are to be further mortified and subdued: How little
your self-love & Self-seeking, your Pride, Passion, Impatience, Unp
ness to the will of God, your Carnalness, Earthly-mindedness, your
love to the things of the World, your murmuring and fretting at your
content with your present lot; how little these and many other Corru
and brought at under; If, I say, ye be well seen and versed in the know
condition, ye will upon serious and thorow reflections find, that ye sta
fliction ye meet with, as to all the circumstances thereof; or if ye
unacquainted with, and strangers to your selves, and to the state
tual Affairs; nay, ye will easily find, that all, even your heav
have enough adoe to work you up to what you should be at

could hardly bear any more, yet ye will upon due se
nothing of what ye meet with, without a greater preju
long with it: We are naturally froward and peevish,
inclining rather to restlesse endeavouring, to have our
to be at suitable pains, to have our Spirits brought dow
need to be tamed and calmed by the Cross; This
ing the great hinderer, yea opposit of that stayed
in every state; which is the very life of a Christ
the abundance of the things which we possess, Luk. 12.
whether aboundant or not: To the attaining
cut and most compendious way, is, in the *first* plac
God himself, and with a solidly secured interest in h
e, to be well-pleasing in his sight, to be gracious in
even *to do always those things that please him*; Joh. 8.
we were once through Grace brought (whereto
our shoulders under the Cross, is not a little thro
w good natured then and easie to please would we
rue well of all that he doth to us? seldom out of hu
in need of all the Afflictions we are trysted with, in
stances (as certainly we do, because God, who can
should we not submit our selves to his will in measur
n can there be to be dissatisfied with, or to compl
hat for us, whereof we stand in need, and which
rably prejudged and worsted by the want?
t in all your Chastisements and Afflictions God is gr
of your spiritual *good* and *profit*, making them *all to w*
end, causing them *turn to your salvation, through the help of the Pr*
ce, and the supply of the Spirit of Jesus Christ; Rom. 8. 28. Phil. 1.
by his faithful word of Promise, that thereby *your iniquity shall*
be *the fruit* (O! strange and admirable condescention of Gra
Isa. 27. 9. and that he will not chastise you *as parents*
to wit, *for their own pleasure*; who, however they
d to their Children in their chastising of them, yet throug
to the best of them, they are often subjected to such hurries
when it comes to the act of chastisement, that they much forget
vantage of the chastised Child, and too much gratify their own p
that he will chastise *for your profite, that ye may be made partake*
o. Now, if this be his design in chastising, and if this be the
tisements and Afflictions, why should ye not therein submit to
r own profite inseparably joined within it? If ye your selves
in the way thereof, as otherwise, so particularly by your
his pleasure, which yet his Grace in his own People suffers not
nal: I do not say, that our Chastisements and Afflictions do of themsel
rofite, and bring forth this fruit; for alas! we may from doleful expe
now arrived at a sad perswasion, that we are proof against all applicatio
of Soveraign, efficacious and all-difficulty-conquering free Grace, and t
it us save that alone: Whatever means be made use of, this only most
ducer of our profit: It is a piece of God's royal and incommunicable p
s hath not given out of his own hand to any dispensation, whether
so lively and powerful in themselves, or of Providences never so cr
clearly speaking, abstractly from his own Blessing, effectually *to te*
and therefore he doth (as well he may) claim it to himself alo
dge, while he saith, *I am the Lord thy God that teacheth thee to profi*
in all the chastisements inflicted on his own People, and si
make it infrustrably take effect, let him have our hearty allo
it on vigorously and successfully, and let us pray more
quen

ently and fervently, that by his effectual teaching ou
ore to appear under our Chastisements; and withall s
out them, let *his comforts delight our souls*, and this comf
he graciously designs and projects *our profit*, even the
partake of his holinesse.

Seventhly, If it be *considered*, That all your Tryals and
ce, and will period with it; they are but *for a season*
Cor. 4. 17. *He will not contend for ever*, knowing well
il before him, and the souls which he hath made; Isa. 57.
you, and accompany you to your very dying day, ye
ir last good-night and everlasting farewel of you; *s*
away, and *all tears* on whatsoever accompt *shall then b*
d 21.4. It is a great alleviation and mitigation of the m
tterest and most extream sorrow, to think, that not only it
expiration, but that it will quickly in a very short time
d at an end; (as a holy Martyr said to his fellow-sufferer in
aking, and our pain and sorrow is all over) and that there
edom from it, and that everlasting solace, satisfaction a
xture of sorrow and sadnesse, shall succeed to it, and come in
s for the little space of *threescore years and ten*, or *fourscore* (Psal. 9
n never come) that his People are subjected to trouble,
ment and little point of time, being compared with vast and
nity? in respect of which *a thousand years are but as one day*,
en it is past. Psal. 90. 4. And no doubt the little whiles troub
ourning and militant Saints, is in the depth of divine Wisdom
more commend and endear that blessed calm and tranquill
, and these most perfect pleasures at his right hand, that trium
e enjoy.

Eightly, If it be *considered* that all along the little moment th
de with you, they are, even the sadest and most severe of
grace portable and *light*; *In measure he debateth with y*
day of his east wind, Isa. 27. 8. And whatever difficulty
sflours, to get it solidly and practically believed, yet *God is*
will not suffer you to be tempted above that which ye are able, b
ke a way to escape, that ye may be able to bear it; 1 Cor. 10.
. 30. 18.) and discretion, that suits his peoples burdens to th
tions their straits to their strength; *He puts not new wine into ol*
ther doth he break the bruised reed; Isa. 42. 3. And even *when he*
th with his children, and smites them for their iniquity, Ha. 57.
rly wrath; And however dreadful that may be and difficult
thing vindictive in it; It is a Fathers anger, but contempered with
love predomines in the contemperature. And indeed the most v
wiest of all our Afflictions are moderat, and even *light* being compa
r sins deserve, exceedingly far *beneath the desert wherefore are punished*,
ar, that ye may without all complement most truly say, *That it is becau*
not, that ye are not consumed; Lam. 3. 22. That ye are kept out of Hel
rlasting burnings, to which your many, various and grievously aggra
have made you most justly lyable: So that ye have reason to think
everlasting distruction from the presence of God, to be a highly valu
don, and to say, *wherefore doth a living man complain, a man for the*
n. 3. 39. *We will bear the indignation of the Lord, because we ha*
c. 7. 9. *2dly*. With what, others of the people of God have readily
resisted to the blood, striving against sin; Heb. 12. 4. We have it may
running with the footmen, when they have been put *to contend*
With what our selves have sometimes dreaded and been put
high flared us in the face, and when God apprehende

...ound of an enemy, and with the chastisement of a cruel one, to
... all our bones; and again to shew himself marvellous upon us,
...king us in pieces, Jer. 30. 14. Job 16. 14. and 12. Iob 10. 16.
...ord Jesus suffered for his people, who all the while he sojourn-
...of sorrows and acquainted with grief, Isa. 53. 4. and might most
... I am the man that hath seen affliction by the rod of his wrath:
...s the day when the Lord hath afflicted me? And 5ly, Being
...ding and eternal weight of glory, which they work for you.
...urpest and sorest of your afflictions are in all these, and
...gentle, easie and light, Is there not reason why ye should
...dly submit your selves to his will? heartsomly saying, It
...his falls infinitly short of what we have deserved, blessed be
...no worse.

...ta, that often when in any more than ordinary spiritual and
...ave in Prayer desired the Lord, that he would take any way,
...s he pleased (wherein your sin might not be) to make you more
...odlinesse, more effectually to mortifie your Corruptions, and to
...e his Image in Holiness; And ye should through his Grace be
...were a blank in his hand, to be filled up as himself in his own infi-
...nk fit, declaring that ye were satisfied on the terms proposed by
...isciples, and to take up not only *a Crosse* or *the Crosse* in general,
...ss in particular, the Cross that should be shaped out for you, how-
...And when under some very sad affliction he on the matter bespeaks
...ut to grant you your own desire, though it may be in such a way,
...s either would have been none of your own choosing, had it been
...ssibly such as ye did not think of; Will ye be displeased with me,
...your Prayers, fulfilling your Petitions, and granting you accord-
...e, because I do it in mine own way, and by means of my own
...ct and allowed to me a latitude, and not in your way and by
...enounced, as not thinking your selves competent Judges thereof?
...nd at best to border upon a practical rewing, retracting and
...blank Submission which we professed to lay down before
...reting, repining dissatisfaction, immoderat heavinesse, and de-
... we were somewhat rash, and not so well advised when we Sub-
... Submission and Surrender of our selves to him; That we did
...taken such advantage of us, or would have put us thus sore to it;
...d thought he would have done so, we would have been better advised,
...s submitted to him, and with our own consent put our selves in his re-
...If it had been any thing *but this* we could have born it (whereas he saith
... Whereby we do not only, not a little reflect upon him, as dealing un-
...what we would not have expected at his hand; But also make a sad and
...ry of much unsoundnesse in our selves, as to our offering up of such general
...o our making of such absolute Submissions to him: Let us therefore, In
...ustifying of him as both righteous and kind, and to the vindicating of our
...t from allowing of any unsoundnesse, dissimulation, or unfair and meerly com-
...ling with God, in our submitting our selves to him in the general without
...s, any *Restrictions* or *Exceptions*, hold at the Submission given; sharply ex-
...h, and severely chiding our selves for, this discovered practical contradiction
...n, and we shall find that he hath done nothing unworthy of himself, nor
...icial to us, but what is according to our own most deliberat desires, and
...ntage.

...ide mistake, If from what is discourst in this *Consideration*, any should
...ntend either to commend or allow Christians, praying directly and ex-
...d Afflictions, let be for such and such Afflictions in particular: For,
...ner find it commanded in the Scriptures, nor allowedly (if at all)
...ized by the Saints recorded there; And that it seems to be a sinful
limiting

limiting of the Soveraign God to a particular mean; We m
ence, with what difficulty, repining and fainting we oft
ctions that we are most clearly called to take on, and that
And how lamentably little for most part we profite by them
could we then have that we should either carry Christianly
provement of, such Crosses as we should unwarrantably se
true, we find some of the Saints, and these, Stars of the
Elias, *David* and *Jonas*. In their distempered malco
prepostrously and precipitantly praying, or rather w
were not for the time in so good case); But that was
affliction, but rather to prevent future and further afflict
presently incumbent ones. If it should here be said, why m
since they seem to be promised in the Covenant of Grace, as
2. 6, 7. and *v.* 14. And since God hath graciously promised
of his people, and to make them turn to their spiritual good
Rom. 8. 28. and *Heb.* 12. 10. and elsewhere? To the *first* part
briefly *Answered*, that these and others such are not properly
Covenant of Grace, but rather Covenant-threatnings (for the Co
own threatnings suited to the nature thereof, as well as the Covena
though dipped (to say so) in Covenant-grace and mercy: And
briefly, that God hath promised to blesse and to cause to profit by
ftisements as himself thinks fit to inflict and lay on, but not these
for to our selves: Neither doth that Scripture, *Psal.* 119. *v.* 75.
fulnesse thou hast afflicted me, say any thing towards strengthning the
ating the Answers given to it; For the *Psalmist* only there humbly
ledgeth Gods faithfulnesse in fulfilling his threatning, in afflicting
and in performing his promise in blessing his affliction to him for
ing, and making him learn better to keep his Commandments;
ful. All that is either expresst or meant in this *Consideration*, is
God, that he would take his own way, and use his own means to
ends mentioned; wherein there is indeed at least a tacke Insinuat
dom see it meet to make use of the rod and affliction to order the
allow themselves to decline the same, not to mistake him in it; Bu
through grace be faithfied with, and blesse him for fulfilling their
them according to their own hearts desires, though it be by such means
ing for affliction, but a resolved and declared Submission to infinite W
of his own mildses to effectuat and bring to passe the prayed for ends.

Thirdly, If it be *considered*, that it now neither grieveth nor trouble
rified, triumphing and Palm-bearing Company before the Throne
Lamb, that they were exercised with so many, and so great trials and
they were here below; It troubleth not *John the Baptist* that he was im
murthered and beheaded there in a hole, without having accesse to give any
ny before his death; And at the desire of a wanton dancing Damsel, through
of her Adulterous and Incestuous Mother; Nor *Stephen* (commonly calle
tyr) that he was stoned to death as a Blasphemer for giving testimony to
and comfortable truth of Christs being the *Messiah*; Nor *Paul* that he was
with Rods, and received five times fourty stripes save one, that he was
by Sea and Land, in the City, in the Countrey, and in the Wildernesse,
by his own Countrey-men, and by false Brethren; That he was stoned,
these other things, whereof he gives us an Historical Abridgment in his
Corinthians, *chap.* 11. Nor doth it trouble any of all these *worthies*, if
not worthy, that they were cruelly Mocked, Imprisoned, Scourged,
panized and Racked, Stoned, Tormented, Sawen asunder, Killed
ted, driven to Dens and Caves of the Earth, and put to wander up and
and Goat-Skins; Whose Martyrology the Apostle briefly compendi
It trouble any other of all the Martyrs, Saints and Servants of Jesus,

ed so many and so great things while they were here
r sufferings go to make up a considerable part of their Sor
the History of these Wars of and for the Lord, will be ver
however sore and bloody they were on earth;) And not on
have suffered most, wonder much that they have suffered
e to so excellently glorious a Kingdom, thorow so little tri
elieve it, there will be as much matter of thanksgiving an
d up under the plyes and foldings (to say so) of the mo
that ever the People of God met with here in the World
were more smiling and satisfying: Let us then, valuin
ding to the Aspect they have on our spiritual and eterna
and safest valuation of them) heartily allow Him, to tak
cting us.

nsidered, that as this Submission to the will of God, in cross an
Chronicled in the Sacred Records to the perpetual commendatio
Namely of *Aaron*, of whom it is said, when God had slain h
d stupendious manner, even by Fire from Heaven for their pr
range fire before him, that *he held his peace*, Levit. 10. 3. Of ol
a sad message, concerning himself and his house by the hand o
ald, *It is the Lord, let him do what seemeth him good*: 1 Sam. 3. 18
several Messengers (each of them coming immediatly on the bac
e scarcely got leave to breath betwixt, or the former to finish h
) the terribly allarming tidings were brought him, concerning th
en and Asses by the *Sabeans*, and the killing of the Servants wi
ning the consuming of his Sheep and Servants by the Fire of God fa
them; Concerning the carrying away of his Camels, and the ki
the *Caldeans*, and concerning the smothering to death of all h
ile Feasting together, by the falling of the House upon them
, *and the Lord hath taken away, blessed be the Name of the Lord*
nor charging God foolishly: Job 1. 21, 22. Of *David*, who in
to God, *I was dumb, I opened not my mouth, because thou didst it*
. 25, 26. And who, when forced to flee from *Jerusalem* by his u
Son *Absalom*, and sending back the Ark thither, with admiral
stooping of Soul, said, *If I shall find favour in the eyes of the Lord,*
and shew me both it and his habitation; but if he say thus, I have
thold, here am I, let him do to me as seemeth good to him: Of *Hezekia*
Message was brought to him by the Prophet *Isaiah* concerning the *Bab*
wherein his Royal Posterity were to have their deep share, who sai
f the Lord which thou hast spoken, who said moreover *Is it not good, if pea*
days? 2 Kings 20. 19. If the threatned doom and sentence shall be fo
ed, and not presently execute: And of these Christians, who, after the
weeping earnestly intreated the Apostle *Paul*, deservedly very dear
o up to *Jerusalem*, where the Prophet *Agabus* had foretold he should be appr
ut in Bonds, and perceived that he was inflexibly resolved at any rate of h
er, ceased, and submissively said, *The will of the Lord be done*: Acts 21. 14.
Chronicled to their commendation, so it is a piece of most beautiful an
formity to the practice of our blessed Lord Jesus, of whom we ought *to*
dear children (Ephes. 5. 1.) in all these things, wherein he is proposed as
r imitation, who in a great and grievous agony of trouble, and when mo
d by a strong combination of cross and afflicting providences, and aft
precating of that bitterest Cup and blackest Hour, pleasantly, (sweetly an
joyned, and said to his Father, *Nevertheless not my will, but thine be don*
t as thou wilt, Luk. 22. 42. Mat. 26. 32.

Finally, If it be *considered* That when the whole contexture and web
more especially about the Catholick visible, militant Church, and ev
ber thereof shall be wrought out, and in its full length and breadth

it were) spread forth in the midst of all the redeemed, pe
phant company of Saints, standing round about, and with a
will not be found (to say so) one misplaced threed, nor one
but every thing will be found to have fallen in, in the fittest p
titul season and order thereof: O! so rare, so remarkable,
ing a piece, as it will by them all unanimously, and with one
red to be, even worthy of the most exquisite Art and Infini
thereof; the severest Criticks and most difficultly satisfi
low, about more publick and more particular Cross-pro
the height be satisfied, and will all, without any the lea
and chearfully bear him, this concordant testimony, th
Mark 7. 37. every thing in particular, and all things in th
was a doing of them, they often presumptuously took on the
offer their impertinent and crabbed Animadversions on, and th
terations of several of them, and will most cordially bless him, th
own way, about his Church, and each of themselves, without con
their way, which would have quite marred the beauty and di
dour of that most close and curious divine contexture.

Every one of these Considerations hath much reason in it, to pers
absolute submission to God's will and pleasure, in what is cross to
rowful Christians; but O! how much weight and strength of sound
lo them all united together (beside the many other excellent Co
up and down these choise Sermons, stuffed full with strong Cordi
ver and to preserve you from fainting, under your many several Affl
perswade and prevail with you, even the most averse, untoward,
gained (to say so) of you all; without further debate, demur, o
that are most afflicting to you, and do most thwart your inclina
and pleasantly, without any the least allowed reluctancy or gai
How might you thus possess your Souls in patience, and how quie
posed might ye be, more especially in troublesome Times, amid
others are keeped in a continual hurry, almost to the haza
them?

Let them all, my *Noble Lord*, prevail with your Lordship in pa
adore, silently to stoop unto, and sweetly to acquiesce in, the Lord's
wise ordering your many and various complicated Trials, and more e
moving your excellent Lady, the desire of your Eyes, the Christian an
panion of your Youth, by his stroak: As indeed all the tyes of neare
lations, betwixt Husbands and Wives, Parents and Children, Broth
are capable of dissolution, and will all ere long by Death be actually d
ing but one tye and knot of Marriage-union betwixt precious Jesus Chris
that by divine ordination is eternally incapable of any dissolution, even
which, though it dissolve the strait-union that is betwixt the Soul and the
not at all loose the straiter bond of Union that is betwixt him and both of
malos still inviolable; and by vertue thereof the Believers vile dead Body,
again at the last Day, conform to his own glorious Body, and be re-united to
ed soul, which two old Intimats will then meet in far better case than whe
parted and pulled asunder; for he is an Husband that cannot grow old, fic
ther can he die; he is an Husband whose Bride and Spouse is never a
hath he any Relicts: The drawing on of which matchless Match and mar
is one great design of these sweet Sermons, wherein pregnant reasons ar
friend of the Bridegroom, to perswade Sinners to imbrace the offer there
the Gospel; and to make them, who, by his own gracious and pow
their Hearts, have entertained his Proposal, towards making up, an
Match, to blesse themselves in their choice, and to bless him, that c
stoop so very low as to become a Suiter to them, with a peremptor

earry their Hearts consent to take him for their *Lord*, *Head*
vior, a *Physician* and *Treasure*, even their *All in all*, their
ounsels, as it was *the day of the gladness of his heart*, so it
t to them. Let all mutinous thoughts about his dealings with
Lord; let not too much dwelling on the thoughts of
g of your heart still with Sorrow, incapacitate you for,
e asking the Lord, what he aims at by all these Dis-
you to learn out of them, what he reproveth and contends
nding your hand in, and what he would have you more
d in, and what he would have you a further length and
old you *the truth, that these things are expedient for you*;
ur own experience. Sure he hath by them, written in
cters, yea, even as with a Sun-beam, Vanity, Emptiness,
nsatisfactoriness and Disappointment upon the forehead of all
ith a loud voice called your Lordship, yet more seriously than
oul-satisfaction in his own blessed and all-sufficient Self, where
und without all peradventure or possibility of misgiving; make
me by a more close confining of all your desires and expectations
tion to your Soul, to God only, contracting and gathering them
arsome circumference of earthly Comforts, and concentering
eir point; study through Grace, in a sweet Soliloque, to bespeak your
ou only upon God, for my expectation is from him: Psal. 62. 5. O blessed
nd expectations of happiness and satisfaction to the Soul! where
t with disappointment, as it is impossible not to meet with it from
is looked for; alas! it is the scattering of our expectations and
ong other objects beside him, that breeds us all the disquiet, an-
reas if we kept our selves through Grace under a more close and
n, when this and that, and the other Creature-comfort, whether
n from us, there would be no deduction made from, nor any di-
Happiness; none of these, how dear and desirable soever, being
lt, nor so much as trenching thereupon; and he in whom only
ing *the same yesterday, to day, and for ever, without any variable-*
There are some whom he loveth so well, that he cannot (to
t to see them thus to parcel out their Affections, and to dote upon
Happinesse in Creature-comforts; and therefore on design, he doth
st them, as to the expected satisfaction from them, or quite remove
ng such a vacuity he may make way for himself to fill it, and happily
person, humbly, prayerfully and believingly, to put him to the filling
t vacuity that he *who fills heaven and earth* cannot fill, a little of whose
d manifested special love, can go very far to fill up the room that is
removal of the choisest and most desirable of all Earthly-comforts and
ppy they, who, when they lose a near and dear Relation or Friend, or
are fond of, are helped of God to make Jesus Christ, as it were,
ame as his Heir, by taking that loss as a summons, to transfer and settle
ve on Him; the object incomparably most worthy of it, as being *altoge-*
t all desires; Cant. 5. 16. there is no Earthly-comfort, Person or Thing, but
hat in it that is not desirable, and that it would be the better to want, but
ing in him that is not truly desirable, nor any thing out of him that is worthy

t Lord, the more easily prevailed with and encouraged, to address the
Sermons to your Lordship more particularly, when I remember *the un-*
feigned dwelt in your Grand-mother, as an other *Lois*; and in your Mother,
and more lately, in your own choise Lady, who, as another *hi-*
much in the Lord; and though she had but a very short Christian race,
uch encouraged by coming into your Noble Fathers Family, and her
you blest Mother did run and press toward the Mark, even when in

the

the last stage, and turning in a manner the last sloop of her
a very swift one, wherein she did quite out-run many that
(all three Ladies of Honour, almost (if I need to say almo
in the serious and diligent exercise of Godliness, and P
thers), and I trust in your Lordships self also; yea, and
and younger Noble Relations (for Grace hath had such a dra
It useth not often to have in Societies of so Noble Extract (
which, as it deservedly draweth respect to such of you as are
observers of it, so it layeth a mighty strong obligation upon y
to service to your Generation according to his will. Further,
ships Christian and Exemplary Carriage, under such a confluc
very crosse, and almost crushing calamitous Providences, choosin
sathisfiedly to be (if it so please the Lord, and O! that it may not
ent and Honourable Family, than to be found endeavouring to kee
sinful and unwarrantable course, particulary by defrauding just Cred
was not of your Lordships own contracting) under what ever s
vantages of Law; whereof many make no bones, who, if they
fluides, care not to ruine their Friends ingaged in Suretyship for
on the Substance of others. Moreover, when with great sathisfaction I
Lordship makes it your business to follow your Noble Ancestors, in so
ers of Christ; Which many great Men, even in the Christian World, al
Not considering that it is true Nobility where God is the Chief and
where Religion is at the Bottom; And what renowned *Rauleigh* (a)ith
quasi præ aliis virtute notabilis; And what another saith, *Qui ab illustr*
tute degenerarunt Nobilia portenta sunt. And finally, when I
Lordships retirement and abstraction from wonted converse and d
will have access at leasure to read them, whereby you may through
diverted from pensive and not so profitable poring on your afflict
ed, convinced, reproved, directed, edified, strengthened and
then, my Lord, carefully (as I take it for granted you will) ponde
and I am hopeful, that they shall through Grace prove contributi
you a considerable growth of holiness, and to the making of y
than ever such, that others of his people observing the same
made to think, and say, verily God hath not done in vain all that
Noble-man.

That these Substantial and Marrowy Gospel-Sermons may come along
all the Readers of them, and to your Lordship more particularly, with
blessings, is the earnest desire of,

Dearly beloved afflicted
and my very Noble
in particular,
Your Companion in Tribulati
from also to be, in the
and Patience of
and joy

November 15th. 1682.

...cularly unto the Inhabitants of the City of Glasgow,

...d of the Sacred and infallibly inspired Scriptures, be very pleasant and ...cool and cleansing, a fructifying, fresh, refreshful and wholesome air, ...here) yet if we may compare some parts thereof with others, those where ...s Jesus Christ lyeth most obvious and open, are certainly most pleasant ...e, such as hold forth his sufferings, and himself as crucified, most evi... a peculiar and passing pleasantness and beauty in them: If so, then sure ...ophesies of *Isaiah* cannot but be lookt at as a transcendently pleasant, beau... grant piece of Divine Scripture field, wherein the Evangelick Prophet dis... Christ, as particularly and fully, as plainly and pathetically, even to the ve... been a spectator and eye-witness of them. However, this sweetest Chapter ...lso the three last Verses of the foregoing, be by the greatly learned *Grotius* ...hile he industriously diverts it from the *Messiah*, and by stretching and cur... (as the cruel Tyrant *Mazentius* did the men he laid on his bed, to make ... wholly applyes it to the Prophet *Ieremiah* in the first place only, not deny... ...on to *Christ*, of whom too he takes but little or no notice in all his Annota... ...rinencies and wrestings of which application, are convincingly holden forth ... (who looks on this portion of Scripture as the sum of what is spoken in the *Old* ...atisfactory death of Iesus Christ) that Mell of *Socinians*, in his *Vindiciæ Evan... Racovian Catechism*, who was a burning and shining light in the Reformed ...alas! to their great loss lately extinguished: And indeed the dealing of that ve... ...g himself to be a Christian, with this most clear, and to all true Christians most ...s the more strange and even stupendious, considering, 1. That several passages ...ament expressly applyed to Christ, *Matth.* 8. 17. *Mark* 15. 28. *Luk* 22. 37. ...22. *and* 24. but not one so much as alluded to in reference to *Ieremiah*. 2. That ...s, and the *Chaldee Paraphrast*, (as Doctor *Owen* in the foresaid learned and ...count) do apply it to Him. 3. That a late Doctor of great note and honour ...affirmeth, that in truth he sees not how one Verse of the whole (several of ...e expounded of *Ieremiah*; and wonders greatly that any wise man can be ...t be to be the Author of such an Exposition. (as one *Rabbi Gaon* had been) ...y alien, and not in the least drawen from the Scripture. 4. That several *Iews* ...s could easily have extricated themselves from all other places of the Prophets ...t) if *Isaiah* in this place had but held his peace, as *Hulsius* (very late, if not ...t *Breda*, declares, some of them did to himself. 5. That a *Rabbi* by his ... from a *Iew* to a *Christian* by the reading of this 53. of *Isaiah*, as the excel... Discourses on the stile of the Holy Scriptures informs us; yea that divers ...inced and converted to the Christian Faith by the evidence of this Prophecy, as ...s Mr. *Pool* affirms in his lately published *English Annotations* on this Scripture. ... themselves have not dared to attempt the accommodation of the things here spoken ...in and particular person than the *Messiah*, though, being so much tortured thereby, ...ad will enough to it. And 7. That himself had before written a learned *Defence of ...ncerning Christs satisfaction* against *Socinus*, wherein also he improved to notable pur... this same *Chapter*; But in these later *Annotations*, being altogether silent as to any ...hat way, he as much as he can delivers that *Desperado*, and his Disciples from one ...rds that lyes at the very throat of their cause (for if the Chapter may be applyed to ...plyes it wholly to *Ieremiah*, no solid nor cogent Argument can be drawen from it for ...satisfaction); and by his never re-inforcing of that *defence* of his, against the assault ... the *Socinian Crellius*, (though he lived twenty years thereafter) he seems for his part ...abandoned and delivered it up into the hands of these declared enemies of Christs *satisfa...* ...d of his *God-head*. It's true indeed, that the learned *Vossius* defends that defence against the ...*vanspergerus* a *Groning* Divine, but it is made on a quite different account from that of *Crel...* ...hich Annotations of his, as by several others on other Scriptures, how much (on the matter ...at *Grotius* hath by abusing his prodigious Wit, and profound Learning, observed the cursed ...emous *Socinus*; and further hardened the already, alas much and long hardened poor *Iews*; ...ice he hath done to our Glorious Redeemer, and to his Church satisfied-for, and pur... ...d, by his sad sufferings, and sore soul-travel, most clearly and comfortably discourses ...the Lord himself, and all that love him in sincerity judge: I wish I could, and had ...e of this admirably learned person here, than that, *Quandoque dormitat* Homerus. ...and various, very great and most grievously aggravated Sufferings, were endured by ...ody, not only in his Soul, by vertue of the sympathy it had with his Body from the ...n betwixt them: But also, and mainly, in his blessed humane Soul immediatly ...isfied for, and saveth his Peoples Souls as well as their Bodies: and the Soul hav... and being the spring and source of Sin; Sinners withall deserving punishment in ...their Bodies; and being without the benefite of his Mediation, to be punished eter...

nally both in their Souls and Bodies, and mainly in their Souls; the
son for the Mediator's suffering in both parts of the Humane Nature
that Natures suffering which sinned: Which, his sad complaints of
putting him to say these strange and stupendious words, *What shall*
Heaviness thereof, *even to Death*, his *Amazement*, *strong Cryes* and
Blood, [John 12. 27. Mat. 26. 38. Mark 14. 33. Luk. 22. 44.
was cauled to his Body by men,) and his conditional deprecating of
of rational contradiction: And to think or say, that only the fear of
proaching him did make these sad impressions upon him, and draw the
would make him who is Lord and Master to be of far greater abjectnesse of
the Martyrs were, and to fall hudgely below that holily heroick and magna
wherewith they adventured on extream Sufferings, and most exquisite To
unworthy of, and a mighty reflection upon him, who is the valiant *Captain of*
suffering, who drank of the brook in the way, and therefore lifted up the head:
here is the great and true reason of the difference betwixt his sad and sorrowful
erings, and their solacious chearful and joyful deportment under theirs; that
and satisfaction, were perswaded and made sensible of Gods being pacified to
tily refreshed by his gracious comforting presence with them amidst their
contrary looked upon himself as one legally obnoxious to punishment, sisted
of the Iustice of God highly provocked by, and very angry at the sins of his Pe
manner pouring out upon his soul the vials of his Wrath and Curse, which ma
to cry out of desertion though not in respect of the personal union, as if that h
secretly supporting yet as to such a measure at least of sensibly comforting
my God, why hast thou forsaken me? (here Faith was in its Meridian, though i
wherewith as such, his Body could not be immediatly affected, spiritual de
ly sense. Whence we may see how justly the Doctrine of *Papists* is to be explo
in his Soul immediatly, to salve their darling dream of his local descent as to h
was in the Grave, into Hell, and to *Limbus Patrum*, to bring up thence into Heave
whom, without giving any reason, or alleadging any fault on their part, they fo
death till then, to have been imprisoned there, though quiet and under no punishm
of all light and vision of God and so under the punishment of loss, the greatest o
confession of some of themselves, whereby they put these holyand perfected soul
is no more purgation from sin, that being the proper work of their profitable *Pu*
that length of time after their death, than they were when alive on the Earth, wh
ten much soul-refreshing fellowship with God, and the light of his Countenance

Neither were these his Sufferings in Soul and Body, only to confirm the Doct
was at all designed by him as an end of his Sufferings, so much stumbled at in
not debate, let be peremptorily deny) his Doctrine being rather confirmed by
rection (and to leave us an example and pattern how we should suffer (as non-
Socinians avet) which were mightily to depretiate and disparage, nay to ener
his Sufferings, by attributing no more to them than is attributable to the suf
Martyrs (it's true his Example was an infallible Directory, the Example of al
so; yet this doth not at all influence any alteration of the nature of the end:) but
undergone for his People and in their room, and as sustaining their persons, vice a
perly by the Sacrifice of himself, to satisfy Divine Iustice for their sins: And who l
comment on these Scripture expressions, without manifest perverting and wresting o
him to be sin for us who knew no sin, Christ hath redeemed us from the curse of the law,
us: Who his own self bare our sins in his own body on the tree 2 Cor. 5. 21. Gal. 3. 13.
is by the Apostle subjoyned as a superior end of his sufferings to that of leaving us an
him immediatly before) *He was wounded for our transgressions, he was bruised for*
chastisement of our peace was upon him; The Lord laid upon him the iniquity of us all;
my people was he stricken; When thou shalt make his soul an offering for sin: He bare the
we have redemption through his blood: Who is the propitiation for our sins, Isa. 53. 5, 6.
Col. 1. 14. 1 Joh. 2. 2. and the like.

Nor did he undergo these sad sufferings for all men in the world, to satisfie Iustice fo
concile them to God, but only for the Elect, and such as were given unto Him.

For *First*, *The chastisement of their peace* only, was *laid on him, who are healed by his stri*
of this 53. of *Isaiah*. *For the iniquities of my people was he stricken*, saith the Lord, v. 8. The
called the Mediators people, *Psal.* 110. 3. (for saith blessed Iesus to his Father, *John* 17.
are thine, and thine are mine,) *Who shall*, without all peradventure or possibility of mi
willing in the day of his power; He only *bare the iniquities of these whom he justifieth by h*
For otherwise the Prophets restoring would not be consequent; He only *bare the in*
transgressours as he *makes intercession for*, ver. 12. And that he doth not make intercc
these only who are given to him, that is, all the Elect, is undeniably manifest fr
himself expressly saith, *I pray not for the world, but for these whom thou hast given me.*
electing love, and his giving the Elect to the Mediator in the Covenant of Reden
for, and saved by him; and his intercession for them, are commensurable and co
clear from *John* 17. 6. Where he saith, *Thine they were*, (to wit by election)
to wit, in and by the Covenant of Redemption (Gods decree of election be

Elect in the Covenant of Redemption) compared with v. 9. where h
r the world, but for them whom thou hast given me. for they are thine: It
l pray for them, manifestly and emphatically restricting his interce
s from it: Why then should not also his sacrifice (the price of th
l ones, agreed upon in that Covenant betwixt these two mighty Pa
former three? Especially since he saith, v. 19, *For their sakes sanctifie*
a sacrifice. 2. Christs satisfaction and his intercession being the two par
is Intercession being founded on his satisfaction, as it is clear ver. 11
a very learned man affirms, that Christs appearance in Heaven, an
pperly Sacerdotal Acts, but in so far as they lean on the vertue of hi
ust, relevant, or cogent reason can there be to make a disjunction betwixt thes
tend the most difficult, operous and costly part to all men, and to narrow th
e part, as that whereby he only deals for the application of what he hath made
tion, which put him to much sad and sore soul-travel. and to restrict it to th
Doth not the Scripture hold forth his death, and the shedding of his blood, a
his special love to his own elect people? As is clear else-where, so particularly
han this hath no man, that a man lay down his life for his friends: Nay, put
h the death of Christ, is by the Holy Ghost made a greater evidence of divin
e glorification of the reconciled, according to what the Apostle saith, *Rom. 5.*
mies, we were reconciled to God by the death of his Son, much more being recon
life. 4. All the other gifts of God to sinners, even the greatest spiritual ones,
f Iesus Christ himself, *that gift of God* by way of eminency; As the Apostle
comfort of believers, *Rom. 8. 32, He that spared not his own Son, but deli*
hall he not with him also freely give us all things? Will he give the greatest gift
s Justification, Adoption, Sanctification and Glorification; Which, how grea
t yet lesser than the giving of Christ himself to the death; And if it be undeniably
ot these to all which are the lesser and lower gifts, why should it be thought that he
ht greater? 5. Shall that grand expression of the special love of God, be made com
all the world, the greatest profligats and Atheists not excepted, no not *Pharaoh*,
traitor, nor *Iulian* the Apostat, nay, nor any of all the damned reprobates, who
n he died and shed his blood? 6. If he died thus for all, it seems that the new
Rev. 5. would have run and sounded better thus, thou hast redeemed *us all and*
red, and tongue, and people, and nation, to God by thy blood, than as it there stands
y Ghost, *Thou wast slain, and hast redeemed us to God by thy blood, out of every*
people, and nation: But who may presume by such an universality to extend and
stricted, and to make that common to all which God hath peculiarized to a few
hor having much to better purpose on this Head in these Sermons, I need add

of these astonishing, in a manner non-plussing and surpassing great sufferings
they were equivalent to what all the elect deserved by their sins, and should have
ions throughout all eternity, consistently with the innocency and excellency of
the dignity of his Mediatory Office; Therefore it is said, *ver. 9. And he made his*
d, and with the rich in his death, or as it is in the Original, *in his deaths*, in the Plural
nd died the death of every one of the Elect, or as if there had been a conjunction and
ll their deaths in his one death; And *ver. 6.* That *the Lord laid on him the iniquity of*
d is, *made the iniquity of us all to meet on him*, there having been a solemn tryst, convo-
vous (as it were) of all the iniquities of all the Elect more common and more pe-
arious aggravating circumstances, not so much as one committed since *Adams* first
be committed to the day of Iudgement, being absent in the punishment of them upon
nder that such a load of innumerable thousands and millions of iniquities made him
nd that the consideration thereof made great *Luther* say, *That Christ was the greatest sin-*
, to wit, by imputation of the guilt of all the sins of all the Elect to him, and by his having
nt of them all laid upon his person: So we may from thence be instructed in these things,
ing the hight of holy displicence and detestation, that the Majesty of God hath at sin,
g in the whole world that his soul hates, and which in the vile and abominable nature of it
econcillable antipathy with, and enmity against his infinitely pure, holy, and blessed nature,
a tendency, could it possibly be effected, to seek after the destruction and annihilation of the
e of God, and is interpretatively *Deicide*; The Language of it being, *O that there were not a*
be cannot behold it in his own sinless, innocent and dearly beloved Son, though but by im-
t He was not made formally the sinner, as *Antinomians* blasphemously aver,) but he will
ible a manner, testify his great dislike of, and deep displeasure at it, and take such formi-
n on it, even in his person: Ah! the nature of sin, which God, who is of pure eyes,
ever it be, behold, without perfect abhorrency of it, is but little thorowly understood.
ould we otherwise dare to dally and sport with it, or to take the latitudes in committing
o? I have sometimes thought, that it is an error in the first concoction (to say so)
rofessors of it, and pretenders to it, that we have never framed suitable apprehen-
ul, vile and abominable nature of sin (which hath a great influence on the super-
s of all duties and practices of Religion) and that many of us had need to be
hool-masters use to deal with their Schollars that are foundered in the first Principles

of Learning, left they prove but smatterers all their days; to bring them
put to learn this first Lesson in Religion better, and more thoroughly to
as to this cursed thing *Sin*; For which, though he graciously for the sa
pardon the guilt of it to his people, and hear their Prayers, yet will need
(*Psal.* 99. 8.) be they never so seriously holily, and eminently service
tion according to his will; whereof *Moses* the Man of God is a memoral
ceived rightly of the nature of sin, who said, *That if he behoved necessarily, t*
to Hell to be tormented there eternally, he would rather wish to desire to go to H
sin.

Secondly, Concerning the severity of Divine Justice in punishing sin; w
Person of the Son of God at such a rate, is one of the greatest, cleareſt and
imaginable, to whom he would not abate one farthing of the Elects debt, bu
severity exact the whole of it; And though he was the *Fathers Fellow*, yet
smitten with the awaked Sword (Zech. 13. 7.) of sin-revenging Justice and W
rions that had been done in the earth on men for sin, as on the old World of the
Deluge: On the miscreant Inhabitants of *Sodom* and *Gomorrah*, and of these o
he showered down liquid flames of fire and brimstone, even somewhat of Hell
ven (*Cælum pluebat Gehennam*) burning them quick, and frying them to deat
Core, *Dathan* and *Abiram*, and their Associats, upon whom the earth opened
a most stupendious manner alive, the rest being consumed by fire sent down f
hundred eighty five thousand men of *Senacherib's* Army, all slain in one night
Israelites, who, by many and various plagues were wasted and worn out to
thousand fighting men in the space of fourty years; Reflections on which
with astonishment to cry out, *Who knows the power of thy anger?* Psal. 90.
rible executions of Justice, had been done by a Sword asleep, or in the Scabb
execution it did on Jesus Christ the Elects Cautioner, against whom it *awaki*
bished, and made to glitter; So that we may say, had all the Sons and Daughte
exception of so much as one, been eternally destroyed, it would not have been
of the severity of the Justice of God in punishing sin.

Thirdly, Concerning the greatness, incomprehensible vastness, and unparalel
God to the Elect World, which he so loved (O wonderful *so!* Eternity will
all that is infolded in that mysterious *so*; an ὅτι that hath not an ὅτε, an ἵνα
so that hath not an *as*, *That he gave his only begotten Son* (John 3. 16.) to suffer all
thus dealt with for them; And of the Mediator who was content, though *thinking*
with God, to empty himself, and be of no reputation, to take in him the shape of a serv
to be *a man of sorrows and acquainted with grief*, to be *chastised, smitten, wounded*
iniquities; Isa. 53. 3, 5. To step off the Throne of his declarative Glory, or of h
the Creatures, and in a manner to creep on the Foot-stool thereof in the capacity
come obedient even unto the death, the shameful and cursed death of the Cross: Th
and marvellous love, *Greater than which no man hath, to lay down his life for his fri*
he being *God-man*, laid down his life for his *enemies*, that he might make them
O! the height and depth, the breadth and length of the love of Christ, (Eph. 3. 9, 10.
that can be said, is said, this must needs be said. *That it's a love that passeth* not only ex
ledge, its dimensions being altogether unmeasurable: So that we may say, if it had
Lord, and been compatible with his spotless Justice, and with his infinite Wisdom,
and Governor of the World, giving a Law to his Creatures, to have pardoned the sins
absoluteness of his Dominion that knows no boundary, but what the other Divine A
without any intervenient satisfaction to his Justice at all, (which needs not to be debat
since God hath determined, and in the Scriptures of truth made publication of his de
he will not pardon sin without a satisfaction, and particularly without this satisfacti
Christ); It would not have been a greater and more glorious demonstration of the free
of his love than he hath given, in pardoning them through the intervention of so difficult a
so chargeable and costly a satisfaction, as is the sad sufferings, and the sore soul-travel of hi
Who yet is pleased to account sinners coming to him, and getting good of him, satisfaction fo
travel: And indeed, which of these is the greatest wonder and demonstration of his love, wh
should have undergone such soul-travel for sinners, or that he should account their getting go
satisfaction to him for the same, it is not easie to determine; but sure both in conjunction togeth
wonder passing great, even a most wonderful demonstration of love.

Fourthly, Concerning what dreadful measure all they may look for, who have heard of these
of Christ, and make not conscience in his own way to improve them, for their being reconci
thereby, and whose bond to Justice will be found still standing over their heads uncancelled
me, as proper debters without a Cautioner; When the innocent Son of God, *who had no*
in whose mouth no guile was ever found Isa. 53. 9, having but become Surety for the Elects
purified, and hardly handled, and put (through sad soul-trouble) to cry, *What shall*
And falling a-groof on the ground with the tear in his eye, in much sorrow and heavi
and in a great agony, causing a sweat of blood, though in a cold night, and lying od
nally to pray for the passing of that Cup from him; and for his being saved from
dable was it to his holy Humane Nature, which had a sinlesse aversation from,
at what threatned ruine and destruction to it self simply considered; And which,

head united thereto in his person, would have quite shrunk and succum-
been utterly swallowed up by such a gulf of wrath: What then will sinners,
having seriously sought after, not being effectually reached by the benefit
come to grapple with this wrath of God, when he will fall upon them as a
d as a roaring lion, *tearing them to pieces when there will be none to deliver?*
ng, or their hearts able to endure in the day that he shall deal with them? Ezek.
fraid, and fearfulness will take hold of them, and make them say, *who can stand*
who dwell beside the everlasting burnings? Isa. 33. 14. and *to cry unto the hills and*
him from the face of the Lamb, and of him that sits no the throne, for the day
who is able to stand? Rev. 6. 16, 17, then it will be found in a special manner to
ore hands of the living God: Heb. 10, 31. All such may see in the great suffer-
red glasse, what they are to look for, and most certainly to meet with; for if
e, what shall be done in the dry? Luk. 23. 31. O! it's a sad even one of the
to think, that a rational creature shall be eternally supported, preserved and
by the one hand of God's Omnipotency, that it may be everlastingly capable of
nflicted by the other hand of his Justice.

very great obligation that lyeth on Believers to love Jesus Christ, who hath thus
m, by undergoing all these sad sufferings for their sakes; even out of love to
bleed out his precious life, and to pour out his soul to death for them; which
y, nor in the least obliged by them, being infinitely removed from all possibili-
ligation from his creatures, whom he loved, and for whom he designed this
e laying down of his life for them, before they or the world had any Being:
y disobliged: Ah! that most of these whom he loved so much, should love
y) their duty, his friends and interests for his sake so little; Even so very
he could rue or repent of what he hath done and suffered, to commend him
empt him to it: And indeed there is nothing that more speaks forth the free-
, that he should love them so fervently, and continue thus to love them, even
n so very cool in their love to him; Sure such when in any measure at themselves,
lves the lesse, and loath themselves the more, that they love him so little, and ear-
ble day, wherein he shall be *admired in* and by *all them that believe*, and when
as well as ever they desired to love him, and as well as he shall will them to love
all be in an eternal extasie and transport of admiration at his love.

g the little reason that Believers have to think much of their small and petty sufferings
For what are they all, even the greatest and most grievous of them, being compared
them? They are but as little chips of the Cross in comparison of the great and heavy
n him, and not worthy to be named in one day with his: All the sad and sorrowful
the Saints on earth have had under their many and various, and sadly circumstan-
ngs, do not by thousands of degrees, come near unto, let be to equal that one sad
h he had in *Gethsemane* (beside all the sorrows & griefs he endured before that time)
nsist with the awakened Sword of sin-revenging Justice, that did most fiercely lay
g him: Which terrible Combat lasted all that night, and the next day till three a
, when that sharpest Sword, after many sore wounds given him, killed him outright
dead upon the place (who yet, even then when seemingly vanquished and quite ruin-
lorious Conqueror, having *by death overcome and destroyed him that had the power of*
, and having spoiled principalities and powers, making a shew of them openly, and triumphing
, Heb. 2. 14. Col. 2. 15. the spoils of which glorious victory Believers now divide,
l eternity.) Ah! that ever the small and inconsiderable sufferings of the Saints, should
made mention of by them, where his strange and stupendious sufferings offer themselves

erning the unspeakably great obligation that lyeth on Believers, readily, pleasantly
ot only to do, but also to suffer for Christ, as he shall call them to it, even to do all that
wer for him, and to suffer all that is in the power of any others to do against them on his
d willingly and with delight do and suffer so much for them; they have doubtlesse good
y to pledge him in the cup of his cross, and to drink after him, there being especially such
what the cup that he drunk, and that which they are put to drink; his cup was stired thick with
God, having had the dregs thereof in a manner wrung out to him therein, so that it was no
at the very sight of it made him conditionally to supplicate for its departure from him, & that the
g of it put him in a most grievous agony, and cast him in a top-sweat of blood; yet saith he on the
either they or I must drink it, they are not able to drink it, for the drinking of it will distract them
em mad, will poison and kill them eternally; but I am able to drink it, and to work out the poi-
om of it, and though it shal kill me, I can raise up and restore my self to life again; therefore, Fa-
ay with it, and I will drink it up and drink it out, This to the everlasting welfare of these dea
thine be done; for thus it was agreed betwixt thee & me in the Covenant of Redemption;
e from bottom even to brim (whatever mixture may sometimes be of paternal and
per and peculiar to Gods own Family, and which as the Head & Father thereof he exer-
o much as one gut or scruple of vindictive wrath being left therein: Ah! it's both a
re should be with such, even with such, so much shyness and shrinking, to drink after
Cross, especially considering that there is such a high degree of honour put upon
Christ, above and beyond what is put on the simple Believer in him, so that in the

Scripture-

Scripture-accompt, the suffering Believer is not *only* but *also*, accot

29. *To you it is given in the behalf of Christ, not only to believe on him,*

Eighthly, Concerning what mighty obligation lyeth on Believers to

for sin, how can they look on him whom they have thus bruised,

out the tear in their eye, without mourning for him, and being in bitter

and for his only begotten son? when they think (as all of them on serious

think) that if their sins keeped the tryst and rendezvous, when all the sins of

laid on him, then sure there came no greater company and more numerous tr

dezvous from any of all the redeemed than came from them; and that he had

of the sins of any than he had of theirs, whereby he was ever pressed as a c

sheaves, and was made most grievously to groan, even with the groanings o

that if he was wounded and pierced by their iniquities, then surely he was m

by the iniquities of none than by theirs: O! what mourning should this ca

ing as was at *Hadadrimmon* in the Valley of *Meggido*, on the occasion of the sa

good and desirable king *Iosiah*? this is indeed one of the most genuine and kindly,

ful and prevalent, one of the sweetest and strongest springs of, and motives to, tr

sorrow and mourning for sin.

Ninthly, Concerning the notable and non-such obligation that lyeth on Be

fixion and mortification of sin; Was it not their sins that crucified and killed

prince of life? was it not their sins that violently drove the Nails thorow his

thrust the Spear thorow his side, to the bringing forth of water and blood? shall

zeal and love to him, & in the height of holy indignation at themselves, be aven

such vengeance on him? shall, they not seriously seek to be the death of that wh

and whereof, the death and destruction, was one of his great designs therein, o

that in the prosecution of it, he did amidst his dying pangs and agonies breathe

never be heard for shame, that ever any of them shall find the least sweetness in t

was so bitter to him; that ever any of them shall be found to dally with, or to hug

in their bosom, that so cruelly stung him to death.

But this being the great Subject of these following Sermons, wherein *the Preacher* bei

wise, hath *sought to find out acceptable words*, (Eccles. 12.10, 11.) *and words* I hope of

(O that they may be to the Readers *as goads and nails fastened by him, who is the great*

I shall insist no further, only I may humbly say, that to my knowledge, none have pr

Chapter to better purpose every way; many may have done vertuously, but it's probable

excell them all: nay if I should say, that for any thing I know, this Book for to much,

Books of this nature the World hath seen, I suppose hardly will any judicious Christia

ed to Godliness, after he hath read it all over, and pondered it, think that I have gre

bolized.

There are in these choice Sermons, depths as it were for Elephants to swim in (wh

sublimely spiritual, and very deep divine discourses, concerning the Nature of Christs

right improvement of it, in the last six Sermons, is a notable instance) and shallows fo

in; There is in them *milk for babes in Christ*, and *stronger meat for such as are of full age, who by*

their senses exercised to discern both good and evil; Heb. 5. 13, 14. Nay, I may in a good me

Sermons, as it's said of the learned Discourses of a late great man, *That in the doctrinal part of*

ye will find the depth of Polemical Divinity, and in his inferences from them, the sweetness of

things that may exercise the profoundest Scholar, and others that may edify the weakest Christian;

is more nervous and strong than his Reasonings, and nothing more sweetly & powerfully affecting

ons: there is in them much for information of the Iudgment, for warming of the Affections, and for

toward a Gospel-becoming Conversation; there is much for clearing and expeding the doubts and

ties of more weak and more darkned Christians, and much for edifying, confirming and establi

more growen ones; there is much for conviction, reproof, warning, humbling, for stirring up and

to the serious exercise of Godliness, and much for the comforting and refreshing of such as stand

and are capable of Consolation; there is much for discovering, rouzing, awakening and alar

carnal, secure, unsound, hollow-hearted and hypocritical professours of Religion, and much

ing and hammering down of the pride of conceity, self-justifying Professors; much for training up of

beginners, and much for advancing and carrying on in their Christian course such as are entered

have made any tollerable progress therein; In a word, he doth in a great measure *approve himself to*

a work-man that needs not be ashamed, rightly dividing the word of truth, (2 Tim. 2.15.) and as a skil

faithful Steward giving to every one his portion in *due* kind, measure and season.

It may be some Readers will think, that these are in these Sermons, several coincidencies of

and repetitions; To which I shall but presume to say, that beside, that there is a great affinity

many of the purposes delivered by the Prophet in this piece of his Prophesies, if not a holy co-inc

them, and a profitable repetition now and then of the same thing in different expressions; As

some other Scriptures, without any the least imputation to them, as that truly noble and renow

man Mr. *Boyl* sheweth in his elaborat, eloquent and excellent *Considerations, touching the*

Scriptures: And that the same midses, and near-by in the same expressions, may very pe

use of, to clear and confirm different points of Doctrine; It will be found, that if the

Sermons or Discourses on Subjects of such affinity, any co-incidencies or repetitions,

convenient distance, and one way or other so diversified, and appositely suited to the

sent Discourse, that the Readers will not readily nauseat, nor think what is spoken

h somewhat like it hath been said by many in some other place; Or
al repetitions of Purposes and Expressions, as *they have not been*
so he with the Apostle *Paul* judged them *needful* at the time for

honored, *Right Worthy*, and *very dearly beloved Inhabitants of the City of*
have sometimes of late much coveted, to be put and kept in some capaci-
rist, and you in particular, this piece of service, in putting to the Press these
Scripture before *I die*: And indeed after I had gone thorow a good number
rable toil and difficulty (having all along not had no Notes of his own, but
n hastily with a current Pen from his mouth, by one of his ordinary Hearers,
erefore so thorowly and distinctly take up several of the Purposes handled by
ased to give me a stop, by a long continued sharp affliction, not altogether
e and gentle threatnings of death; But he to whom the issues from death
descended to spare me a little, that I might gather some strength to go thorow
I have much reason to think, that if poor I had been Preaching the Gospel to you
wherein we have been in holy providence separated (which hath been the more
e were in my heart to have lived and died with you; and if it had so seemed good in
uld have been to me one of the most refreshing and joyful providences I could
his World, to have had fair access through his good hand upon me, and his gra-
o have Preached the Gospel to you a while before my going hence and being no
y, very far, have contributed so much to your edification, as these few Sermons
God's blessing shall. Several of you heard them Preached by him, when he was
now when he is dead, he is in a manner Preaching them over again to you (O that
not taken in the Preaching of them, might be so now in the serious reading of them)
o these of you that did not then hear them, who, as I suppose, are now the far great-
habitants: You will find your selves in them again and again ranked and classed ac
eat spiritual estates, and the various cases and conditions of your souls, and wonder-
of your selves to your selves, that I something doubt, if there be so much as one Soul
thousands that are in *Glasgow*, but will find it self, by the reading of these Sermons,
o its state and case, as if he had been particularly acquainted with the person and his spi-
indeed he made it a considerable part of his work, as the observing Reader will quick-
e, to be acquainted very thorowly with the soul-state and condition of such at least of
ere more immediatly under his own inspection and charge) and, as if he had spoken
me; O! how inexcusable will such of you be, as had your lot cast to live under the
able Minister of the New Testament, of such a Scribe very much *instructed into the kingdom*
good householder knew well how to bring out of his treasure things new and old, Mat. 13.52.
ttered and made to profit thereby; God and Angels, and your own Consciences, will
and how urgently the Lord Jesus called to you by him, and ye would not hear; and how in-
also be, that shall disdain or neglect to read *these Sermons* (as I would fain hope none of
ere so sometime preached in that place by that faithful servant of Christ, who was your own
layeth some peculiar obligation on you beyond others to read them; or if ye shall read
make Conscience to improve them to your souls edification and advantage, which contain
ine, pure, sincere, solid, and substantial Gospel than many thousands have heard it may be in
though hearing Preachings much of the while: even so much, that if any of you should be provi-
y deprived of the liberty of hearing the Gospel any more preached, or should have access to read
other Sermons or Comments on the Scriptures, these Sermons, through God's blessing, will abun-
store and inrich you in the knowledge of the *uncontrovertably great mystery of Godliness, God manifested*
in the flesh, 1 Tim. 3.16. and *according to the Scriptures make you wise unto salvation through faith, which is in*
Jesus, 2 Tim. 3.15. much insisted on in them: I would therefore humbly advise (wherein I hope ye
not mistake me, as if by this advice I were designing some advantage to my self, for indeed I am not
at all that way concerned in the sale of them) that every one of you that can read, and is easily able to do it,
would buy a Copy of these Sermons; at least, that every family that is able, wherein there is any that can
read, would purchase one of them; I nothing doubt, but ye will think that little Money very well bestowed,
and will find your old Minister, desirable *Durham* delightful company to discourse with you by his Ser-
mons, now when he is dead, and you can see his face, and hear him speak to you by *viva voce* no more:
ose voice, or rather the voice of Christ by him, was, I know very sweet to many there now asleep, and to
e of you yet alive; who, I dare not doubt, never allow your selves, to expect with confidence and com-
to look the Lord Jesus in the face, but as seriously and sincerely ye make it your business, to be found
is Righteousness, so much cleared and commended to you; and in the study of Holiness in all man-
of Conversation, so powerfully pressed upon you, here.

these sweet and savoury Gospel-Sermons may come to you all, and more particularly to you, my
ds at *Glasgow*, *with the fulness of the blessing of the Gospel*, (Rom. 15.29.) even of *the word*
ce, which is able to build you up, and to give you an inheritance among them that are sanctified, (Act.
is the serious desire of

Your Servant in the Gospel,

J. C.

SERMO

SERMON I.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm

WE hope it shal not be needful to insist in opening the Scope of this Chapter, or in clearing to you of whom the Prophet meaneth, and is speaking: It was once questioned by the Eunuch, *Acts* 8. 32. when he was reading this Chapter, *Of whom doth the Prophet speak this, of himself, or of some other man?* And it's so clearly answered by *Philip*, who, from these words, began and preached to him of Iesus Christ, that there needs be no doubt of it now: To Christians these two may put it out of question, that Jesus Christ and the Substance of the Gospel is compended and summed up here. 1. If we compare the Letter of this Chapter with what is in the four Evangelists, we will see it so fully, and often so literally made out of Christ, that if any will but read this Chapter, and compare it with them, they will find the Evangelists to be Commentators on it, and setting it out more fully. 2. That there is no Scripture in the Old Testament so often and so convincingly applyed to Christ as this is, there being scarce one Verse, at least not many, but are by the Evangelists or Apostles made use of for holding out of Christ.

If we look then to the sum of the words of this Chapter, they take in the sum and substance of the Gospel; for they take in these two, 1. The right description and manifestation of Jesus Christ, And 2. the unfolding and opening up of the Covenant of Redemption. Where these two are, there the sum of the Gospel is; but these two are here, therefore the sum of the Gospel is here. First, Jesus Christ is described, 1. In his Person and Natures, as God being Eternal, as Man being under Suffering. 2. In all his Offices, as a Priest offering up himself as a Sacrifice to satisfie Justice: as a Prophet v[illegible] justifying of man[illegible] dividing the spoil [illegible] His Humiliation, in th[illegible] End of it, in the Subject [illegible] and Rise of all, God's g[illegible] 5. In His Exaltation, [illegible] Him on the back of [illegible] Humiliation.

2. The Covenant o[illegible] described and set out [illegible] lar Parties of it, God [illegible] 2. As to the Matter a[illegible] the Seed that was given [illegible] whose iniquities met on [illegible] mutual Engadgements on [illegible] undertaking to make his [illegible] for sin, and the Father p[illegible] efficacy of that His Sati[illegible] Imputed and applyed for th[illegible] Sinners, and the terms o[illegible] way how this Imputation a[illegible] brought about, to wit, *By* [illegible] All are clearly held out here.

This is only a touch of the [illegible] this Scripture, and of the Mater[illegible] in it, as comprehending the sub[illegible] marrow of the Gospel; we shall [illegible] particular in dividing the Chapter, [illegible] dering that these things we have hint[illegible] are interwoven in it.

The *first Verse* is a short introduct[illegible] lead us in to what follows. The Pr[illegible] hath in the former Chapter been speak[illegible] of Christ as God's Servant, that should be exalted and made very high, and before he proceed more particularly to unfold this Mystery of the Gospel, he cryes out by [illegible] of regrate, *who hath believed our re[illegible]* Alas (would he say) for as good Ne[illegible] we have to carry, few will take [illegible] our hand, such is Mens uncon[illegible] yea, malice and obstinacy, that [illegible] them. *And to whom is the arm revealed?* To point at the ne[illegible] Power of God to accompany [illegible] even the most lively Ordi[illegible] them effectual; how few [illegible]

B

to the obedience

Verse, *who hath*
it a little, ye
Considerations
nes:
t of this Report
's not every re-
,and of the Cove-
of grace: In the
th believed *our hearing*
hat which we have pro-
; and the word is turn-
44. and *rumour*, *Jer.*
gs and rumour of a
terposing himself be-
ers; and it may be,
, to point out the con-
rophet had in report-
first heard them from
was passive, and then
osed them to the People
hem. 2. Consider that the
of this Report, not as in
nly, but as in the Person
reached, or shall preach
erefore this Report is not
th, but it's *our Report*, the
ophets before, and of these
of the Apostles and Mi-
Gospel. 3. Consider that
h of this Report, not only in
the met with in his own time,
ceiving what would be the carriage
ple in reference to it in after-times,
ore *John.* 12. 38. and *Rom.* 10. 16. this
e place is alledged to give a reason of
ws unbelief, because *Isaiah* foretold
before. 4. Consider, that when he
laineth of the want of Faith to the
eport and tydings of the Gospel, it is
not of the want of historical Faith, as if
the People would not give Christ a hearing
at all, but is of the want of saving Faith,
therefore *Joh* 12. 37,38. it is said, *though he*
had done many miracles before them, yet they
lieved not on him; and this prophetick
pture is subjoyn'd as the reason of it,
saying of Isaias *might be fulfilled, who*
d, who hath believed our report?
the *believing* spoken of here, to
Faith whereby folk believe and
sus Christ. 5. Consider that
e no expresse Party named
Prophet complaineth, yet no
God, therefore *Joh.* 12. 39.

and *Rom.* 10. 16. when this Scripture is cited. It is said, *Lord, who hath believed our report?* so it is the Prophet's complaint of the little fruit himself had, and that the Ministers of the Gospel should have in preaching of the Gospel, regrating and complaining of it to God as a sore matter, that it should come to so many, and so few should get good of it, so few should be brought to believe, and to be saved by it.

Though these words be few, yet they have four great things in them, to which we shall reduce them, for speaking more clearly to them. 1. That the great subject of Preaching, and Preachers great errand is, to report concerning Jesus Christ, to bring tydings concerning Him. 2. That the great duty of Hearers (implyed) is, to believe this Report, and by vertue of it, to be brought to rest and rely on Jesus Christ. 3. That the great, though the ordinary sin of the generality of the Hearers of the Gospel, is unbelief, *who hath believed?* that is, it's few that have believed; it's a rare thing to see a Believer of this Report. 4. That the great complaint, weight and grief of an honest Minister of the Gospel, is this, that his Message is not taken off his hand, that Christ is not received, believed in, and rested on; this is the great challenge Ministers have against the generality of People, and the ground of their complaint to God, that whatever they report concerning Christ, he is not welcomed, His Kingdom thrives not.

That we may speak to the first, considering the words with respect to the Scope, we shall draw five or six *Doctrines* from them: The first whereof is more general, that the discovery of Christ Jesus, and the making him known, is the greatest News, the gladest Tydings, and the most excellent Report, that ever came, or can come to a People, there is no such thing can be told them, no such Tydings can they hear; this is the Report that the Prophet speaks of by way of eminency, a Report above, and beyond all other Reports; these are News worthy to be carried by Angels, *Behold*, saith one of them, *Luke.* 2. 20 *I bring you good tydings of great joy, which shall be to all people:* And what are these Tydings? prefaced to with a *Behold? For unto you is born this day, in the city of* David, *a Saviour which is Christ the Lord*; these are the good Tydings that Jesus Christ is come, and O

he is the Saviour by office. We shall not insist on this, onely 1. We will find a little view of this Subject in the following words, which hold forth clearly Christ, God and Man in one Person, so compleatly qualified, and excellently furnished for His Offices. 2 It's also clear, if we look to the excellent effects that come by His being so furnished, as, His satisfying of Justice, His setting free of Captives, His triumphing over Principalities and Powers, His destroying the works of the devil, &c. there cannot be more excellent works or effects spoken of. 3. It's clear, if we look to Him from whom this Report cometh, and in whose Breast these News bred, (if we may speak so) they are the result of the Counsel of the God-head; and therefore, as the Report here is made in the Lord's Name, so He is complained to, when it is not taken off the Prophet's hand. And 4. It's clear, If we look to the mysteriousness of these News, Angels could never have conceived them, had not this Report come; these things tell, that they are great, glorious, and good News, glad Tydings, as it is in the end of the former Chapter, *That which hath not been told them shall they see, and that which they have not heard shall they consider.*

The first *use* is, To draw our hearts to be in love with the Gospel, and to waken our estimation of it: Peoples eares are itching after Novelties, and ye are much worn out of conceit with these News; but is there in any News such an advantage as in these, when God sendeth news to Men, they must be great News, and such indeed are these.

use 2. Therefore be afrayed to entertain loathing of the plain substantial Truths of the Gospel; If ye had never heard them before, there would, be like, be some *Athenian* itching to hear and speak of them, but they should not be the less thought of, that they are often heard and spoken of.

use 3. Therefore think more of the Gospel, seing it containeth the substance of these good News and glad Tydings, and think more of Gospel-ordinances, whereby these good Tydings are so often published and made plain to you.

2. More particularly, *Observe*, that Jesus Christ, and what concerneth Him, the glad and good News of a Saviour, and the reporting of them, is the very proper work of a Minister, and the great subject of a Ministers preaching; his proper work. Is to make him known
the native subje
should run; this
speaketh of here,
John and the othe
so to all Ministers
concerns Him, in
Offices; to know,
to be God and Man
in His Offices, to be
King; to be a Priest,
satisfying Justice; to b
revealing the Will of G
for subduing folks Lus
and to know, and ma
way by which Sinners
Hearers, may come
selves, as follows in
this is the subject of a
Preaching should be le
Paul is 1 *Cor.* 2. 2. pe
determined to know noth
Jesus Christ and him cruc
said, I will meddle with
but betake my self to this
forbear to meddle with cl
but he will lay aside his Le
and Humane Wisdom, and
ing of Christ crucified h
study, the reason of thi
standeth in a fourfold re
1. He is the *Text*, to say
all Preaching is to explai
To him give all the Prophets
do the four Evangels, and the
Epistles, which are as so many
of Him; and that Preaching which
eth not in relation to Him, is be
Text; and Mark 2. He is holden
the *Foundation* and Ground-work of
ing, so that Preaching without Him wan
Foundation, and is the Building, as it were,
of a Castle in the Air, 1 *Cor.* 3: 10 ------
have laid the foundation, and another buildet
thereon, but let every man take heed how
buildeth, for other foundation can no man
than that which is laid, which is Jesus C
importing that all Preaching shou
squared to, and made to agree
Ground-stone. 3. He stands
great *End* of Preaching, not on
ers may have Him known
ments, but may have Him hig
and Affections, 2 *Cor.* 3
our selves, that is, not on
our selves as the Subj

of our Preach-
great, or much
Preaching is to
He ſtandeth in
He is the *Power*
ithout whom, no
al, no Soul can
it in to Him; hence
, *we Preach Chriſt*
a ſtumbling block,
ar him; *and to the*
ut to them that are ſaved,
and the wiſdom of God.
rs, which we ſhall for-
ely 1. Were Chriſt
ance of our Report,
ing out Him, it's like
th us. 2. There is
that the Report we
Foundation: And 3.
may be the cauſe of
eaching, becauſe Chriſt
d as the ſubject matter
ching, many Truths are
thout reſpect to this end,
reſpect to it.
for you that are Hearers,
is be the great ſubject of
ing, and that which ye
gladly, and if this be
you, we may be parti-
Directions to you, which
branches of the uſe. And
ths that People would wel-
nd ſtudy, they would welcome and
thoſe that concern Chriſt, and the
enant of Grace moſt, as Foundation-
truths; and ſeek to have them backed by
the Spirit; we are afrayed there is a fault
among Chriſtians, that moſt plain and ſub-
ſtantial Truths are not ſo heeded, but ſome-
things that may further folk in their Light,
or tickle their Affections, or anſwer a Caſe,
are almoſt only ſought after; which things
(it's true) are good, but if the plain and ſub-
ſtantial Truths of the Goſpel were more
died, and made uſe of, they have in them
hich would anſwer all Caſes: It's a
atter when folks are more taken up
ions and Speculations, than with
ſaving Truths, as, that Chriſt
hat he was a true Man, that he
ing, Prieſt, and Prophet of
and that other things are
e greedineſs: But, if theſe
ject of Miniſters Preaching,
it ſhould be your great ſtudy to know Chriſt, in His Perſon, Natures, Offices, and Covenant, what He is to you, and what is your duty to Him. and how you ſhould walk in Him and with Him; this was *Paul's* aim, *I count* (ſaith he) *all things loſs and dung for the excellency of the knowledge of Chriſt, that I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings*, &c. *Phil.* 3.8,9,10. It's my deſign, (as if he had ſaid) not onely to make Him known, but to know him my ſelf; there is little Faith in Chriſt, and diſtinctneſs in uſe-making of His Offices, and folks take but little pains to know theſe things: Therefore, on the one ſide, let me exhort you, to make this more the ſubject of your enquiry; and on the other ſide, take it for your reproof, that there is ſuch a readineſs to ſnuff when plain Truths are inſiſted on, or when they are not followed to ſome uncouth or ſtrange way, which ſayes, we are exceeding unthankful to God for giving us the beſt things to ſpeak, hear, and think of.

2. Think much of the Preaching of Chriſt: and to have Miniſters to preach of Him, He is the beſt News, and God hath ſent Miniſters on this errand to make them known to you; had He ſent them to tell you all the ſecret things to come that are in God's purpoſe, and all the hid works of Nature, it had not been comparable to theſe News; what would ye have been? O what would Sabbath-days, and Week-days, your lying down and riſing up, your living and dying been, if theſe News had not been? ye ſhould have had a ſinful and ſad life, and a moſt comfortleſs and terrible death; therefore think this Goſpel a thing of more worth than ye do, and count their feet beautiful on the Mountains, that bring theſe News and glad Tydings, as it is *Iſa.* 52. That good Report of making Peace betwixt God and ſinners ſhould be moſt thought of and prized, and counted a greater favour than we uſe to count it. 3. By this ye may know who thrives and profites beſt under the Goſpel, even theſe that learn moſt of Chriſt, which conſiſts not in telling over words. But firſt in actual improving of Him, as it is *Eph.* 3.20. *Ye have not ſo learned Chriſt*, but ſo as to improve what is in Him. 2. In an experimental finding of theſe effects in us, that are ſpoken of to come by Chriſt, which is, that the Apoſtle meaneth,

eth, *Phil.* 3. 10. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, that I may be conformable to his death*; I am affrayed that of the many that hear this Gospel, there are but few that know Christ this way: But if He be the great thing that should he preached by us, and that ye should learn, 1. What is the reason that so many should be Ignorant of Him that the most part look rather like *Turks* and *Pagans* than like *Christians*? God help us, what shall we say of the condition of the most part of People, when the preaching of the Gospel has not gained this much ground on us, as to make us know Christ, in His Person, Natures, Offices, our need of him, and the use we should make of Him? But 2. If we will try how he is improven, it is to be feared, there be far fewer that know him in this respect; do not many Men live, as if they had never heard tell of Him; Though they hear that pardon of Sin is to be gotten through Him, and that vertue to subdue Sin must flow from Him, yet they live as if no such thing were in Him: If your Consciences were posed, besides the evidences that are in your practice, this would be found to be a sad truth. And 3. If we will yet try further, what experience folk have of Christ, what vertue they find flowing from His Resurrection, what fellowship there is in His Sufferings, what conformity to His Death, what benefite redounds to them from His Offices of King, Priest, and Propher, to the slaying of Sin, and quickning to holy Duties, what benefite of fruit from His Death; Alas! no more with most than if He had never died; what profite or real influence as to any Spiritual change do any to count upon find; and think ye all these things to be but words; They know Him not that feel not something of the efficacy of His Death and Resurrection in themselves.

3. *Observe*, That the Report concerning Christ, Is the main subject and errand that has been, and is, and will be common to all the Ministers of the Gospel, to the end of the World; It's *our Report*, It was the Report of all the Prophets, *Act.* 10. 43. *To him bear all the Prophets witness, that through his Name, whosoever believeth on him, should have remission of sins*; they all agree, and have a joint Testimony in these. 1. In one Subject, Christ, and the same things concerning Him, as, that the pardon of Sin is to be gotten [illegible] In Him and no o[illegible] Commission; th[illegible] though they be n[illegible] Apostles, yet all [illegible] the same Authority [illegible] to receive the Go[illegible] were preaching; the[illegible] on the Commission, a[illegible] Men who carry it. 3[illegible] which they all have, [illegible] Object they are sent to[illegible] they all hold of one comm[illegible] Gifts of one and the sam[illegible] *when he ascended on h[illegible] captive, and gave g[illegible] Apostles*, &c.

The first *use* is, To teac[illegible] the less of the Testimon[illegible] fied, because of these tha[illegible] *Isaiah* or *Paul* were testif[illegible] would get no other Tyding[illegible] life and way would be of a[illegible] stamp than ours are; alas[illegible] part, we are warranded as[illegible] make Christ known to you [illegible] heed of rejecting the Te[illegible] Christ that we bear witnes[illegible] same Christ that the Law a[illegible] bear witness to, *There is not another given under heaven whereby a sinner can be saved*; it's through Him, that whosoever on Him may receive remission of [illegible] this ye have not only us, but the Pr[illegible] and Apostles to deal with, yea Jesus C[illegible] and God Himself; and the rejecting of [illegible] will be found to be the rejecting of them; it's the same Testimony on the matter that it was in *Isaiah* his time; and therefore, tremble and fear all ye that slight the Gospel, ye have not us for your Party, but all the Prophets, and *Isaiah* among the rest, and our Lord Jesus Christ, who hath said, *He that receiveth you receiveth me, and he that despiseth you despiseth me*; there will be many aggravations of the guilt of an Unbeliever, and this will be a main one, [illegible] the Testimony of all the Prophets that [illegible] cur in this Truth which they have [illegible] ed; take heed to this all ye Athe[illegible] know not what it is to take with S[illegible] ye Hypocrites that coin and co[illegible] Religion of your own, and all [illegible] sons that lean to your own [illegible] what will ye say when it shall [illegible] ye have rejected all these. T[illegible]

them false Wit-
dare to say, or
,and yet would
y,and the best of
nough; for if ye
did ye not believe
very pungent Di-

t to poor Believers,
to receive and rest
ere is never a Pro-
Preacher of the Gospel
this Truth concerning
any sinner fear at Him
se with Him? will ye

give credit to the Testimony of *Isaiah* and of *Peter*, *Acts.* 10. 43. and of the rest of the Prophets and Apostles? Then receive their Report, and set your selves to be among the number of Believers, that their Testimony may be rested on: We are perswaded there is one of two that will follow on this Doctrine, either a strong encouragement to, and confirmation of believing, and quietly resting on Jesus Christ for pardon of sin, or a great ground of aggravation of, and expostulation with you for your guilt who care not, whether ye receive this Report or not. We shall say no more for the time, but God bless this to you.

SERMON II.

ISAIAH LIII. 1.

...eved our report? And to whom is the arm of the Lord revealed?

Prophet *Isaiah*, is very so-
ous about the fruit of his
aching, when he hath prea-
d concerning Christ; as
eed it is not enough for Mi-
,and for People to hear,ex-
follow; and now when he
been
in Preaching, and looketh
that have been much in that work,
egrates the little fruit it had, and
ave among them, to whom Christ
should be spoken of; a thing, that
ntry should put us to be serious,lest
complaint of *Isaiah* stand on record a-
st us; seing he complains of the Hearers
of the Gospel,not only in his own time,but
in our time also.

We told you,there were four things in this first part of the Verse. 1. The great errand that Ministers have to a People, it is to report concerning Christ; and beside what we observed from this Head before, looking to the Scope, we shall observe further.

1. The end that Ministers should have
ore them in preaching Christ and the
el, is, That the Hearers of it may be
to Jesus Christ by hearing,so as they
brought to believe on Him; it's in
to gain them to saving Faith in

plyed, That Jesus Christ is
posed as the Object of Faith,
by the Hearers of the Go-

spel; and is the only ground of their Peace: There is no name that can be mentioned for the salvation of Souls, but this Name only; and there is no other Gospel can be proposed but that which holdeth Him out to People.

3. Observe, (which is much the same with the former Observation, and to which we would speak a little more particularly,) That by the preaching of the Gospel, Jesus Christ is laid before the Hearers of it, as the Object of their Faith, and proposed to believed upon by them, else there would be no ground of this complaint against them; but where-ever this Gospel is preached, there Christ is laid, as it were, at the foot or door of every Soul that heareth it, to be believed and rested on; this is the great errand of the Gospel, to propose to People Jesus Christ, as the Object and Ground of Faith, to lay Him down to be rested on for that very end; when the Apostle is speaking *Rom.* 10. 8. of the Doctrine of Faith, he saith, *It is not now, who shall ascend into heaven, nor who shall descend into the deep, but the word is near thee, even in thy mouth, and in thy heart*; what word is that? *the word of faith which we preach*; now sayeth he, Christ by the preaching of the Gospel is brought so near folks, that He is brought even to their Hearts, and to their Mouths, so near, that (to speak so) People have no more to do but to stoup and take Him up, or to roll themselves over upon

upon Him; yea, it bringeth Him in to their very Heart, that they have no more to do but to bring up their Heart to consent to close the Bargain, and with the Mouth to make confession of it; and these words are the more considerable, that they are borrowed from *Deut.* 30. where *Moses* is setting Death and Life before the People, and bidding them choose, though he would seem to speak of the Law, yet if we consider the scope, we will find him to be on the matter speaking of Jesus Christ, holden forth to that People under Ceremonial-Ordinances, and shewing them that there was Life to be had in Him that way, and according to Gods intent, they had Life and Death put in their choice.

I know there are two things necessary to the acting and exercising of Faith. The 1. is objective, when the Object or Ground is proposed in the preaching of the Gospel. The 2. is subjective. when there is an inward, spiritual, and powerful quickning, and framing of the Heart, to lay hold on, and make use of the Object and offer; It is true, that all to whom the offer cometh are not quickned, but the Doctrine saith, that, to all to whom the Gospel cometh, Christ is proposed, to be believed on by them, and brought near unto them; so that we may say, as Christ said to His Hearers, *The kingdom of God is come near unto you*; both *Christ* and *John* brought, and laid the Kingdom of Heaven near to the *Jews*, and it is laid as near to you in the preached Gospel: This is it then that the Doctrine says, 1. That the Gospel holdeth out Christ as a sufficient ground of Faith to rest upon. And 2. with a sufficient warrand to these who hear it, to make use of Him, according to the terms on which he is offered. And 3. It brings Him so pressingly home, as He is laid to the Doors and Hearts of Sinners who hear the Gospel; that whoever hath the offer, he must necessarily, either believe in, and receive Christ, or reject Him, and cast at the report made of Him in the Gospel.

I shall first a little confirm this Doctrine, and then secondly make use of it.

First, I shall confirm it from these Grounds. 1. From the plain offers which the Lord maketh in His Word, and from the warrand he giveth His Ministers to make the same offers; It's their Commission to pray them to whom they are sent to be reconciled, to tell the[m] *reconciling the* [wo]*rld* *2 Cor.* 5. 19. 20. request them to [be] conciliation: to [be] for the Sinners [sake] and that He will [be] unto them; and *Ch*[rist] (saith he) *that yet* [are] *vain*; which is not [to] but of the gracious [offer] conciliation through Him work, to pray People [to] ers of this Gospel, *for*, [saith] *thee in a time accepted*, [and] *tion have I succoured thee*; [now] *accepted time*; *behold*, [now] *vation*; The force of the [Apostle's] If ye will make this Gos[pel] may get a Hearing, for now [is] Salvation, therefore do not [harden] *Psal.* 81. 10. 11. (where God [by] offer of Himself, and that [in] *Open thy mouth wide and I will fill it*. Offer is of Himself, as the word [is] clear; *My People would not hearken to my voice, and Israel would none of Me*. And that refuse His Word, refuse Him hence, *Isa.* 65. 1. he saith, *I am found of them that sought me not, I said, Behold me, behold me, unto a nation that was not called by my name*, and to the *Jews*, *I have spread out my hands all day long to a rebellious people*. 2. We may clear and confirm it from these similitudes, by which the Offer of the Gospel is, as it were, brought to the door of People, and there are several similitudes made use of to this purpose; I shall name but four. 1. It's set down under the expression of wooing, as *2 Cor.* 11. 2. *I have espoused you as a Chast virgin to Christ*, this is ordinary, and supposeth a Marriage, and a Bridegroom, that is by his friends wooing and suiting in Marriage; so that (as we shew) wherever the call of the Gospel comes, it's a bespeaking of Souls to Him, as *Cant.* 8. *what shall we do for our sister in the day when she shall be spoken for?* 2. It's set out under the expression of inviting to a Feast. Hearers of the Gospel are called to come to Christ as Strangers, or Guests [that] come to at Wedding-feast. *Matth.* 22. *All things are ready, come to the Marriage*. Thus the Gospel calleth not to [an] House that wants meat, but to a Wedding-house where Christ is [the]

no more but feast-
out under the simi-
rinking, *John* 6. 57.
he shall live by me.
the expression or
here all the Wares
stands, *Isa.*55.1. *Ho,*
ne to the waters, &c.
said, or thought, that
only to the thirsty, and
so qualified; ye may
weth, *let him that hath no*
come, buy without money and
to the offer that is made
&c. were
a, Rev. 3. who in appea-
yet to the
pocritical and formal peo.
forth, *come, buy*
Counsel and Call comes
in the fire,
me eye-salve, and gold tryed
in their
It sayes, the Wares are even
4. It's
or even offered to them.
hog and under the similitude of stand.
spel biding at a Door, because the Go-
hard Christ a knocking and calling
and
doors, *Rev.* 3.20. *Behold, I*
and knock, if any man will
hear my
and open the door, I will come
in to him,
So
sup with him, and he with me;
it is
By the sleepy Bride it is said;
and
Voice of my beloved that knocketh;
24, last four Verses, k's cryed,
lift up your heads ye gates, and be lift up ye
everlasting doors, that the king of glory may
come in, which is an earnest invitation to
make way for Christ Jesus, wanting nothing
but an entry into the heart; whereby we
may see, how near Christ comes in the Go-
spel, and is laid to folks hand. 3 We may
confirm it from the nature of Faith, and of
the obedience that is required to be given
to the command of Believing: Wherever
this Gospel comes, it tyeth and obligeth
all the Hearers to believe on Christ, that is,
to receive and welcome Him; and there
could be no receiving of Him, if He were
not making an offer of Himself; thus it's
said, *Joh.* 1. 11,12. *He came unto his own,*
his own received him not, but as many
received him, to them gave he power to be-
the sons of God; He came to both these
received Him, and to these who receiv-
not; but He gave to Believers only
dge of Son-ship: if we look to
of Faith. as, *coming to Christ,*
ing of Him, receiving of Him,
&c. They all suppose that
to be catched hold of, and
within speaking and trysting terms to peo-
ple that hear the Gospel. 4. It may be
confirmed from the many sad complaints
that the Lord hath for not receiving Him,
and not believing His Word, and from the
dreadful defignations, by which he holds out
the sin of Unbelief; all which, will make
out this, that God lays Christ at Sinners
door in His Word; Hence *Joh.* 5.40. our
Lord says, *Ye will not come unto me, that ye*
may get life: and *Matth.* 23. at the close, *O*
Jerusalem, Jerusalem, how often would I have
gathered thee, and ye would not; This was it
that did aggravate their sin, that He would,
and they would not; So *Psal.*81. *My people*
would not hearken to my voice, and Israel
would none of me; and *Luke* 7. It's said,
the *Scribes* and the *Pharisees rejected the*
counsel of God against themselves; and *Acts*
13,54. when the *Jews* rejected Christ, it's
said, *they judged themselves unworthy of ever-*
lasting life; and therefore the Apostles say,
that they will *leave them and turn to the*
Gentiles. 5. We may confirm it from this,
That in respect of the Gospel, and Offer
made in it, Christ comes alike near to all
that hear it; for if He be near to some, then
He is near to all, I mean in regard of an
objective nearness; there is the same war-
rand to speak and make the offer to all,
before there be some discovery made for
qualifying the Doctrine to some; It's true,
there is a difference in respect of the power
that accompanieth the Gospel, but as it lay-
eth out the offer of Christ, and Life through
Him, it comes alike near to all the Hearers
of it; the Invitation comes to all, and in
the same terms, to them that refuse, as well
as to them that receive Him, the same Go-
spel is preached to both. A 6th Confirma-
tion is from the nature of God's administra-
tion of His external Covenant, which is seal-
ed in Baptism to both, not one Covenant to
one, and another Covenant to another, but
the same Covenant on condition of believ-
ing to both; Behold then, in the preach-
ing of this Gospel that Christ comes near
you, even to your door, in respect of the
mediate Ordinances: as near as He did to
Abraham and *David*; Although God had
His extraordinary ways of manifesting Him-
self to them, not common to others; yea
this day, the Gospel is more clear objective-
ly to you than it was to *Abraham*, who re-
joyced to see Christ's day afar off, when it
was veiled; yea, the Gospel is as clearly
preached

preached to you, as those who are now before the Throne of God, had it preached to them, as to the matter of it, though we will make no equality as to the manner of it.

use 1. Advert to this, when ye come to hear the Gospel preached, and think how ye are living in trysting terms with God, and how near Christ comes unto you; the word of Faith layes Him so near, that ye have no more to do but to receive the Offer of Him, to believe and close with Him, and step in upon Him, as it were, to come as living Stones to be built upon Him as a sure Foundation.

But it will be asked, How comes this Gospel so near? How does it bring Christ so near to Sinners? *Answ.* In these five steps, 1. As it makes the Report of Christ, and brings the Tydings of such things, as, that He is Born, and that He hath Suffered, and for such an End, and that we may partake of the Benefite of them on such terms, It makes the Proclamation narratively, and tells what He did, what Good may be gotten of Him, and how we may come by it, 2. As it brings an offer of these good things on the terms on which they are to be gotten, so that it never tells that Christ is come, but it says also, here is Life to be gotten in Him by you, if ye will take the way proposed to come by it; therefore, when the Proclamation comes forth, *that all things are ready*, the next word is, *Come to the wedding*; And when in the one word, He says, *I stand at the door and knock*, at the next He says, *If any man will open the door, I will come in to him, and sup with him, and he with me*; and when *Isa.* 28. It's said, *He is a precious corner-stone, a tried foundation-stone laid in* Zion; the next word is, *He that believes on him shall not make haste*, or as the Apostle hath it, *shall not be ashamed or confounded*; this makes the Gospel glad Tydings, because it comes alwayes with an offer of Christ and of Life in Him. 3. When the Offer is made, and the precious Wares are exposed to sale in this cryed Fair of Grace, a command comes out, choose Life, come buy the Wares, believe, receive the Offer, as is clear in all the places we named before; It leaves not Folks indifferent to receive or not, but chargeth them as they would be obedient to a Command, to receive Him, 1 *Joh* 23. 3. *This is his commandment, that ye should believe on the Name of his Son Jesus Christ*; This is the great Gospel comm
not only the telling
rand to make the Of
to command to rec
the sitting and slig
Sin opposite to the
only makes the Offe
with a Command t
sweetens the Comma
Promises knit to it,
your soul shall live, and
lasting Covenant with you,
cies of David: And whenev
of Believing comes out,
Promise; as *Paul* deals
Act. 16. *Believe and thou s*
Mark 16. towards the clos
They that believe shall be sa
to Faith in Him. 5. It pr
and commands embracing of
Promise, with a certification;
is not conditional, but alternativ
If ye believe not, ye shall be damn
Death and Life are proposed,
bidden choose: If the Gosp
fectual in it's Commands and
will be effectual in its Threatnin
Word of God will triumph one
other, and not return to Him vo
ry clear, *Isa.* 55. 11, and 2 *Cor.*
it triumphs in some, while they are o
by the Promise to give obedience to
command of Believing, and to them it be
comes the savour of life unto life; and to
others it triumphs as to the execution of the
Threatning on them for their Unbelief, and
to them it becomes the savour of death unto
death; In a word, Christ Jesus comes
so near People in this Gospel, that He must
either be chosen and Life with Him, or re
fused, to the destruction and death of the
Refuser; ye have the same Christ, the
same Word, the same Covenant, the same
obligation to Believe, proposed to you,
that believers from the beginning of the
World had, and another ye will not get
and what more can the Gospel do, to br
Christ near to you? when it brings H
near, that ye have Him in your offe
the Authority of God and His Prom
terposed, to perswade you to ac
Offer; and Threatnings adde
you that if ye accept it not
rish; in which respect, we
Prophet *Isaiah* doth, ch
God do more to his vin

ing out of the Ob-
hrist to be rested on

may be, object here,
not Life and Power
not do the turn; we
r receive the Offer.
This that ye want abl-
fault, ye have a sure
is Word is a warrand
romises are free enough,
er enough; the great fault
belief in you, that ye will
hrist, nor open to Him when
your Door; I doubt, yea,
doubt, when all that ever
el shall stand before the
ere shall be one found that
make this excuse, that they
e to receive Christ; the Go-
Christ so near them, that they
r say, yea or nay; it is not so much,
s, I will not believe, and that
nd a wilful and malicious refu-

y be objected, But how can this
ime to all alike, seing it cannot be,
se that will never get good of the
hath it as near to them, as these
the saving Fruit of it? *Answ.* Not
k of God's Purpose, or what He in-
tends to make of it, nor of the Power and
Fruit that accompanies it to some, and not
to all; it's certain, the Gospel and Christ
in its Offer, comes alike near to all that
hear it: It objectively reveals the same glad
Tydings to all, with the conditional offer of
Life, and with the same command and en-
couragement, and certification in Threat-
nings as well as Promises; In these respects
Christ is brought alike near to all, and when
God cometh to reckon, He will let Sinners
know in that day, that the Gospel came to
their Door, and was refused; yea, it comes,
and where it comes, will take hold of some,
to pluck them out of the Snare, and be
ground of Faith to them, and to others it
ll be a ground of Challenge, and so the
ur of death unto death; for though it
not effect as to its Promises in all, nor
Threatnings to all, yet as to either
Life, it will take effect in every
If Life be refused, Death steps
n of it.

y be asked, Why will God have
Offer of the Gospel brought
so near the Hearers of it? *Answ.* 1. Be-
cause it serves to commend the Grace and
Love of God in Christ Jesus, when the In-
vitation is so broad, that it is to all; it
speaks out the royalty of the Feast, upon
which ground 2 *Cor.* 6. 1. it's called *Grace*,
the Offer is so large and wide. 2. Because
it serves for warranting and confirming the
Elect in the receiving of this Offer, for none
of the Elect could receive Him if He were
not even laid to their Door; It's this which
gives us warrand to receive that which God
offers; it's not because we are elected or
beloved of God before time, or because He
purposed to do us Good, that we believe;
these are not grounds of Faith, being God's
secret Will; but we believe, because God
calleth and maketh the Offer, inviteth and
promiseth, knowing that He is faithful,
and we may trust Him; Hence *David* says,
I will never forget thy word, and, *in God
will I praise his word*; for the Word in its
Offer speaks alike to all, and to none parti-
cularly: Indeed when it comes to the Ap-
plication of Promises for Consolation, that
is to be made according to the qualifications
in the Persons, but the Offer is to all. 3. Be-
cause by this means the Lord hath the fairer
access to found His Quarrel and Contraversie
against Unbelievers, and to make their
Ditty and Doom the clearer in the day of
the Lord, when it's found that they never
received the Offer, *My people would not
hearken to my voice, and* Israel *would none of
me: therefore I gave them up to their own hearts
lusts, and they walked in their own counsels*;
and this is an approbation given to Justice
here, it's well-wair'd, seing they would not
receive Thee, that they get worse in Thy
room.

use 2. Seing Christ comes near you in this
Gospel, and this is one of the Mercat days,
I intreat you, while He is near, receive Him,
call upon him while he is near; or take it
in the plain words of the Apostle, open to
Him, take Him in, give Him welcome while
He bodes Himself, to say so, on you; there
is not a Conscience in any Man that hears
this Gospel, but he will have this testimony
from Him in it, that he came near them,
was in their sight, and within their reach
and grips, as it were, if they would have
put out their hand to receive Him; and see-
ing it is so, O receive this Gospel, give Him
room; while He is content to sup with you,
take Him in, make sure your union with
Him

Him; this is the end why this Report is made, and Christ is laid before you, even that ye may lay your selves over on Him.

I would follow this *use* a little, by way of Exhortation and Expostulation jointly, seeing the Doctrine will bear both, for when Christ is brought so near even to the Mouth and to the Heart, it will be great ground of reproof and expostulation, if He shall be rejected. Be exhorted therefore to be in earnest, seing 1. It is a matter of such concernment to you; many Nations, Kings and Kingdoms have not had Christ so near them as ye have, neglect not such an opportunity, do ye think that all that is said in the Gospel concerning this, is for nought? Is it for no use that such a Report is made, and Preaching continued so long among you? And if it be for any use, is it not for this, that ye may receive the Report, and may by doing so, get your souls for a Prey? To what use will Preaching be, if this use and end of it be missed? Will your hearing the Gospel make your Peace with God, if Christ be not received? 2. Consider the Advantages ye may have by receiving the Gospel that others have not; Is it a little thing to be called to God's Feast, to be married to Christ, to be made Friends with God, and to enjoy Him for ever? the Day comes when it will be thought an Advantage; and are there Motives to perswade to any thing, like those that are to induce to that? 3. Consider what it is that we require of you, it's no strange nor hard thing, it's but Believing, and this is nothing else, but that the Report concerning Christ be received, yea, that He be received for your own good; that is it that the Gospel calls you to, even to betake you to a Physician for Cure, to betake you to a Cautioner for your Debt; If ye could escape a Reckoning and Wrath another way, it were something; but when there is no other way to obtain pardon of Sin and Peace, or to escape Wrath and obtain favour and friendship with God, but this; and when this way (to speak so) is made so easie, that its but to stoop down, and to take up Christ at your foot, as it were, or to roll your selves on Him, how inexcusable will ye Unbelievers be, when ye shall be arraigned before His Tribunal? But 4. look a little farther to what is coming; If ye were to live always here, it were hard enough to live at feed with God; but have ye faith of a Judgement after Death? if so, how will ye li
that Day that now re
horrible confusion
then, and will any
like this, the slighting
shall be seen coming
Him, what horrour
sciences, when He shal
ged on them that wer
Gospel? as is most cle
our Lord Jesus shall be rev
fire, with his mighty Angels
take vengeance on all that k
obey not the Gospel. 5. Con
and Life are now in your
hand as it were, choose or
nor, nor plead here for
your willing electing of that
offered to you; for one of tw
ther shall ye willingly choose L
a fruit of Grace, or refuse Life,
Death, which will be found the
of your Corruption; ye may
receiving Christ who is laid to
and if ye refuse Him, Death w
as now in Hearing this Gospel
choosing or refusing, so will the
pass on you at the great Day, and
Sentence, in a manner, is writ
with your own hand, as it's said *Ac*
Ye judge your selves unworthy of eternal life,
not out of humility, but maliciously: Now
when the matter is of such concernment,
beware of playing the fool; if ye will con-
tinue presumptuous and secure, following
your Idols, what will the Lord say, but let
it be so, ye get no wrong when ye get your
own choice; and He, but as it were, ratifie
the Sentence which ye have past on you
selves. 6. I shall add but this one wor
more, and beseech you that ye would ser
ously lay this to Heart, as a weighty thin
considering the Certification that follows
It; it's not only Death, but a horrib
Death, Wrath, and Wrath with its aggrav
tion from this Ground; like that of *Capern*
that was lifted up to Heaven in this rel
having Christ brought so near the
whom this Gospel is not the savour
unto Life, it shall be the savour
unto Death, and think not this
Motive, though it be comm
will bring Wrath upon Wr
geance upon Vengeance on
this Gospel, beyond that
still Rejecters of it; s

thing to be punished
eſt well the Curſe that
ere any of you but ye
outh and ſtrange, yea
into their Judgement,
s turned in a ſtinking
s eternally tormented
e is more wrath and
on the ſin of Unbelief,
ſt, when He comes to
Goſpel: To cloſe up all,
riſt is near you, and hath
you, and wooing you, ye
know not how many Days or Years ye ſhall have, how ſoon this Goſpel may be taken from you, or ye from it, how ſoon ye may be put in the Pit, where ye will gnaſh your Teeth, gnaw your Tongues, and blaſpheme God; therefore be ſerious while Chriſt is in your offer, and roll your ſelves over upon Him while ye have Him ſo near you, welcome this *Hearing* or *Report*, while it ſounds in your Ears, that there may be no juſt ground of this Complaint againſt you, *Lord, who hath believed our report?*

SERMON III.

ISAIAH LIII. 1.

...o believed our report? And to whom is the arm of the Lord revealed?

...e moſt part of Men and Women think not much of the preached Goſpel, yet if it were conſidered, what is the Lord's end in it, it would be the moſt rews that ever People heard, to eport of a Saviour; that is, and ..., great and glad Tydings of great all Nations; and we ſhould be ſo ... to hear ſuch News from God, and ...ing His Will and our own well, as ...e ſuitably affected with them; It's a wonder that God hath ſent ſuch a Report to People, and in it hath laid Chriſt ſo near them, that He puts Him home to them, and lays Him before them, even at their Feet as it were; and as great a wonder, that when the Lord hath condeſcended to give ſuch a Saviour, and brought him ſo near, that all He calleth for is Faith, to believe the Report, or rather Faith in Him of whom the Report is, which is the ſecond thing in the words.

The ſecond thing then, is, The Duty that lyes on People to whom the Lord ſends the Goſpel, or this Report concerning Chriſt, and ye may take it in this general; That it lyes on all that hear the Goſpel to ...ve the Report that it brings concern... Chriſt, and by Faith to receive Him ... holden out to them in it; this is ...implyed, *Iſaiah* and all Miniſters are ...rt concerning Him, and to bear ...m, and its the duty of all Hear... it, and this is the ground of ...complaint, when People do not believe it: By comparing this Text with *Rom.* 10. 16. and *John.* 12. 38. we ſhew, that it is ſaving Faith that is here to be underſtood.

I ſhall take up this Doctrine in three Branches, which we will find in the words, and which will make way for the Uſe. 1. That a People to whom Chriſt is offered in the Goſpel, may warrantably accept of Chriſt; or, the offering of Chriſt in the Goſpel is warrand enough to believe on Him; otherwiſe there had been no juſt ground of expoſtulation and complaint for not believing; for though the complaint will not inſer that they had ability to Believe, yet it will infer they had a warrand to Believe; for the complaint is for the neglect of the Duty they were called to. 2. That they to whom Chriſt is offered in the Goſpel are called to Believe, It's their Duty to do it; thus, Believing, in all that hear this Goſpel is neceſſary, by neceſſity of command, even as Holineſs, Repentance, *&c.* are. 3. That ſaving Faith is the way and mean by which theſe that have Chriſt offered to them in the Goſpel, come to get a Right to Him, and to obtain the Benefites that are reported of to be had from Him; thus Believing is neceſſary as a mids to the end of getting Chriſt, and all that is in Him: This is alſo here implyed in the regrate made of the want of Faith, which prejudgeth Men of Chriſt, and of the Benefites of the Goſpel.

We ſhall ſhortly put by the firſt of theſe, which is, That all that hear the Goſpel preached

Preached, have Warrand to believe and receive Christ for their eternal Peace, and for making up of the breach betwixt God and them; this preached Gospel gives you all Warrand to accept of Jesus Christ, and ye would not seek after, nor call for another. I shall first premit two distinctions to clear this, and then secondly confirm it. As for the first of the two distinctions that serve to clear it, We may take up the Gospel more largely and complexly, in a Covenant-form, holding out Christ and His Benefits on condition of Believing; or we may take it up as it holds out a promise without particular mentioning of a Condition: Now, when we say that the Gospel commands and warrands all that hear it to accept the Offer, we do not mean the last, that all that hear the Gospel have Warrand to accept the Promise without a Condition, but the first, that is, that all the Hearers of the Gospel are commanded to accept of Christ offered; there is by the preaching of it, a Warrand to close with the Report, and then to meddle with, and take hold of the Promises, and the things promised; so that it's the Gospel conditionally proposed that gives warrand to Believe, as Believing rests on Christ for obtaining Life in Him. The second Distinction is, That we would consider Faith, as it rests on Christ for obtaining Union with Him, and Right to the Promises; or, as it applyes and makes use of the Benefites to be gotten in and by Christ; the Offer of the Gospel gives not to all a Warrand to apply the Benefites to be gotten by Christ instantly; but it warrands them to close with Him first, and then to apply His Benefites.

Secondly, For confirmation of this Truth, That the general preaching of the Gospel is a Warrand for believing and exercising Faith on Jesus Christ, for making our peace with God, It's clear from these Grounds. 1. From the nature of the Gospel, it's the Word of God, as really inviting to do that which it calls for, as if God were speaking from Heaven; it's the Word of God, and not the word of Man, and hath as reall Authority to call for Obedience, as if God spake it immediatly from Heaven; and the Word of Promise is as really His Word, as the Word of command, and therefore to be rested on and improven, as well as we are to endeavour obedience to the Command; and if we think that God's Testimony is true, and if we lay any just weig[ht] nesses testifying from other three testifying [t]hen we may rest on this Gospel, and belie[ve] on Him shall have Life; as really God's word, ing is audibly from H[im] confirmed from these *word* and *Oath* of God, mightily confirmed the the Gospel, even the two [th]wherein it is impossible for these who are fled for re[fuge] on the Hope set before strong Consolation, as it is God having thus said and external Covenant, for th[e] the Hearers of the Gospel they who receive Christ o[ffered] shall have Life, It is Warrand t[o] believe on Him for Life: It's a[lso] and that He hath put Seals to the Circumcision and the Passover in the [Old] and Baptism and the Lords Supper [in the] New Testament; which are extended, not only to the Elect, but to professors in the visible Church, that every one who is baptized and admitted to the Communion may have confirmation of this, that the Offer that God maketh of Life through Christ, is a true and real Offer, and will be made good to the Persons that shall receive it, and so perform the Condition. 3. It may be confirmed from the End for which God hath appointed the Word and Ministry in His Church, even to make the Offer of Christ and Life through Him, *John* 20.31. *These things are written, that ye might believe that Jesus Christ is the Son of God, and that believing, ye might have life through his Name*; the Word is both written and Preached for this very End. 4. And lastly, It's confirmed from the experience of all the Saints, and from the ground on which they believed, which was the same that we have; they had no other ground but the same Gospel and Word that we have; it was not the secret operation or instinct of the Spirit, that indeed which works Faith, but the Word which was the ground of Faith, for there is no warrand for Faith in the Word; and as many Believers have gone before us, are as so[und] stances and experiences to con[firm] Truth to us.

l use to such as may
te what warrand they
say, ye have as good
David, Paul, or any
d before you had ye
l, Covenant and Pro-
od's Word preached
of Faith; and there
sputing, what is God's
not called to look to
of Believing more than
our Duty; and as it were
dispute what may be God's
tter of Duty when we are
bad reasoning to dispute
e matter of Faith: And
ve this Use with a word of
hat this Gospel as it layes
, it gives you Warrand to
nd rest upon Him, and we
aul did, *Acts* 13. 38, 39. *Be it
o you therefore men and brethren
h this man is preached unto you
giveness of sins; and by him all that believe
are justified from all things, from which ye
could not be justified by the Law of Moses*;
There is the Way held out for obtaining
pardon of Sin, and Peace, the Lord hath
made the Offer, and laid a fair Bridge over
the Gulf of Distance betwixt God and Sin-
ners, though ye should never get good of
it, and though ye should never set a Foot
on the Bridge; none needs to fear to step
forward, behold, our Lord Jesus hath hol-
den out the Golden Scepter, His Call may
be Warrand enough to come; the Preach-
ing of this Gospel stops all Disputing, and
banisheth debating of the Business; it Calls
all the Hearers of it, and gives them War-
rand to come forward; and it's such a
Warrand as they will be found Slighters of
the Great Salvation offered, who had this
Door opened to them and did not step for-
ward; for as the Apostle says, 2*Cor*. 6. *Be-
hold, now is the day of salvation; behold, now is
the accepted time*; and *Heb*. 22. *If the word
spoken by Angels was stedfast, and every trans-
gression and disobedient received a just recom-
ce of reward, how shall we escape if we ne-
so great salvation? which at the first be-
be spoken by the Lord*, &c. It's the
Gospel that from the beginning hath
eached to Sinners, and this is the rea-
the Gospel is called *Grace* In that
*e beseech you that ye receive not
of God in vain*; and *Gal*. 2. at
the close, *I do not frustrate the grace of God*;
for many get the Warrand and Pass to come
and receive Christ, who put it up in their
Pocket as it were, and make no use of it, as
the Man that hid the Talent in his Napkin,
the Bonds of Marriage are proclaimed; and
the Warrand given forth, and yet they halt
and come not to the Wedding.

We shall add the second Branch, which
is, that this Gospel where it comes and of-
fers Jesus Christ to Sinners, Men and Wo-
men are not only warranded to come, but
required and commanded to come, the
great Duty that the Gospel calls for is *Be-
lieving*; it leaves it not indifferent to Be-
lieve or not, but peremptorily lays it on as a
Command; ye hear many Preachings and
Christ often spoken of; now this is the great
thing called for from you, even Believing in
Christ, and while it is not performed, there
is no Obedience given to the Gospel,

We shall first confirm, and then make use
of this Branch of the Doctrine.

1. For Confirmation, take these Grounds,
1. From the manner how the Gospel pro-
poseth Faith, it's by way of Command in
the Imperative Mood, *Believe, Come ye that
are weary* &c. *Come to the wedding, open* &c.
wherein somewhat of the nature of Faith is
held out, all these being the same with Be-
lieving. 2. It's not only commanded, as
other things are, but peculiarly command-
ed, and there is a greater weight laid on
the obedience of this Command than on
the doing of many other commanded Duties;
It's the sum of all Christ's Preaching, *Mar*. 1.
Repent and believe the Gospel; it's the only
command which *Paul* proposes to the Jay-
lor, *Acts* 16. *Believe in the Lord Jesus*, &c.
3. It's as it were the peculiar Command
that Jesus Christ hath left to His People,
1 *John* 3. 22. *This is his commandment that
we should believe on the Name of his Son Jesus
Christ*; and this Command of Believing on
Him, is the peculiar Command left to, and
laid on Ministers to press. 4. It will be
clear, if we consider that the great Diso-
bedience that He quarrels for, is, when
there is not Believing, when Sinners will
not come to Him, this is His Quarrel, *John*
5. 40. *Ye will not come to me, that ye may have
life*; and here, *who hath believed our report?*
so *Matth*. 23. *I would have gathered you, and
ye would not*; and *John* 12. 37 *Though he
did many mighty works among them, yet they
believed not on him*. 5. Look to the nature

of the Offer made by Christ, and to the End of it, and ye will find that the great thing called for, is the receiving of it, which is nothing else but Believing; and all our Preachings of Christ, and of His Benefites, are useless without it; without this he wants the satisfaction he calls for, for the travel of his Soul; and without it the Hearers of this Gospel profite not, 1 *Pet.* 1.9. *Receiving the end of your faith, the salvation of your souls*, the subordinate End of preaching, to wit, the salvation of our Souls, cannot be attained without Faith.

The *uses* are three. 1. It serveth to be a ground for us to Propose the main Gospel-Duty to you, and to teach you, what is the great and main thing ye are called to, it is even to Believe in Jesus Christ, to exercise Faith on Him; it's not only that your Life should be civil, and formal; that ye should Read, pray, frequent Ordinances, learn the Catechism, and such like; but this is it, to Believe on Jesus Christ for the obtaining of Life, and remission of Sins through Him; and it's not a thing indifferent to you, but commanded, and with this certification, that if ye Believe not, ye shall never get Life nor pardon of Sin; and therefore, as we tell you that remission of Sins is preached to you through Christ, so we command and charge you to believe on Him, and receive this Gospel, wherein He is offered, for the remission of Sins,

For clearing of this Use, and that we may have the more ready access to Application, We shal speak a word to these three. First, To several kinds of true Faith, three whereof are not saving; or to the ordinary distinctions of Faith. Secondly, To the Scripture-expressions that hold out the nature of saving Faith. Thirdly, To some difference betwixt this saving Faith, and false and counterfite Faith, or these acts of true Faith more generally taken, which yet are not saving.

For the *first* of these, When we speak of Faith, we shall draw it to these four kinds ordinarily spoken of, and shall not alter nor add to the common distinctions of Faith, though there may be moe given. The *first* is *Historical* Faith, which may be called true, being it whereby we assent to the truth of a thing, because of his supposed fidelity that telleth it; as when an Author writes a History, we give it credit upon report that he was an honest Man that wrote it: So Historical
hearing the Word
assent to the tru
question but that
that He was God
that He died and ros
ascended to Heaven, th
on Him shall be saved,
Word to be God's W
to it a higher assent t
Mans word, because Go
nitly worthy of more credit
yea then all Men, and Ang
may be, I say, in this H
Divine Truths, a higher
than there is in believin
History, which may be the
mistake Historical Faith,
of the same kind, and a th
Reprobates have, as *John* 2.
It's said, *Many believed on him w*
the miracles which he did, but J
commit himself unto them; they we
to believe from the Signs which they sa
that He was more than a meer Man, and
that it was the Word of God which He
spoke, and yet it was but a Historical Faith;
yea this Faith may be, and is in Devils,
who are said *James* 2. 9. *to believe and tremble*; there are many, who, if they believe Christ to be God and Man, and the Word to be true, think it enough; yet *James* having to do with such, tells them, that the Devils believe as much as that, and more throwly than many that have that Historical Faith; he knows God to be true, and One that cannot lie, and he finds it to his cost; he knows that such as Believe cannot Perish, for he cannot get one of them to Hell; he knows that there is a time set when Christ will come to judge the World, and himself among the rest, and therefore he says often to Him, *torment me not before the time*; and as the Devil hath this Faith, so there are many in Hell that have it too, the rich Glutton had it, therefore he bids go tell his Brethren, that they come not to that place of torment, and is told him they have *Moses* and the Prophets, which says that he then felt the truth of ny things he would not believe befo
I speak, that ye may know, that t
rical Faith is the first step of Fai
may be in Hell, and so in many
saving Faith is not; its really
that Folks that are called Chri

Faith, and think they
when they are only
Believing, yea,
came his length,
more. The *second*
the Faith of *Miracles*,
en of in the New Testa-
Lord sayeth, *If ye had*
ard-seed, ye should say
thou removed and cast
it should be done; there
Faith to work Miracles, and
to receive the particular ef-
did produce; some had
cles to heal, and others to
s an extraordinary thing,
to Heaven without it, and
though they cannot go to
t Historical Faith; hence it's
ll come to me in that day, and
ve have cast out devils in thy
whom he will say, *depart from me*
of iniquity: And the Apostle
faith, 1 Cor. 13. 2. *If I had all faith, and*
could remove mountains, if I want charity,
it avails me nothing; this Faith of Miracles
availeth not alone to Salvation, because it
acts not on Christ holden out in the Pro-
mises, as a Saviour to save from Sin, but
on Christ, as having power and ability to
produce such an Effect; which may be
where there is no quiting of a Man's own
Righteousness, and if there be not Grace
in the Person that hath it, it is an occasion
of Pride: We call you then to Histo-
rical Faith, as necessary, though not suffi-
cient, but not to this Faith of Miracles, it
being neither necessary nor sufficient. A
third sort of Faith is *Temporary* Faith, spo-
ken of *Matth.* 13. and set out under the
Parable of the Seed sowen on stony ground,
which soon springs up, but withers; so some
Hearers of the Gospel receive the Word
with joy, and are affected with it, but en-
dure not: The difference betwixt this
and Historical Faith, is, that Historical Faith
as such, consists in the Judgement, and
reaches not the Affections, at best it reaches
not the affection of joy, for though the Devils
tremble, yet they are never glad; Tempora-
ry Faith reaches the Affections, and will
make a man, as to tremble at the Threat-
nings, as *Felix* did; so some way to de-
light himself in the Promises of the Gospel,
and to smack them, as it were, from the ap-
prehension of the sweet taste and relish he
finds in them: It is even here (as it were)
told a whole Man, that a Physician is come to
Town, he is neither up nor down with it,
but tell it to a sick Man, and he is fain, from
an apprehended possibility of the Cure, yet
the apprehended possibility of the Cure,
never sends him to the Physician, nor puts
him to apply the Cure. The *fourth* sort is
Saving Faith, which goeth beyond all the
rest and brings the sick Man to the Physi-
cian, and to make use of the Cure; there
may be some measure of true Saving Faith,
where there is not much temporary Faith,
or moving of the Affections; and there may
be a considerable measure of Temporary
Faith, where there is no Saving Faith at all,
even as a fallen-Star may seem to glance
more than a fixed one that is over-clouded,
yet it hath no solid Light. Know then,
that Faith is called for, but take not every
sort of Faith for Saving Faith; it would
make tender Hearts bleed, to see so many
mistaken in the matter of their Faith; there
are some who say, they had Faith all their
days; O that ye were convinced of the la-
mentable deceit and delusion that ye are
under, and that ye could distinguish be-
twixt Faith and presumption, betwixt Hi-
storical and Temporary Faith, and true
Saving Faith, though the two former be not
Delusions, but in so far as ye rest on the
same, and take them for Saving Faith, ye
are deluded, for Saving Faith puts you out
of your selves to rest on Jesus Christ.

SERMON IV.

ISAIAH LIII. 1.

who hath believed our report? And to whom is the arm of the Lord revealed?

HE Gospel is a sweet Message,
and ought to be glad News
when it comes to a People; and
therefore, when this Report of
our Lord Jesus Christ is made
to Sinners, O! but it's a sad Complaint that
follows on the refusal and not welcoming of
it; there is no better News a Minister can
carry, than these brought to the Shepherds

by the Angels, *Luke* 2. 10, 11. *Fear not, behold, we bring you glad tydings of great joy to all people; unto you is born in the city of David a Saviour, which is Christ the Lord*; but were it an *Isaiah*, it will weight him when he looks on a fruitless Ministry and despised Gospel, and will make him complain, *who hath believed our report?* O! that we may experimentally know the cheerfulness and gladness that follows the Gospel where it is embraced, and that we may not know the sorrow and sadness that will follow the challenge for despising of it; one of these two the preached Gospel will be, either it will be joyful News to you, or a sad ground of complaint to God against you.

We entred to speak of the great Duty of a people that hears the Gospel, and the great mean whereby these News become delightsome, and that is, by Faith to receive the Report of the Gospel, or to Believe on Christ reported of in it? This is clearly implyed, for the regrate which holds out the sin, is, *who hath believed our report?* and therefore the great Duty must be, to Believe, and by Faith to receive the Report. We come now to speak of the *use*, and because it's the great design of the whole Gospel, yea, it's the design of the Law also, both of which level at this End and Scope, even Faith in Christ. It will be expedient, and no wayes impertinent, that we insist a little on this, especially when so many thousands are utterly ignorant of Faith, being Strangers to what Believing in Christ is, and so great Strangers to the native End of the Gospel, and out of the way of getting good by the Preaching of it. so that to this day, they have not learned this one Lesson, to wit, concerning Faith in Christ, and other Lessons will be to little or no purpose till this be learned.

We shal not insist to speak at large of the Doctrine of Faith, but only in a plain way, glance at what this great Duty is, that is required of the Hearers of the Gospel; it's Believing in Christ savingly, or Saving Faith, for no other thing will hold off the Complaint against you; ye will be complained of, though ye would believe with all other Faith, therefore it's this Faith that is here meaned.

That we may come the sooner to that which we wou'd be at, we shall premit two or three words. *First*, When we speak of Believing here, we pu[t] that are necessary for [t] of Faith and capacita[te] though they be not Sav[ed] ly, 1. That the Offer [of] come to People, that [it] be held out to them, [and] that there is a way fo[r] tion through Christ J[esus] may be accepted before [God] or through Him. There [must] an understanding of this, a [right] the Judgment what it is; Fo[r] lieve except they Hear, and [know] what they Hear, in so far as [they] their Faith on the thing know[n]; know and understand the [Promi]nes, the Covenants freeness, and [all] cacy of Faith to make Christ [theirs]. 3. It's necessary there be some [work] with our own condition, as that [we] turally under Sin, that we are lo[st], der the Curse, sick, and utterly [unable] and even desperate to get our selves [recovered] by any thing that is in, or by any thing that we can do of our selves, that we are for ever undone, if we get not a Saviour, that our mouth may be stopped. 4. Not only must we know this, but it's necessary there be an Historical Faith of it, to Believe that there is Fulness and Sufficiency in Christ, that He is able to cure, and take away the guilt of Sin in all; that rest on Him; these must be believed in general, ere ever Sinners can rest on Him for their own Salvation; which supposes that there may be an Historical, where there is not a Saving Faith. Now when all this length is gone, Saving Faith is that which the Gospel calleth for, and it is the Hearts acting according to what sound light and conviction it hath, on Jesus Christ as holden out in the Promise, for obtaining of Life and Salvation through Him; so that when the Soul is lying still under its conviction, and knows it cannot have Life but by resting on Christ, and hears that there is a Sufficiency in Him for up making of all its wants, then the work of the Spirit prevails with the Soul to cast it self over on Him for obtaining Life, and of every other thing [that] brings the Soul to embrace and lay [hold on] Him, not only as one able to save, but to save it self in particular; [this] the native work of Faith that [closes] to Christ, and puts it over the

ion; it's like a sink-
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ringing of a lost Sinner
prehension of his own
one Estate, to cast him-
hrist for the obtaining of

e speak of Faith, we
at even this true and
ich is not only in kind true,
hath a real Being, but is Sav-
be considered in its different
actings, for its different needs or ne-
cessities: Though the Covenant be one,
yet the acts of Faith are many, we having
to do with Pardon of Sin, with Sanctifi-
cation in its parts, Vivification, and Morti-
fication, with Peace, &c. Faith differently
acts on Christ and the Promise for obtain-
ing of these. Now, the Faith that we
would insist on, is, the Faith that rests on
Christ for Pardon of Sin, on which all the
rest of the acts of Faith depend; it's that
Faith whereby a Sinner receives Christ, and
casts himself over on Him; that Faith
whereby Union with Christ is made up.

Thirdly, We would premit, That there
is a great difference betwixt Faith, and the
Effects of it, as Peace, Joy, Assurance of
God's Love, and these other Spiritual Pri-
viledges that follow Believing: It's one
thing actually to Believe, another thing to
have the Peace and Joy that follows upon,
and flows from Believing; the one being
as the putting out of the Hand to receive the
Meat, and the other as the feeding on it:
it's the first of these we mean, and intend
to speak of, even that Faith whereby we
grip Jesus Christ Himself, and get a Right
to all these Priviledges in and through
Him.

Fourthly, We premit, That even this
Saving Faith hath its degrees, as all other
Faith hath; some have more weak Faith,
some stronger; some have that full Assu-
rance spoken of *Heb.* 10. or a Plerophory,
not only as to the Object, that it's sufficient;
but as to the apprehending and obtaining of
Life through that Object; so that they are
able to say, neither height, nor depth, nor
thing else, shal be able to separate them
the Love of God in Christ Jesus; we
ten, that Saving Faith hath its degrees,
the degree be not that which we
; but it's the kind of this Faith,
weaker or more strong, whereby
a lost Sinner rolls it self over on Christ, the
Faith which puts the Sinner off the Ground
it stood on, over on Him; the Faith which
brings the Soul from the Covenant of
Works to a now holding of Life by Christ
and His Righteousness. We shall then
speak a little, 1. To what we conceive
this act of Saving Faith is not, for precaveat-
ing of mistakes. 2. What way the Scrip-
ture expresses it; when then we say that
such a thing is not Saving Faith, ye would
know that thing is not it that ye must lippen
to; and when we say such a thing is Saving
Faith, ye would labour to act and exercise
Faith according to it.

First, For what Saving Faith is not. 1. It
is not the knowing that Christ is God and
Man, that He was Born, was Crucified,
Dead, and Buried, and Rose again; Ask
some, what true Saving Faith is? They will
say, It's a true Knowledge; Ask them again,
how long is it since they Believed? they
will say, since ever they knew Good by Ill;
ye would know, that apprehensive or literal
and speculative Knowledge is needful, but
it will not be taken for Saving Faith. 2. It's
not a touch of warmness or liberty in the
Affections in a natural way, which may
be in unregenerate Men, yea possibly in
Pagans, as in a *Felix*, who in the mean
time, have not so much as Temporary Faith,
because it rises not from the Word, but
from dispensations of Providence, or from
Temporary things; and if it rise from the
promises of the Word, if there be no more,
it's but temporary Faith. 3. It is not Con-
victions, which many take for Faith, and
take it for granted, if they be convinced of
Sin, they Believe, and will say, whom
should they Believe on but Christ, and yet
they never follow the Conviction, to put in
practice what they are convinced of. 4. It's
not simply a Resolution to Believe, as others
take Saving Faith to be, who being convin-
ced that their own Righteousness will not
do their turn, resolve to Believe on Christ
for Righteousness, but they will take a con-
venient time to do it; and many maintain
their Peace with this, though it be no true
Peace; but a bare resolution to Believe is
not Faith; ye use to say, there are many
good Wishers in Hell. I remember the
words of a dying Man in this Place, who
thought he believed before, and being ask-
ed what difference he conceived to be be-
twixt the Faith he had before, and the

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Faith he now had attain'd to? he answered, before, I thought or resolved to Believe, but never practised it, now I practise Believing: There is such a subtilty and deceit in the Heart, that if it resolve to Believe, and if it observably thwart not with Faith; it will sit down on that, as if all were done, therefore the Word is, *To day if ye will hear his voice*, that is, to day if ye will Believe, *harden not your heart*: This resolving to Believe, is like a Man sinking in the Water, and having a Rope cast out to him, he resolves to grip it, but does it not; So many think they have the Promise before them, and resolve to make use of it, but do not presently make use of it, and the Ship sinks down, and they perish, while the promise abides and swims above. 5. It is not Prayer; There are many who think they Believe when they some way Repent, Pray, and put their Hand to other Duties, and they know no more for Believing but something of that kind; it is true indeed, Prayer may help to Believe, yet it's not always with Faith; it's not every one that saith, Lord, Lord, that believeth; many will seek to enter that shall not be able: Folks very often have these two miserable mistakes about Prayer, either they put it in the room of Christ, or in the room and place of Faith, not considering that they are different things; for Faith exerciseth it self on Christ as Mediator, and Prayer taketh Him up as God, the true Object of Divine Worship; though if it be not founded on Christ as Mediator, it hath no access; the acting of Saving Faith is properly on Christ held forth in the Word, and prayer is a putting up of Suits according to the Word: There are many that know no more what use to make of Christ, than if He had never been Incarnate, nor had come under that relation of a Mediator, and make their Prayers serve to make up all; whereas Faith, not only respects Christ as God, but His Merits as Mediator and His Offices. 6. Nor is Faith only a believing this Word of God to be true, though we could wish many were come that length; it would make a Man tremble to hear the blasphemous words that some will have, when they are asked concerning their believing the truth of the Bible; but though ye were that length, it were not enough, the Devils believe and tremble; the Faith that we call you to is more than Historical, it's to resting on Christ, to cordial receiving of the Message which He sends to you [illegible] should send an embassy, woo her to be his Wife, know that there is such thing to believe that he [illegible] and that the Woman by co[illegible] him may be, and will [illegible] (which is yet more) act[illegible] Message, and to consent to [illegible] him; It's here as when *Abraham* sent to *Rebekah*, *Gen.* 24. She Friends believe all the report that [illegible] vant made of his Master and of his S[illegible] that it was true, and then it's given to her option, if she will go with the Man, and she consents to go, and actually goeth; this is It we press you to, to go with us and close the Bargain, and to accept of Him and of Life through Him; by the same similitude ye may know what Saving Faith is, and what is the difference betwixt it and Temporary Faith; when the great, rich, and brave offer comes to be made to *Rebekah*, by a Man with many Camels, Gold and Bracelets, when she believes that it's true, and that it's made to her, she is fain, and it may be over fain, if not some what vain also, that is like *Temporary Faith*; but when it comes to the articles of the Contract, it's said to Sinners, ye must subject to Christ, and follow His Will, and not your own, this, this casts the Bargain; thus many when they hear there is a possibility of Life to be had in Christ, and much more when they hear it's to be had on good, easie, and free terms, it will make them smile, but when it comes to that, *Psal.* 45. 10. *Hearken, O daughter, and consider, forsake thy father's house*, or the fashions of thy Fathers House, It halts there, and they suspend and demur to close the Bargain, but *Saving Faith* goes further on, and with *Rebekah*, finally closes the Bargain.

Secondly, The next thing is, What is Saving Faith, or what is it to Believe in Christ? and would to God ye were ready to Believe, and as ready to receive the Invitation as to ask the Question, and that in asking the Question ye were in earnest; for by the way, many have asked the Question. What [illegible] we do to be saved? where, if they had [illegible] in earnest, they might have been so[illegible] solved; The Answer is at hand, Bel[illegible] the Lord Jesus Christ and thou [illegible] saved: But to them that desire clearness or confirmation in [illegible]

shall speak a little, yet ye
it's such a thing as is im-
be made plain to a proud hu-
unhumbled Sinner, it's the poor
Ht will take it up, and to
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way to set it out, as we con-
to name some Scripture-Expref-
nd similitudes, that hold it forth,
it whereof is in that of *Mat.* 11. 28.
to me all ye that are weary and heavy laden; and *John.* 6. 35. *He that cometh to me shall never hunger, and he that believeth on me shall never thirst*; readily these Expreſſions hold out theſe three. Firſt, An Evil which Men cleave to. Secondly, A Good that is offered to them. Thirdly, A paſſing from the Evil to the Good, and ſo, *come to me* implyes. 1. A hazard that Folks are in by being at a diſtance from Chriſt. 2. That there is acceſs to Jeſus Chriſt for remeding that evil, and removing of that hazard. 3. A paſſing from the one to the other, a paſſing from our own Righteouſneſs to Chriſt's Righteouſneſs, a paſſing from our natural condition to Jeſus Chriſt, a real paſſing from Death in our ſelves, to Life in Him: Moſt part think Faith to be a conceit, a humour, or a gueſſing, that they think they may have and never know how; but it's a real thing, a coming from our own Righteouſneſs, as I ſaid, to His, from a Covenant of Works, to reſt on Chriſt and His Righteouſneſs, held forth in the Covenant of Grace; this is ſomewhat explained, *Rom.* 7. where two Huſbands are ſpoken of, a Woman cannot marry another Man till her firſt Husband be dead; ſo till a Sinner be dead to the Law, he cannot marry Chriſt, there muſt be a divorcing from the Law and Covenant of Works ere ye can cloſe with Chriſt.

The ſecond Expreſſion is, *John.* 1. 12. Where Faith is held forth as *a receiving* of Chriſt, *To as many as received him, he gave them power to become the ſons of God, even to as many as believed on his Name*; and it's well expreſs'd in the *Catechiſm*, to be a receiving of Chriſt as He is offered in the Goſpel, ſuppoſes that Chriſt is offered to us, that we are naturally without Him; Goſpel comes and ſays, Why will ye O houſe of *Iſrael*? come and receive a And the act of Faith is a gripping receiving and imbracing of it, a being well content to take a free Diſcharge through His Blood.

A third Expreſſion is, *Phil.* 3. 12. Where Faith is ſet out as an *apprehending* of Chriſt, and *Heb.* 6. 18. it's called a *laying hold* on the Hope ſet before us, and *Iſa.* 56. 4. a *taking hold* of the Covenant; all which ſuppoſe Folk to have a choice, as it were, laid to them, and Chriſt to be holden out as a City of Refuge, and a Shelter from that which we are in hazard of; Chriſt is held out in the Goſpel as the City of Refuge, and the Exerciſe of Faith is to run from the hazard to Him, as a Child that is chaſed by an unknown and uncouth Body, flees unto the Mothers Arms, or as the Man-ſlayer fled from the Avenger of Blood to the City of Refuge; and Faith having run to Him, caſts it ſelf on Him, or thruſts it ſelf (as it were) into Him.

A fourth Expreſſion is, *rolling or caſting* of our ſelves over upon the Lord, as *Pſal.* 55. 22. *Caſt thy burden on the Lord*, and *Pſal.* 37. 5. *Commit thy way to the Lord*, it's on the Margent, *roll thy ſelf on the Lord*, or *truſt*, as it's *verſ.* 7. and eaſe thy ſelf on the Lord; the Goſpel lays Chriſt, as it were, at Folks feet, and Faith rolls them over on Him; it's even the Souls finding it ſelf through the work of the Spirit, unable to ſtand under the Burthen; rolling it ſelf on Chriſt, as a craſie and weak Body caſts it ſelf on a Down-Bed for eaſe, This is a very Emphatick, ſignificant, and active Expreſſion of Faith; ſetting out a Man quiting his own Legs or Feet, as unable to ſtand on them, and laying himſelf over on Chriſt; This is it that we call you to, even to quite your own Feet, and to roll your ſelves over on Chriſt.

A fifth Expreſſion is, *Rom.* 10. 3. Where it's called *a ſubmitting to the righteouſneſs of God*; which is held out in the Goſpel thus, as if a King were proclaiming a Pardon to Rebells, and ſaying to them, for as many hainous Crimes as ye have committed, and are guilty of, if ye will take with them, and betake your ſelves to my grace and mercy, ſincerely reſolving to be henceforth faithful and dutiful Subjects to me, I will freely pardon you; which gracious offer they moſt gladly accept of, and ſubmit themſelves to it; *Submitting* is an acquieſcing in the terms of the Goſpel, as it is propoſed; It's even as if ye ſhould ſay, we hold the Bargain, and are well-content and ſatisfied with

with it; In a word, Faith carves not to God the way of Salvation, but sweetly submitteth to the way he hath carved out.

A sixth Expression is, *Hiding of our selves in God, or in Christ*, so the word *trust* in God, signifies, to hide our selves in Him as in a place of Refuge, according to that *Prov.* 18. *The Name of the Lord is a strong Tower, the righteous run unto it and are preserved*, or hid, or, they flee to it as Doves do to their Windows; and this is it the Apostle hath, *Phil.* 3. 9. *That I may be found in him, not having my own righteousness*, &c. so that if ye ask, What is Faith? It's a Man's betaking himself to Christ, that when he shall be called for, it may be answered, Lord, I am in Christ not having mine own Righteousness, *&c.* it is not to be lippening to the Man's good Hopes, to his good Prayers, or to his good Meaning, but to Christ's Satisfaction, and God's Promise; By Faith, when rightly exercised, the Sinner holds and hides himself in Christ, till (to speak so) a bit of the Man cannot be seen; and this is well set out by the Lord, when He says, *Isa.* 23. 26. *Come, my people, enter into your chambers, shut the doors about you, hide your selves for a little while*, &c. come in under the Mediator's Wings, lock in your selves by Faith there, and so make all sure.

A seventh Expression is, 2 *Chron.* 30. 8. Where, when *Hezekiah* is writing to the degenerate Tribes to come home again, he bids them, *yield themselves to the Lord*, in the Original it is, *give the hand to the Lord*, even as two Men who have been at odds and variance, or have broken the tyes that were betwixt them, come to renew the Friendship, they chop Hands; Now God is brought in stretching out His Hands to you, *Isa.* 65. 2. therefore come and close with Him, yield to Him, give Him the Hand, or chop Hands with Him, and make the Bargain and Engagement sicker for the time to come; all these Similitudes borrowed from Men, are partly to make the Nature of Faith obvious and clear, partly to strengthen and confirm Believers Faith.

An eighth Expression is that of *opening* to Christ. *Cant.* 5. 2. *Open to me my dove*, &c. *Rev.* 3. 20. *Behold, I stand at the door and knock if any man open the door to me*, &c. *Acts.* 16. It's said, *the Lord opened the heart of* Lydia: When the Word comes, Sinners Hearts are locked on God, Christ comes by His Word, and knocks ha[rd] open and take in the S[aviour] discerns His Voice, and [gives] It's the letting of the Wo[rd] ing of Him welcome; It's [be]diting of the Word as true ing of Him whom the Wo[rd] End for which He is offer[ed] when the work of the Spirit with [the] wakens up a stichilling, or flighter[ing] say so) within, and makes the Heart pen to take in Christ; as one word well and significantly, my Heart clecked as a Lintseed-Boll to Christ; and wherever Christ hath a design of Grace on the Soul, and comes with Power, He continues knocking, rapping, and calling hard and aloud, till Doors and Gates be cast open to Him.

A ninth expression or Similitude under which Faith is held forth, is that which is ordinary, *of a Marriage*, or of *covenanting* or consenting, whether in Marriage or otherwise, but more especially in Marriage: When Christ taketh on Him the place of an Wooer, Ministers are His Embassadours, the Word is their Instructions, wherein He bids them go tell Sinners, that *all things are ready*, and to pray them to come to the Marriage, or to marry and match with Him, and Faith is a coming away to this Husband, a receiving of the word of Invitation, a consenting to the Marriage: It's not so much a local, as a qualitative change or mutation, we change Fashions, we subscribe the Contract on the terms it is laid out to us: In the Bargain of Grace, something is offered by God, and that is Christ and His Fulness, and there is something done on our side, and that is, accepting of Him by Faith; and this is not so much a saying with the Tongue, as it is a believing with the Heart; as it is *Rom.* 10. 10. *With the heart man believes unto righteousness*; it's the Hearts present subscribing the Marriage-Contract, and going away with Christ, to live and cohabit with Him, though Confession will be readily with the Mouth also, as He calls for it.

A tenth Expression or Similitude, is that of *buying*, *He every one* (cryeth the Prophet *Isa.* 55. 1.) *that thirsts, come to the waters and he that hath no money, come, buy*, &c. *Rev.* 3. 18. *Buy of me eye salve*, &c. It [is] this much, that God in the Gospel [set]s as in a Mercat, to Sinners, rich and Wares, and good cheap, or at [a] and easie Rates; and that Belie[ver]

the Wares; Life eternal is ... condition of believing on ... poor Sinner thinks that a ... it takes no Money from ... This is called *willing*, ...*let him come and take of the* ...*ly*; the Soul hath a good ...ng. It is held forth by seve- ...Expreſſions in the Scripture; It is ...*a cleaving to the Lord, or ſticking to* ...*Joſh.* 23. 8. and *Acts.* 11. 23. It is cal- ...*earing, hearkening,* and *inclining of the ear,* Iſa. 55. 2. 3. an attentive, concerned, and hollily greedy liſtening to, and taking hold of this Offer; it's a cleaving to the Lord, as Woodben or Ivy cleaves to an Oak, becauſe its life depends on it: And *Deut.* 30. and *Joſh* 24, it's called a *chooſing of the Lord*, and that upon deliberation, as knowing that we have need of Him, that He is a Saviour ſuited compleatly to all the neceſſities of our Souls, and that we are warranded to Believe on Him; It's the native act and exerciſe of Faith to chooſe Chriſt among all the wooers that are courting the Soul: So likewiſe it's ſet out under *truſting and committing*, Pſal. 37. *Commit thy way to the Lord, truſt in Him; I know* ſaith *Paul*, 2 Tim. 1. 12. *He is able to keep that which I have committed to Him*; It's to give Chriſt the credit of your Salvation; It's one thing to give a Man the credit that He is true, and another thing to concredit Him with our greateſt concerns; we will credit many whom we will not thus concredit our ſelves to, nor commit our concerns to; the former (when theſe are applyed to God) is Hiſtorical Faith, but this latter is Saving Faith, when we dare truſt and lippen our ſelves to Him, and to His Word, and we think this Expreſſion holds forth as much of the nature of Saving Faith as any of the former, if we could take it up, when we dare concredit our ſelves to Him, becauſe He hath ſaid the word: Thus alſo to act and exerciſe Faith on Him, for Temporal, or for Spiritual things, It's to expect the event from God, but ſo, as we expect and look for it on this ground, that Chriſt hath purchaſed it, and we have accepted Him on His Offer, which gives us a right to theſe things needful for us, and purchaſed by Him: It's ſaid *Matth.* 22. 5. when the Invitation comes, that ſome made light of it; but Faith, on the contrary, is a laying weight on it, and a concrediting of our ſelves to God on that ground: It's called *Rom.* 6. *a delivering up of our ſelves to the Word*, and to Him in it; It's even to put a Blank in Chriſt's Hand, to be filled up as He pleaſes.

Ye ſee then what ye are called to, It is to open to Chriſt, to come to Him, to marry Him, to roll your ſelves on Him, to commit your ſelves to Him, to give Him credit, *&c.* and is there any of theſe unreaſonable or prejudicial to you? and if they be very reaſonable and advantageous, (as indeed they are,) we would exhort you to come to Him, to receive Him, to appre- hend Him, to flee to Him, to take hold of Him, to marry Him, *&c.* Believe on Him, and by believing, be united to Him, and get a right to Him, and to all his Purchaſe; give Him the credit of ſaving your Souls: This we call for from you, and if ye do it not, the complaint in the Text will ſtand againſt you, *Who hath believed our report?*

SERMON V.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IT's a great matter once to get the Goſpel brought amongſt a People, and ſuch Meſſengers, as may make the ſavoury Report of Jeſus Chriſt unto them; yet this is not all, there is a greater work behind, and that is, to get Chriſt believed on, and to get the Report concerning Him received by the People to whom it is made; This being the greateſt and graveſt work of the Prophets, and of Miniſters of the Goſpel, and the moſt eminent, not ſo much to get a word to ſay, as to get the Word believed; and this is *Iſaiah's* complaint, that though he himſelf brought the Report concerning Chriſt, and foreſaw many moe would bring it, yet, that the exerciſe of Faith in theſe who ſhould here it would be very rare.

We ſpoke of the great thing called for from a People to whom this Goſpel comes, and the Report of Chriſt is made, and that is to Believe on Him, to receive and reſt on

Him

Him of whom the Report is made; except this be, though there were never so many Preachers, and encouragements to Preach, though ye should flock to the Ordinances every day, the ground of Complaint will still remain, if there be not *Saving* Faith in Jesus Christ, which is the substance of the Gospel.

After confirmation of this Point, We shew what Faith is from the several names the Scripture giveth it, and wherein the exercise of Saving Faith is holden out, all which imply these three. 1. A great hazard and danger that the Hearers of the Gospel are in, whether they be sensible of it in such a measure at least, or not, we speak not now, yet they are so really; so much, *fleeing, coming, laying-hold, apprehending*, &c. insinuate. 2. A fulness and sufficiency in Christ Jesus holden forth to them, as the object of their Faith, as one that can deliver out of that danger, and can right what ever is wrong. 3 An act, wherein mainly the exercise of Faith is holden forth, and 'tis the act of the soul under that danger and distress, betaking it self to Christ's fulness for help: It's a fleeing from the Curse of the Law to Him, as to the City of Refuge; so every name that Faith gets, sets out a Man acting and moving some way for Christ's remeeding the evil, and removing the hazard he is in.

Having spoken a little to this, that Faith is the main duty that is called for, we may now follow the Exhortation to press you to it, it being to no purpose to speak of Christ, and of Faith in Him, except He be received; This is the end of the Word written and taught, *John* 20. at the close, even to believe in the Name of the Son of God, and by believing to receive Life in and through Him.

And therefore, *Secondly*, Seing this is the main Duty called for by the Gospel, that by Faith ye should receive it, and Christ offered in it; we earnestly exhort you to it; It is not so much to this or that particular duty, though these be implied; it's not so much to attendance on Ordinances, nor to submission to Discipline and Censures, though these also be Duties that we exhort you to; but it's to obedience to the great Command of Faith, even to believe on Him whom the Father hath sent and sealed; It is to receive this Gospel, to submit to the Righteousness of Faith, to open to Him that is knocking at the Door, [illegible] and to give Him the Hand, [illegible] Quarells may be removed, and [illegible] the way; except this be, we [illegible] you in His Name, that ye bring [illegible] the Fruit that this Gospel calleth for, [illegible] you, and that no less will be acceptable to God, nor taken off your Hand by Him.

And to add here the *third* Branch of the Doctrine, We say, that no less will do your turn as a necessary mean for attaining the Promise, and that which is Promised. 1. Look to all the Promises, whether of Pardon of Sin, or of Peace with God, of joy in the Holy Ghost, of Holiness and Conformity to God; there is no access to these, or to any of them, but by Faith; this is the very proper condition of the Covenant of Grace, and the Door whereby we step in to it; and if ye think Pardon of Sin, Peace with God, and Holiness to be necessary, then this great Gospel-Duty of Believing is no less necessary; for the Lord saith, *John* 3. 36. *He that believeth not is condemned already*. 2. Look to the performance of any Duty, or mortification of any Lust or Idol, and Faith is necessary to that, *1 John* 5. 5. *It is by Faith we obtain victory over the world*; It was by Faith (*Heb.* 11.) that all the Worthies spoken of there, wrought Righteousness, &c. 3. When any Duty is done, of whatsoever nature it be, there is no acceptation of it without Faith; It is not our Praying, or coming to the Church, that will make Duty to be accepted, but it's Faith, *the Word profited them not*, saith the Apostle, *Heb.* 4. 2. *because it was not mixed with Faith*: And that for making the Duty acceptable, Faith is necessarily requisite, we may clearly see, *Heb.* 11. 6. where it is expressly said, *that without Faith it is impossible to please God*; And how is it that *Abel* offers a more excellent Sacrifice than *Cain*, it was nothing sure in *Cain's* Sacrifice it self that made it be casten, nor any thing in *Abel's* that made it be received or acceptable, but Faith in the *Messiah* to come, that was found to be in the one, and was a missing in the other; Is there not reason then to press this Duty on you? and to exhort you not to think this a common and easie thing, though the most part think it so to be so; if we look to the benefites of it, to the difficulty of it, and to the rarity of it in the World, there is no Duty had need more to be press'd than this, even that Christ Jesus

...a of your Immortal Souls cast ...this Saving Faith. I shall there- ...the further profecution of this. ...Shew, what mainly you would eſhew ...void, as that whereat Folk more ordi- ...ly ſtumble. Secondly, What it is we ...d preſs you to, and on what Grounds. For the *firſt*, I know the deceits and miſtakes in Men about the Exerciſe of Faith are ſo many, that they are moe than can well or eaſily be reckoned up, yet we ſhall in ſome generals, ſpoken of before, hint at a few of them; for ſo long as ye continue in the ſame Snares, they muſt be ſtill pointed out to you, and endeavours ſtill uſed to undeceive and extract you out of them; and therefore, 1 Beware of reſting on a Doctrinal Faith, which before I called *Hiſtorical*; We know it's hard to convince ſome that they want Faith, yet we would have you to conſider, that it is not every kind of Faith, but Saving Faith, that will do your turn; it's the want of that which the Prophet complains of: And therefore, to open this a little, ye would conſider, That there may be really ſuch a Faith as is an aſſent to the truth of the Word, in a natural Man, yea in a Reprobate, but that Faith will never unite to Chriſt, nor be waited with the Pardon of Sin. *Firſt*, I do not ſay, that every one that is in the viſible Church hath this Doctrinal Faith, to believe a Heaven and a Hell, that the Scripture is the Word of God, and that all that believe in Chriſt ſhall get Pardon of Sin and Life; the carriage alas! of many teſtifies that they have not this much, whatever fleeting notions they may have of theſe things, or whatever eſteem they may ſeem to put on the Goſpel, and whatever profeſſion they may make, that they believe the truth of it, yet in their deeds they deny it; for if there were a fixedneſs in the Doctrinal Faith of the Goſpel in Men, they durſt not for their Souls live as they do. Neither yet *Secondly*, Do we ſay, that all they that have this Doctrinal Faith of the Goſpel, or ſomewhat of it, do believe every paſſage in it alike, but often as they pleaſe them, they believe them: Hence many believe what the Word ſpeaks of Mercy, and of Pardon of Sin, and will not queſtion that; but what it ſpeaks of Holineſs, and of the ſeverity of God's reckoning with Men for Sin, they do not ſo credit that part of the Word; it's true, where ...alth of the one is, the Faith of the o- ther will ſome way be; but becauſe the one agrees better with their Corruption than the other, therefore the one is not ſo received as the other; and it's very frequent with ſuch, to be found diminiſhing from one place, and adding to another, of the Word of God. Nor *Thirdly*, Do we ſay, that all Men do in a like and equal degree, believe the truth of the Word; there is in ſome more Knowledge, in ſome leſs, in ſome moe Convictions, in ſome fewer; and though we preach to you all, yet there are ſome that believe not this to be God's Ordinance, albeit there are many who will not be ſaved, that takes this Word to be the Word of God, and believe what is the meaning of it, becauſe the Word it ſelf ſays it is ſo: And the reaſon of this is, 1. Becauſe there is nothing that is not Saving, but a Natural Man may have it; now, this Doctrinal Faith is not Saving, and ſo a Natural Man may have it, yea, the Devils believe and tremble; and *James* does not diſpute with theſe to whom he writes on this account, that they believe not this, but tells them, that Hiſtorical Faith was not enough; and we think a man in Nature may have a great perſwaſion of the truth of the Word of God, and that which it ſays will come to paſs, and yet ſtill continue but a Natural Man. A ſecond Reaſon is, Becauſe the Scripture ſpeaks ſo often of many ſorts of Faith that are not Saving, as *Exod.* 14. at the cloſe, it's ſaid, *the People believed the Lord*, and *Pſal.* 106. 12. *then they believed His word, and ſang His praiſe*; and *John* 2. 23. *many believed on Chriſt to whom He did not commit himſelf*; there was Faith in them, which His Signs and Miracles extorted from them, which was not Saving; and *Matth.* 13. Two or three ſuch acts of Faith are ſpoken in the Parable of the Sower, that were not Saving, however ſound they might be in their own kind, and 1 *Cor.* 13. we have ſuch a Faith ſpoken of, as a Man dare not deny the truth of the Word, though he ſhould bring his Body to be burnt by his avouching of the ſame. A third Reaſon is, Becauſe, as much credit may be given to the Word as is given to any other Hiſtory that is creditably believed; and it's on this ground that we believe there was ſuch Men as *Ceſar*, *Pompey*, *Wallace*, &c. and it being certain, that there may be impreſſions on the Conſciences of Hearers, that this is God's Word, backed with ſome common work of the

the Spirit, and that it is generally received to be the Word of God, in the part of the World we live in; what wonder is it that Folk believe thus and drink in this Historical or Doctrinal Faith of the Word, so as they may even dare to suffer to Death for it? and yet in the mean time, they may want Saving Faith, the Devils being as sure as any Natural Man is, that God is true, and that His Word will be performed, and therefore they say to Christ, *Art thou come to torment us before the time?* the Pangs of a Natural Conscience in Men will assure them of a Judgment coming, though they tremble to think on it.

And therefore ere we proceed further, take a word of *use* from this, and it may let you see the great and very general mistake of the most part of the Hearers of the Gospel, in resting on this Doctrinal Faith; If ye tell them that they have no Faith, they will not by any means take with that; they believe there is a Saviour, and that He is God and Man, and that such as believe on Him shall be saved, and on this they rest: It's such as these who think they have believed all their days since ever they had any Knowledge, because the Word was always, or very long since, received in the Place where they lived, for the Word of God, and they believe it to be so also; and know no difference betwixt believing the Word and believing on Christ holden out in it; though alas many of you believe not this much, for if ye were among the *Jews*, ye might be soon brought to question the truth of the Gospel; But though ye had the real Faith of the truth of the Word, take not that for Saving Faith, for as there is a real Sorrow that is not the Saving Grace of Repentance unto Life, so there is a sort of real Faith that hath a real Object, and a real being in the Judgment, which yet is not a real closing with Christ, and so not Saving Faith; as, suppose a Man pursued by his Enemy, should see a strong Castle-door standing open, or one in hazard at Sea should see dry Land if he should stand still while the Enemy were pursuing him, or abide still in the sinking Vessel, the sight of the Castle door open, nor of the dry Land, would not save him; so it's not the believing that there is a Saviour come into the World to save Sinners, that will save, except there be a resting on Him as He is holden out in the Word of the Gospel. Historical Faith, is only (as it [illegible] ing on the Saviour, but *Saving* [illegible] to Him, and rests on Him; Histo[illegible] looks on Christ but acts not on Him, [illegible] not with Him; and therefore such as have it only, and no more, sink and perish without getting good of Him. We would think it a great matter to get many of you as far on in Believing as the Devil is, who believes and trembles; the little trembling that is, shews that there is but little of this Historical Faith, yet, as *I* have often said, this is not all, ye may have this, and yet if ye halt there, ye will certainly perish, if ye were never so confident to be saved; the Apostle doth well distinguish these, *Heb.* 11 6. *He that cometh to God, must believe that He is and that He is a rewarder of them that diligently seek Him*; where these two are presupposed. First, Believing that God is, or hath a Being; And secondly, Believing that His Promise is sure and sicker that He is Faithful that hath promised and will make His Word good. And then thirdly, Of both these follows a coming to Him as a Rewarder of diligent Seekers of Him. The first two take in Historical Faith; for to believe that God is, is Natural, and to believe that God is Faithful in His Promise, may be in Natural Men; but to come to Him, to get the hazard that the Soul is in removed through Jesus Christ, is a thing few do attain: This then is the first thing we would be aware of, not aware to believe the truth of the Word, but to be aware of resting on it as Saving Faith; it's not enough to look on Christ, and to grant that it is He, but the Man must never be satisfied till he get himself rolled on Christ, and the weight of his Salvation and peace laid on Him in His own way.

The second thing ye would beware of is, Some common and quickly transient work on the Affections, that may accompany Historical Faith; Whether the Affection of Grief, or the Affection of Joy be stirred thereby, both are unsure to be rested on, when ye can't prove your resting on Christ, or where there is no relevant ground to prove it by, though ye should tremble as *Felix* did, and be under alarming convictions of Conscience and fears of your hazard, or though ye should be affected with Joy, as the Temporary Believer may be and sometimes is, what will that profit you? it's a great mistake to take [illegible]

...fections, which at the best ...t of Historical Faith, for a ...k of the Spirit. Or secondly ...an effect of Historical Faith, it's ...t of a challenge of Conscience, and ...ing of the Heart, as in *Saul*, who could ...y to *David*, *Thou art more righteous than I*, ...David. Or thirdly, It's some com...mon work of the Spirit, such as was in *Simon Magus*, of whom it is said, *he believed*, and who could say, *pray for me*; for Folks to conclude on this ground, that they are brought out of Nature into a State of Grace is to build upon a Sandy Foundation: The Apostle speaketh 2 *Cor.* 7.10. of worldly Sorrow, as well as of a godly Sorrow, and as there may be a wordly Sorrow, so there may be a carnal Joy, a piece of fainness, to speak so, in Prayer or at hearing of a Preaching, or at a Communion, which is not Saving Faith; some hear the Word with Joy, *Matth.* 13, who yet *endure not*; and *John Baptist's* Hearers rejoyced in his Light for a season; even as a sick Man, who hearing (as we hinted before) that a Physician who is skilful and able to cure him, is come to Town, he grows fain in the contemplation of a Cure of his Disease; but here is the stick, when the Physician tells the Man that he must be so and so abstemious, and keep himself under such a strict Diet, he dow not abide that, and so all his joy evanishes: There is something like this in temporary Faith, where some remote expectation of Salvation will cause a carnal Joy and Fainness; but when it comes to this, that a Man is called to quite his Lusts, or his Estate, or in the World to undergo Trouble and Persecution for the Gospel, by and by he is offended, he thinks (to say so) a Fowl in his hand is worth two fleeing; and therefore when the Storm blows in his Teeth, he turns his Back and runs away; Especially we will find this to be with Men in Sickness, they will have mints and seriousneis, and sometimes flashes of Sorrow under Convictions or Challenges, and sometimes flashes of Joy that will evanish when they come to Health again: When we speak of some common work on the Affections, we would take in liberty, and some warmness of Spirit in Prayer, which, no question, even unrenewed Men may find more at one time than another, as when they are in some great hazard or ...k, they will be more than ordinary se...rious in that Duty, and yet that may be but an effect of Nature; This proves a great Stumbling and Neck-break to many, that they think they are well enough, if now and then they get utterance in Prayer, as some times they will get words beyond what they expected, and when upon reflecting, they find that they have been in earnest, though it hath been but with Moral seriousness, hat blows them up; upon which ground it is, that many shuffle in Prayer in the place of Saving Faith, and when they Pray with warmness, they trow they Believe, when in the mean time they never knew, what it was in good earnest to lay themselves over on Christ Jesus; therefore when we invite you to Believe, this is another thing we would bid you beware of, that ye put not a flash of Sense in the room of Faith.

3. There is yet a more subtile, though no less dangerous Mistake, that ye would beware of, and that is, When Faith is confounded with Obedience, and is looked on in Justification as a piece of new Obedience, with Love Repentance, and other duties of Holiness; so some think they Believe, because they have some Natural awe of God in their Walk, and some fear of Sin, and do perform some duties of Religion, and walk Honestly, as they think, according to the Rule; which is to confound the Covenant of Works and of Grace, and to make the Covenant of Works a Covenant of Grace, or to turn the Covenant of Grace into a Covenant of Works; only with this difference, that though their works be not perfect, but defective, yet wherein they are defective they think there is worth in their Faith to make up that want, and to supply that defect; and so by Faith they think they will obtain the acceptation of their works, and of their Persons on account of their works; they look upon their works as pleasing to God, but because they are not perfect, they will believe, or exercise Faith, to make up their defects, to which the way of Grace is quite contrary, which makes the Tree first good, and then the Fruit; This way that many take, is not to draw the evidences of Believing from works of Holiness, which is warrantable, but the founding of Faith, or their hope of Heaven on works; and the use they make of their Faith, is to ward off Challenges for the imperfection of their works, and to make Faith procure acceptance (as I just now said) to their

works, and acceptance to their Persons for their works sake.

4. Beware of that which ye ordinarily call a certain assurance, or sure knowledge of your Salvation, and that all the promises are yours, whereby ye think your selves in no hazard; a hope and assurance of Heaven that ye can give no ground for, nor proof of, only ye think ye are sure of Pardon of Sin, and coming to Heaven, and that ye are obliged to maintain that groundless hope; but that is not saving Faith, for it's a hope of Heaven that can give you no right to Christ; there must first be a fleeing to Him, and closing with Him, before ye can have any true and well grounded hope of Heaven; but your hope and confidence is, never to question the matter, ye are like *Laodicea*, who thought her self rich, and to stand in need of nothing, when she was beggerly Poor; or like these Men, who, when God was threatning them with Judgement, yet would needs presume to think that they leaned on the Lord: I think, among all the Persons that God hath indignation against, it's in a special manner against these who have this sort of hope, and to whom God discovereth the groundlesness of it, and yet they will still stoutly maintain, and stand fast by their hope; it's to these He speaks, *Deut* 26. 16. who despise and tush at God's Threatnings, and say, *we shall have peace, though we walk in the imagination of our own hearts, and add drunkenness to thirst*; the Lord there pronounceth a Curse, and to the Curse addeth an Oath, that He will not spare such Persons, but will separate them for Evil, and cause all the curses of the Law to overtake them; judge ye now, what a condition this is for Persons to be in, to be believing that all the Promises are theirs, and yet in stead of that, to be (in the mean time) lyable to all the curses threatned in the Word of God; it's this that we call *presumption*, and *the hope of the Hypocrite that will perish*, Job 8. 13. the confidence of such shall be rejected and sweeped away as a Speeders Web, and shall be rooted out of their Tabernacles, and bring them to the King of Terrours; they think they Believe always, when they are not troubled nor disquieted, they never want Faith, but have a great deal of it, which yet is but a guessing, which cannot support and uphold them when they come to a strait; when they are more secure they Believe very well, and they think when they are more awaken'd and [illegible] believe less, and their fancied F[illegible] quite on them; when they hear o[illegible] ercise of Mind, or trouble of Conscien[illegible] thers, they wonder that they will not [illegible] and all this work is to maintain th[illegible] Security and strong Delusion; this is then [illegible] *fourth* thing ye would beware of, for it's not the Faith that will turn away the Complaint, *who hath believed our report*? and yet how many are there of this sort, who say they shall have peace, and please themselves with this their good Hope, say the Word what it will: O! be perswaded, that this is nothing else but wofull Unbelief and Presumption; and we preach to you Terrour and the Curse of God, though ye cry Peace to your selves; the Lord complains of such persons, *Jer.* 5. 12. saying, *They have belyed the Lord*; He sent His Prophets to denounce Judgments in the days of *Josiah*, when there was a fair profession of Religion and Reformation, yet they would believe & hope that no evil should overtake them.

That which we aim at in this part of the Use, is to make way for what follows, even to give you a cleanly ground for exercising of Faith on Jesus Christ, when all these Stumblings and Mistakes are rolled out of the way: We therefore exhort you, to lay your Hand to your Heart, and narrowly to try, if ye have called, or accounted any of these to be Saving Faith; for there are hundreds, nay thousands, that perish under these Pretexts, deceiving themselves, and deluding others, with a Faith they were born and brought up with, and they have no more but their groundless hope to prove their Faith by, & that they will stick by it, be said to them what will; but be not deceived, for God will discover you; ye think a strong presumption is Faith, and that ye can by such a Faith, drink in the Promises, but God will make you vomit them up, and ye shall be declared to be void of Faith in the great Day; therefore be more jealous over your Faith, and seek to have your grips of Christ sickered, which is done, when from the belief of your Hazard and Self-emptiness, and of Christ's fulness, ye go to Him and close with Him, to make up all ye want in Him; and this Faith is especially qualified by the account on which we go to Him, and rest on Him, even as a conscientious Duty is that which flows from a Command, as obedience to it, so one

...t qualifies this Faith, is a ...hrist as Christ, or as He is hol... the Gospel, which is therefore ...t in the description given of Faith ...Catechism; and it's called *a believing ...on whom the Father hath sent*, which is ...to Believe on Christ simply, but as He ...holden out in the Word of the Gospel; Presumption may look on Christ and His Fulness, and few or none will readily dare to give Him a direct and down right refusal, or to reject Him professedly and avowedly when they hear of such applness that is to be had in Him; but that which we say qualifies Faith, is to desire, receive, and embrace Him according as He is holden out in the Gospel *for wisdom, righteousness, sanctification, and redemption*, 1 Cor. 1. 30. when He is lipp ned to with an Eye to the Promise, and when that which makes us rest on Him is the Word of God, for though Christ be the material Object of Faith, yet the Word is the formal Object, whereby we get a Right to Him, and there is no gripping or getting hold of Christ, but in, and according to His Word; and therefore the generality of People (who on the Matter, take the *Antinomian* way) think they have no more to do, but to apply Christ, and to count Him their own at the very first; but thorow their not exercising Faith on the Word of Promise, they miss Him; this is, as I have said, a main qualification of Saving Faith, even to rest on Christ as He is holden out in the Word, and by the Word to take hold of Him, and rest upon Him; Saving Faith doth not simply rest on Christ because He is Merciful and hath all Fulness in Him, but it rests on Him and His Fulness as received in the Word, and offered by God in His Word; Faith takes God's Faithfulness in His Word, and lays hold on Him by that, Christ is the thing that makes Happy, but God's Faithful Promise is the Right by which we get a Title to that thing; we would never love nor like of that Faith that knows not the use of the Word, that betakes itself to Christ, or the thing in the Word, but meddles not, nor hath any dealing with the Word that holds them out, when as it is only this Word that gives us warrand to expect that His Fulness shall be made forthcoming for our upmaking, and for the supply of all our need; many desire, and expect good of God, but get it not, because their expectation is not founded on His Word, and God's Faithfulness in His Word is not cloted with all. In a word, I would have you to think that Faith is neither an easie, nor an insuperable difficult thing, but that it is easie to go wrong and difficult to go right and that without God's special and powerful guiding, ye cannot believe nor exercise Faith, nor walk in the way of believing in Him, and dependance on Him, that ye may be helped to make a right use of Christ and to build upon Him, that ye may not slip nor stumble, and fall on the Stumbling stone laid in Zion, on which so many fall every day and break themselves to peices.

SERMON VI.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IF it were not recorded in the infallible Scriptures of Truth we could hardly believe, that there could be so much powerful and sweet preaching of the most excellent Instruments that ever were employed, and yet that there should be so little Fruit following on it; who would believe that *Isaiah* so excellent, so sweet, and so Evangelick a Prophet, should have preached so many pleasant plain, and powerful sermons to a People from the Lord, and yet that he should have so many sad complaints as he hath? *chap.* 6, 28, and 53. that he should be but to bring in the Lord, saying, *All the day long have I stretched out my hands to a rebellious People*, chap. 65. and that here himself should have it to say, *who hath believed our report?* It's scarce one Man here or there that hath Savingly believed on Christ, and this is the third thing in the Words, that now we would speak to, and it's a very sad, though a very clear Truth.

The *Doctrine* is this. That there may be much powerful preaching of the Gospel, and yet Unbelief generally among the Hearers of it; Or take it with dependance on the

the former two, namely, 1. That the great work of the Ministry, is, to propose and make Christ known to a People. 2. That the great Duty of a People that have Christ propoled to them, is, to Believe on Him. Then it is 3. Follows on the back of these, That a People may have Christ propoled to them brought to their Heart and Mouth, and though it be but Believing that is called for from them, yet that cannot be obtained from most of them. This Gospel-duty of Believing is often slighted by the Hearers of the Gospel; this is clearly holden forth here. *who hath believed our report?* we have called for Faith, but it's a rare thing among the multitude of Hearers to get one that believeth Savingly.

To make out, and prove this a little further, we would consider this Complaint, with these Aggravations of it, which will make it the more clear, and so the more to be wondred at, As. 1. These of whom the Complaint is made, it is not Heathens, but God's own People, as the Lord complains, Psal. 81. 10 11. *My people would not hearken to my voice, and Israel would have none of me*; our Lord Jesus Complains of *Jerusalem*, *Matth.* 23. at the end, O Jerusalem Jerusalem, *how often would I have gathered thee, and thou wouldst not*; that the Lord's own professing People should not believe, nor receive the Report that is made of Him, hightens the Complaint, and aggravates their guilt exceedingly. 2. It is not a Complaint as to one Sermon, or as to one Time, but it's a Complaint frequently repeated, as to many fruitless Sermons, and as to many Times, yea Generations; *Isaiah* preached long in many Kings Reigns, and yet all along his Prophecy he complains of it, as *Chap* 6. 11. *How long, Lord shall their eyes be blind, and their ears heavy, &c.* and *Chap.* 28. 9. *whom shall I teach Doctrine? them that are weaned from the milk and drawn from the breasts, precept must be upon precept, and line upon line, here a little and there a little*; and *Chap* 65. 2. *All day long I have stretched out my hands to a rebellious people*, and here again, *who hath believed our report?* much and long, or many years Preaching much plain and powerful preaching, and yet little or no Fruit; *they are snared and taken, and fall backward*, for all that: And this was not in *Isaiah's* dayes only, but in *Christ's* dayes, *John* 12. 37. 38. and in *Paul's* dayes, *Rom.* 10. 16. where the same very words in the Text are cited; nay, it runs down from the first Preaching of the Gospel, even to these Days wherein we live, many hear, but few receive the Report. 3. Consider how few they are that complain, it's not one or two or a few, but all the Preachers of the Gospel; it's not Lord, who hath believed our Report, but, who hath believed *our* report? it's complained of by *Isaiah* here, and in several other places named before; it's complained of by *Micah*, *Chap* 7 1. *woe is me, for I am as they who have gathered the summer fruits, as the grape gleanings of the vintage, there is no cluster to eat, the good man is perished out of the earth, and there is none upright among men* &c. it's complained of by *Hosea*, *Chap.* 11. 7. *Though they called them to the most High, none at all would exalt him*, that is, none would give Him the glory of His Grace in believing on Him; Ah sad word! as is that also in *Psal.* 81. the Lord calls *Hear O my people, and I will testifie to thee, open thy mouth wide and I will fill it*; *but my people would not hearken to my voice, and Israel would'd none of me*; and what Prophet is there almost (if I need say almost) but hath one way or other this Complaint? that though the Lord stretched out His Hands all day long, yet it was to a rebellious and gain-saying People: Look forward, and see what our Lord says of *John Baptist*, and of Himself, *Whereto shall I liken this generation? it's like children sitting in the market places, saying one to another, we have piped to you and ye have not danced, we have mourned to you, and ye have not lamented*; that is, there is much Preaching of Men endowed with several Gifts, but none of them does the People much good; *John* preached with much holy austerity, like one Mourning; the *Son of Man* most sweetly, like one Piping, yet neither the one nor the other prevailed; there are some *Boanerges*, sons of Thunder, alarming and thundering Preachers; some *Barnabasses*, sons of Consolation, sweetly comforting Preachers, yet all gain but little on the Hearers; our Lord sayeth, *Mat.* 23. O Jerusalem, Jerusalem, *how often would I have gathered you?* this is the ordinary Complaint, *ye would not*. A 4th. Aggravation is, If we consider who they are that meet with this Unbelief and Unfruitfulness in them they preach to, if it were poor coldrife Preachers, such as we, alas! in a great measure, are, or

…nd the *Pharisees* were, or if … who had Learning only, and not …re not so great matter to see them …ith Unbelief and Unfruitfulness … Hearers; but its even these whom …ord sent and sharpened, as Arrows … His Quiver, as this Prophet was; …s even his Preaching that is Fruitless in a great measure, and was there ever a more sweet, plain, powerful, and delectable Preacher than *Isaiah* was? that even the very reading of his Preachings may affect the Readers, yet is there any that complains more, or so much, as he doeth in the Chapters before cited? it's like ye will think, that if *Isaiah* were Preaching now, he would be as a Stone, that would not be moved thereby, and yet his Preaching got the same return & entertainment that ours gets now; and *Hosea* called his Hearers to the most High, yet none at all would exalt Him; It was their work to stretch out their Hands all the day long, but they hardened their Necks and refused to return, *Jer.* 8. and *Zech.* 7. But 5ly. Consider all these are Servants and Preachers under the Old Testament, and you may be disposed to think that under the Gospel, when the Vail is laid by, and when Christ Himself, their Lord and Master, and His Apostles come to Preach the Gospel, it should be otherwise; yet *John the Baptist*, who was Christ's Harbinger, who was a burning and a shining Light, a stayed and fixed Man, not a Reed shaken with the Wind, (as many of us much are) a Prophet, yea, more than a Prophet, yet when he preached, many of his Hearers *rejected the Counsel of God against themselves*, Luk. 7. *John* comes preaching austerely, and they say he hath a Devil, and if there was any rejoycing in his Light, it was but for a Season; and *Paul* that chosen Vessel, how often was he persecuted? and he hath the same Complaint, in the same words that *Isaiah* hath here of his Hearers, especially the *Jews*, Acts. 13. 46. and 28. 28. and was constrained to tell them, that he and his Fellow-preachers behoved to quite them, and betake themselves to the *Gentiles*; and how doeth he complain of the *Corinthians* and *Galatians*, and of their being bewitched, and suddenly seduced, and drawen away from the truth and simplicity of the Gospel, by some Self seeking Lown Ministers, coming with a glancing Countenance among them. We shall close this with the consideration of our *Lord Jesus*, who was a none-such Preacher, of whom it's said, *Matth.* 7. 29. that *He spake with power, and not as the Scribes*, and *Luk.* 4. when he is opening that sweet Text, *Isa.* 61. 1. 2, 3. it's said, *They all wondred at the gracious words that proceeded out of his mouth*; and the Officers that came to take Him, say, *that never man spake as He spoke*; and yet this same is His Complaint. *Matth.* 23. 37. *How often would I have gathered you, and ye would not*; and *John.* 1. 11. it's said, *He came to his own, and his own received him not*: *Chorazin*, *Bethsaida* and *Capernaum* were lifted up to Heaven by the Lords preaching to them in Person, and yet woe after woe is denounced against them, because they believed not, for all His Preaching and Miracles; and it's a wonder, if we look thorow the History of the Gospel, how many a sweet Preaching He had, and with what Weight and Power he spoke, and sometimes with Tears, and withall, backed His Word with Miracles, that made His Hearers acknowledge the finger of God, and yet how few were brought to Believe on Him? so that He was put to take up this very Complaint of *Isaiah* here, *John* 12. 38. Is it not a wonder, when He and His Apostles have preached so much, and so long, that the Church is so little a Flock, and that Believers are so few in number, even after His Ascension? need we any further proof, that the Gospel where it comes gets but little welcome? the Carriage of many among our selves is a sad proof of it, for we are afraid that many of you, do not Believe to this day, though there hath been amongst you, much, long or many Years, and powerful preaching of the Gospel, but are still living without Faith, and Perishing.

If this be not enough to clear the *Doctrine*, 1. See how Christ speaks of it, *Matth.* 13. In the Parable of the sower of the Seed, where there are three sorts of Ground that never bring forth good Fruit, and there He speaks, not only of the time of His own Personal Ministry, but of all times, 2. Look to the ordinary and dayly effect, or rather consequent of this preached Gospel, and it will prove it; do not many perish? do not many croud thick in the broad Way that leads to Destruction? do not but very few Fruits of Faith appear? Is there not little, lamentably little, real Change in the Way and Walk of most to be seen? To clear it

It yet further, Go thorow the several Ranks of Persons, that in God's account are Unbelievers, and lay them by, O! there will be exceeding few Believers in Christ found. First, Then lay by the grosly Prophane, that are never so much as civilized. Secondly, The Ignorant, Stupid, and Senseless, that never have mind they have Souls, are never feared for Wrath, nor in the least exercised to make their Peace with God. Thirdly, The Earthly-minded, that mind no other thing save the World. Fourthly, These of a Civil outward Carriage, that have some good Works, and as they think, good Days too, and yet come not near Christ to close with Him. Fifthly, The Hypocrites: and that of all sorts, both the presuming Hypocrites, that will thank God they are better than their Neighbours, and yet lippen not to Christ, and free Grace through Him, but seek to establish their own Righteousnes, gross as it is; and the legal Hypocrites, that never denyed their own Righteousnes, nor submitted to the Righteousnes of Christ: Lay aside all these, I say, and we leave it to your own Consciences to judge, how few will be found to have Saving Faith; and therefore I am perswaded, if there be any truth of God delivered to you, that this is a truth, that though the Gospel be preached to many, yet there are but few Hearers of it, that do actually Believe in Jesus Christ to the saving of their Souls.

use 1. The first Use of it is, To beseech you to let this sink deep into your Minds as the Truth of God, for these Reasons. 1. Because it's a most useful Truth, and if it were believed, it would make Folks very watchful over themselves, and to tremble for fear, lest they be found amongst the multitude that Believe not, and put them to secure and sicker their interest in God, and not to rest on a Fashion and Form of Religion, without observing what Fruit followeth on the Gospel; among the many Evils that undo not a Few, we think this is not the least, that this Truth is never thorowly fixed in them; they think there are many *Heathens* and *Turks* without the Church, and many gross Swearers, Drunkards, and others such within it, that will Perish, but none others, or at least, that they are but very few, who among a professing People Perish; neither can they be induced to think it's such a hard matter, to get one, or a very few that are Believers in a Countrey side, so that if *Isaiah* were no[w] *Who believes our report?* each [o]ne be ready to answer, I believe. [...] for as certain and useful a Truth [as] yet generally it's not believed, Fo[r] not think that so few Believe, and th[at] lieving is so difficult and rare a thing would ask you this Question, Was it [ev]er a difficulty to any of you to Believe? If not, what is it that makes Believing so rare? what should move the Prophet thus to complain; *who hath believed our report?* I shall shortly give you some Evidences that many of you do not really believe this Truth. The *first* is, That so few of you tremble at the Word of God; the Historical Faith that the Devils have, makes them tremble, but ye have not that much; this is given as a Property of a suitable Hearer of the Gospel, to whom the Lord will look. *Isa.* 66. 1,2. that he is one *who trembles at the Word*; but the most part of you that hear this Gospel, are like these Pillars on which this House stands, who are never so much as once moved at the Word; ye either take not Faith to be an absolutely necessary thing, and that ye cannot but Perish without it, or ye think that the Faith ye were Born with, will do your turn; ye do not Believe that ye are naturally under the power of the Devil, and led Captive by him at his will, and that without Holiness, and a spiritual gracious Frame, and stamp on your Heart and Way, ye shall never see God; what wonder then that ye come not to rest on Christ, when the very Letter of the Gospel is not credited. A *second* Evidence is, That there is so little preparation made to prevent your eternal Hazard, It's said of *Noah*, Heb. 11. that *Noah being warned of God, prepared an Ark*; and this is attributed to his Faith; it's not possible that ye would live so negligently and carelessly, if ye believed that the Curse of God were pursuing you, and that ye will be brought to reckon for that which ye have done in the Body, and that ye will meet with God as an Enemy; if this were believed, though your Hearts were harder than they are, it would make you tremble, and put you to other sort of thoughts and seriousness. A *third* Evidence is, That there is no Fruit of Faith among many of you; for where it is, it will not be got altogether smothered, but will kythe and shew it self one way or other, and if ye will fain assert your Faith, I [...]

ay to you as *James* doeth to these to whom he writes. *Shew me your Faith by your works*, If ye shall say, God knows: I answer, that ye shall find that to be a Truth that He knows, and He will make you know that He does so; but alas! that poor Shift will not avail you when it comes to the Push O try your Faith then by your Works; see what Mortification of Lusts, what Repentance from dead Works, what growth in Knowledge, what shining of Holiness in your Conversation, is attained to; many of you, as to your very Knowledge, are as if ye lived among *Heathens*, many of whom have been as free of Vice, and more profitable to others, than many of you are, and cared as little for the World as many of you do; how comes it to pass then, that ye have lived as if ye could have Faith, and yet have no Fruit? ye must either say, that Faith is not necessary, or that ye may have Faith without Fruit, for we are sure your Fruit is not the Fruit of Faith: To live honestly as you call it, what is that? there are many *Heathens* who have gone beyond you in that, we will not say, that Moral Honesty is nothing, but sure it is not all; all the Fruits of meer Moral Honesty, are but sour Fruits, that will set your Teeth on edge: Neither is it your Hearing of the Word only, but your Believing and Doing of it, that will profite you; it's very sad, that most plain obvious Duties are not at all followed, as the studying of Knowledge, the exercising of Repentance, one of the very first Duties, which is never seperated from Faith, the humbling of the Soul before God, the loathing of your selves for all ye have done, the Love of God, *&c.* for there may be Challenges for gross evils in *Heathens*; and Fear is not Repentance, but Godly Sorrow that causeth Repentance not to be repented of. A *fourth* Evidence is, The want of that Work of God's Spirit that accompanies Faith, Faith is a special Work of the Spirit, and the gracious Gift of God, it's wrought by the exceeding mighty Power of God, whereby He raised Christ from the Dead, and by that same Power He worketh in them that Believe; now, knew ye ever what this Work meaned? found ye it ever to be a difficult Work to Believe? knew ye ever what it was to have the Spirit of God constraining your Heart to Believe? I speak not of any extraordinary thing; but certainly Faith is not Natural, nor cometh from pure Nature, and where-ever it is it manifests it self by Works and evidenceth the Power of the Spirit in the working thereof. There are some sad Evidences of, and bitter Fruits that spring from this Root, to wit Folks being Strangers to the experimental Knowledge of the Work of Faith: As 1. When Men know no more difficulty to get Christ, and to rest on Christ, than to believe a Story of *Wallace* or of *Julius Cesar*. 2. When Folks say that they believed all their Days, and believed always since ever they knew Good by Ill; and though their Faith be no true saving Faith, but a guessing yet they will not quite it, yea it's impossible for Men to get them convinced that they want Faith. 3. When Men never knew what it is to be without Faith; it's one of the great Works of the Spirit, *John* 16.8. to convince of the want of Faith; Folks will be easily convinced, that breach of the Sabbath, that Stealing, that bearing false Witness, *&c.* are Sins, where the special Work of the Spirit is not; but how many of you have been convinced of the want of Faith? we are constrained to say this sad word when we look on this Text, that it is lamentably fulfilled in your Eyes, and in this our Congregation: think not that we wrong such of you who have believed our Report; Ah it's few, even very few of you, that Receive and Believe this Gospel.

Use 2. The second Use is for Conviction, if it be ordinary for the great part of the Hearers of the Gospel not to Believe, let it sink in your Hearts that it is no extraordinary thing that hath befallen you; are ye not such Hearers as many of these were, who heard *Isaiah* and *Jesus Christ*? and if so, will not this follow, that there are many, yea, even the thick and throng of the Hearers of the Gospel, that Believe not? and who, if Christ were gathering Sinners by this preached Gospel, would not be gathered; If where the Gospel comes many do not Believe, then here in this City where the Gospel is preached to a great multitude of professing Members of the visible Church, there are readily many that do not Believe; or let me ask of you a Reason why ye do except your selves, either this Truth holds not so universally, or many of you must fall under it, or else give a Reason why you fall not under it; the Truth which *Isaiah* preached, hath

been

been preached to you, and yet ye remain Unbelieving, and Despisers of the Invitation to the Marriage of the King's Son, as the *Jews* did; we are not now speaking of *Jews*, *Turks*, nor *Heathens*, nor of the Churches in general, nor of other Congregations, but of you in *Glasgow*, that have this Gospel preached amongst you, and we say of you, that there are few that believe our Report: Think it not our Word, the Application flows natively from the Text, not from necessity of the thing, but from the ordinary course of Mens Corruption, are not the same Evidences of the want of Faith, which we spoke of, among you? how many are there in their Life Prophane? how many rest on Civility and Formality? is there not as little Repentance now as was in *Isaiah*'s time? as little denying of our own Righteousness, and making use of Christ's, though the Word be taught by Line upon Line, here a little and there a little? It may be, though ye think that the Doctrine is true in the general, ye will not, ye cannot digest the Application, That among so many of you visible Professors of Faith, there are but few real Believers; therefore we shall follow the Conviction a little further, by giving you some Considerations to make it out, that we have but too just ground to make Application of the Doctrine to you, especially considering the abounding of Corruption that is amongst you, that ye may be put to fear the Wrath that attends Sin, and to flee to Christ for Refuge in time. 1. Consider of whom it is that the Prophet is speaking, and of what Time, Is it not the Times and Days of the Gospel? had not the *Spirit* (in dictating this Text of Scripture) an Eye on *Scotland*, and on *Glasgow*? and do not our Lord *Jesus Christ* and *Paul* apply it in their Days? and why then may not we also in ours? and when the Spirit speaks expressly of the last Times, that they shall be perilous, and of the falling away of many, should it not give us the hotter alarm. 2. Do not all things agree to us as to them? is not this Gospel the same? is our Preaching any better than theirs? nay, had they not much more powerful Preaching? and if that Preaching, whichwas much more powerful, had not efficacy as to many to work Faith in them, what may we expect to do by our Preaching? are not your Hearts as deceitful? are not your Corruptions as strong? are ye not as bent to Back-sliding as they were? what sort of Folk were they that were untruitful Hearers? were they not Members of the visible Church as ye are, circumcised under the Old Testament, as ye are baptized under the New? was it not these who had Christ and His Apostles preaching to them? yea, they were not among the more Ignorant sort, who did not Believe, but *Scribes* and *Pharisees*, and these not of the prophanest sort only, but such as came to Church, and attended on Ordinances, as ye do, yea, were such as had Gifts, and cast out Devils, and preached in Christ's Name, as you may see, *Luke* 13. 26. Now when there are so many, and of such Ranks, who get no good of the Word, and of such, a great many that will seek to enter in and shal not be able, to whom Christ will say, depart, I know you not, ye Workers of Iniquity; What can be the reason that many of you do so confidently assert your Faith, when there are scarcely any characters of Unbelief but ye have them? or, what can be your advantage in keeping your selves carnally Secure, when the strong Man in the mean time is in the House? and to shut your Eyes, and make your Necks stiff, and to resolve, as it were, not only to lye still, but to die in your Unbelief? I perswade my self, that many of you ere long will be made to wonder, that ever ye thought your selves Believers, and will be galled when ye think upon it, that what ever was said to you, ye would needs maintain your presumptuous Faith. When we bid you suffer the Conviction to sink, let none put it from themselves to others, but let every one take it Home to himself; although we would not have any of you casting loose what is indeed made fast and well secured, nor overturning a slender and weak Building, though it were, to speak so, but of two Stone height, if it be founded on a right Foundation, on the Rock; but we speak to you that cannot be brought to suspect your selves, when ye have just reason to do so; sure, this Challenge and Charge belongs to some, yea to many, and we would ask what ground have ye to shift it? how can ye prove your Faith more than others that have none at all? that ye hope ye have Faith, will not do your turn, that's no solid proof; ye cannot come to Christ except made suitably sensible of your di-

ance, and of that ye have never been convinced as yet; do ye think to roll your selves on Christ sleeping, and ye know not how? certainly when the Pins of your Tabernacle come to be a loosing, ye shal find that your fancied Faith shal not be able to keep out a Challenge; ye could never endure to think your selves to be Christ's Enemies, or that ye wanted Faith, but when Death comes, Conscience will awaken, and the Challenge will needs be in upon you, whether ye will or not; many of you think that ye get wrong, when your Faith is questioned or reproved, as if it were an odd and rare thing to be Graceless, or to be living as Members of the visible Church, and yet want Faith; and it irritats you, to be expostulated with in private for your lying in Unbelief: But suffer this word now to take hold of you, I beseech you, and if ye could once be brought to suspect your selves, and to think thus with your selves, What if I be one of those many that Believe not? I fear I be in hazard to be mistaken about my Faith, and from that, put to follow on to see how ye will be able to ward off the Challenge, and to prove your Believing to be sound, we would think ye were far on; O if ye had the Faith of this Truth, that among the many Hearers of the Gospel, there are but few that Believe, and were brought thereby to examine and try your selves; there is no Truth that Christ insists more on than this, that strait is the Gate, and narrow is the way to Heaven, and that but few find it, and that there are few that Believe, and few that be Saved; If ye did once in earnest look on your selves as in Hazard, and were brought to reflect on Matters betwixt God and you, it might be the Lord would follow the Conviction, we desire Him to do it, and to Him be Praise.

SERMON VII.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IT's a sad matter, and much to be lamented, when the carrying of such good News, as is the Report of Jesus Christ in the Gospel, becomes unprofitable to them that hear it, and thereby burdensome to them that carry it; Folk would think that such glad Tydings as make the Heavenly Host of Angels to sing, would be very joyful and welcome News to Sinners, and also most heartsome to them that carry them; and where the former is, there the latter will be also; where the Word becomes useless and unprofitable to Hearers, it is burdensome as to the concomitant and effect, to honest Ministers that speak it; though *Isaiah* brought these News in a very plain, powerful, pleasant and sweet manner to the People he preached to, and that frequently, yet in the midst of his sweet Prophesies he breaks out with this Complaint, *who hath believed our report?* he is carrying glad Tydings, yet taking a look of the Unbelief of his Hearers now and then, he complains of it to God in his own name, and in the name of all the Ministers of the Gospel that should come after him

We shew, that it was a very ordinary thing where the Gospel comes in greatest Plenty and Power, for the Hearers thereof to meet it with much Unbelief, a Truth that was verified in *Isaiah* his time, and that he foresaw would be verified in the Days of the Gospel; and therefore it's our Report, not only is it the Report of *Isaiah*, but it is the Report of *Christ* and of *Paul*, who make the same Complaint, and Cite the same words of *Isaiah*, and need we doubt of the Truth of it, when *Isaiah* in the Old, and *Paul* in the New Testament, thus complain? Not to speak of their, and our Lord and Master, who *came to his own, and his own received him not*, and of whom when He came, they said, *This is the heir, come, let us kill him*; need we, I say, doubt of the Truth of the Doctrine, or to think it strange to see it so in our Time, and that we have the same Complaint, when the Means (at least the Instruments) are incomparably far below what they were then, though it be still the same Gospel?

The Prophet's scope is, to give Advertisement and Warning to the Hearers of the Gospel for the Time to come, of this rise Evil, even the abounding of Unbelief in them that hear it. 1. That he may prevent the Scandal of the unfruitfulness of the

Word

Word where it comes. 2. That he may add a Spur of excitement to the Hearers of the Gospel to endeavour to make use of it, and not to rest upon Means, how powerful and lively soever they be, but to press forward to the End they aim and shout at. 3. That he may put Folks to the Tryal, and that they may be brought to look in upon themselves, whether they be, or not be, In this black Roll of them that receive not the Report; and we think, if any thing put Folks to be suspicious of themselves, and to commune with their own Hearts about their Souls estate, this should do it; especially when they consider how this Evil agrees to all Times, and yet more especially to the Times of the Gospel, and how it is an Evil that abounds, not only among the Prophane, but among these who are Civil and Zealous too for the Righteousness of the Law, it should make them put themselves to the Tryal, and not to take every thing to be Faith, that they fancy to be Faith; for either this Doctrine is not true, that wherever the Gospel comes, it meets with Unbelief in most part of its Hearers, and cannot be applyed to this Generation, or, that there is much Faith in this Generation that we live in, that will not be counted Saving Faith. If all of you were Believers, there were no ground for this Complaint, and if we will take Folks on their own word, we can hardly get a Person but will say, he Believes, so that the generality of Mens Hearts run quite contrary to this Truth; and therefore we say, it is the scope of this Doctrine and the like, to give Folks the alarm, and to put them to suspect and try themselves; I do not mean, that any should cast the work of Faith where it is indeed, for that is also a part of our Unbelief, and ordinarily when Unbelief falleth on the one side, the Devil maketh it up on the other, and makes tender Souls question their Faith when they begin to Believe, as if they could mend Unbelief with Unbelief; but it is to such that we speak, who cannot be brought to suspect their Faith; certainly ye will wonder one day, that ye should have heard such a plain Truth, and yet would not so much as ask your own Hearts, whether there was reason to suspect your want of Faith, as it's said, that Christ marvelled at their Unbelief who heard Him, so may we at yours, and ere long ye shal also marvel at your selves on this account.

Before we prosecute this Use, and the rest any further, we shall speak to another Doctrine, and it is the last that flowes from these words, tending to the same scope to make us fear at Unbelief, which the Prophet makes such a heavy ground of Complaint. The Doctrine then is, That if there were never so many under Unbelief, and never so many who refuse to receive Jesus Christ, yet Unbelief is a Sin, and a most sinful Sin, which, though Folks had no more, will seclude them from Heaven; there were no ground for this Complaint, if it were not so, even as the Prophet would have had no ground to complain of the Peoples Unbelief, if there were not many Unbelievers; so Unbelief is a very great Sin in whomsoever it is, and makes them exceeding sinful: Or take the Doctrine thus, It is a very great Sin for a People to whom Christ is offered in this Gospel, not to receive Him, and rest upon Him for Salvation, as He is offered to them therein; and it ariseth from this ground, That where Christ is not received, there the Ministers of the Gospel have ground of Complaint, for it supposes a great defect in their Duty, seing it is their Duty to Believe, yea, the great Gospel-duty on which all other Duties hang, and which is called for by many tyes and obligations. *This is his commandment*, saith *John* in his first Epistle, *chap.* 3. 23. *that ye believe on the Name of his Son Jesus Christ*, therefore it must be a great Sin not to Believe.

There are shortly three things comprehended in this Doctrine, (speaking now of Unbelief, not only as opposite to Historical Faith, which we commonly call *Infidelity*, but as it's opposite to *Saving Faith*, which we shew is that which is called for here:) 1. That Unbelief, or not receiving of Christ, is a Sin, or a thing in its own nature sinful: It's a Sin as well as Adultery, Murther, Stealing, Lying, Sabbath-breaking, &c. nay yea, and in the Aggravations of it, a Sin beyond these; It is as contrary to the Word and Will of God, and is as contrary to the Divine Majesty, as Drunkenness, Murther, Adultery, or any other Sin is; the positive command of Believing being as peremptory, plain, and particular, as these negative ones are, the breach of it must be as sinful. 2. That there is such a kind of Sin as Unbelief, beside other Sins, and such a distinct Duty as Believing, that if Folks [illegible]

all other Duties, if this Duty of Believing be wanting, they will be ſtill ſinful, and there will be ſtill ground of Complaint; and if Faith be a particular Duty required, and diſtinct from other Duties and Graces, as it's clear it is, *Gal.* 5. 21. then Unbelief muſt be a particular Sin, diſtinct from other Sins, though it hath influence on other Sins; as Faith hath on other Duties; ſo *Rev.* 21. 8. it's ranked among the moſt abominable Sins, the reaſon why we mark this, is, becauſe there may be ſome in whom ſome groſs Sins, as Adultery, Blood-ſhed, and the like, do reign, and they get that name to be called *Adulterers, Murtherers*, &c. others may poſſibly be free of theſe, who yet have Unbelief reigning in them, and therefore they get that name to be called *unbelieving*, and are ranked with the groſſeſt of Evil-doers. 3. That even many in the Times wherein the Scriptures were written, and in every Age ſince, are found guilty of this Sin, and condemned for it, who are as to ſeveral other things commended; hence it's ſaid, *Rom.* 10. 3. of the *Jews*, that *they had a zeal of God*, which in it ſelf is good, *though not according to knowledge*, yet it was their main let and obſtruction in the way to Life, *That being ignorant of Gods righteouſneſs they went about to eſtabliſh their own*; for as much zeal as they had for the Law of *Moſes*, ſeing they did not receive Jeſus Chriſt, and His Righteouſneſs by Faith, it made any other good thing they had unacceptable, and the reaſon why we mark this, is, that Folks may ſee that it is not only for groſs Sins, and with groſs Sinners that the Goſpel complains and expoſtulats, but it's alſo for not ſubmitting unto, and not receiving the Righteouſneſs of Chriſt, and therefore ye are far miſtaken, that think your ſelves free from juſt grounds of Challenge, becauſe forſooth, ye are free of Murther, Adultery, Drunkenneſs, and the like; do ye not conſider that Unbelievers are in the ſame Rank and Roll with abominable Whoremongers, Sorcerers, Idolaters, and Dogs? and is not Unbelief contrary to the Command of God, as well as Murther, Adultery, and theſe other groſs Sins? and therefore Folks think little of Unbelief, though it be very riſe, if they be free of other groſs Sins. 4. We ſhall add a fourth thing which the Doctrine implyes. That Unbelief, though there were no other Sin, is exceeding ſinful, and is *firſt*, The great ground that makes God expoſtulate with the Hearers of the Goſpel, and that makes them come under the Complaint, *John* 5. 40 *Ye will not come to me, that ye may have life*; and *Matth.* 23. 37. *How often would I have gathered you, and ye would not*; and for ſubſtance, I.'s the Lord's great complaint of moſt of His profeſſing People, *Pſal.* 81. 11. *I am the Lord thy God, open thy mouth wide, and I will fill it; but my people would not hearken to my voice, and Iſrael would none of me*, and then follows, *O that my people had hearkened unto my voice*; there is no Sin the Lord complains more of than this, and it's the great complaint of all His Servants. *Secondly*, Behold how the Lord eateens this Sin, and puniſhes for it, ſee *Pſal.* 95. 7. and *Heb.* 3. 7. and *Heb* 4 8. where He ſwears in His Wrath againſt Unbelievers, that they ſhall not enter into His Reſt; Adultery and Murther do not more certainly keep Men from Heaven than this Sin of Unbelief doth, yea, they are claſſed together, *Rev.* 21. 8. ſee alſo *Luk.* 12 46. where the ſevereſt Judgment that is executed, is upon Unbelievers; and in the Man that had the offer of Chriſt, and did not receive it, and put on the Wedding Garment, *Mat.* 22 12. 13. ſee it alſo in the words that are pronounced againſt *Chorazin*, *Bethſaida* and *Capernaum*, *Matth.* 11. and our bleſſed Lord Jeſus loves not (to ſpeak ſo) to pronounce woes, but to bleſs His People; yet when they have the offer of Life through Him, and will not receive it, He pronounces woe after woe upon them, and of what ſort were they? even beyond theſe that came upon *Tyrus* and *Sidon* upon *Sodom* and *Gomorrah*; we think ſuch Threatnings as theſe ſhould make Folks nor to think Unbelief a light, or little Sin, or, that there is any ground of quietneſs, ſo long as they are in a Self-righteous condition, and have not their Peace made with God through Chriſt. *Thirdly*, Look further, to the greatneſs of this in the ſtrange names that the Lord puts upon it 1 *John* 5. 11. *He that believes not, hath made God a liar*; and is there any Sin that hath a groſſer name or effect than this? for it receives not the Report which He hath given of His Son; He tells Folk that Happineſs is to be gotten in Him only, and they think to be Happy though they take another way; they believe not the Report, for if they believed it, they would receive Chriſt as their Life; See further what names are

given

given to it, *Heb.* 6. 6. and *Heb.* 10. 20. which though they be there given, with other Aggravations of sinning *wilfully, with despite*, &c. with respect to the unpardonable Sin, yet who are they that live under the Gospel and Believe not, but in a great measure they will be found capable of most of them at least? *It's called a crucifying of the Son of God afresh. a putting Him to an open shame*, &c. and who are they that do this, and on what ground? It's Unbelievers through their Unbelief, they think not Christ worth the having, and reject all that is spoke of Him, and cry *away with Him*, as the *Jews* did; and as to their particular Guilt, they crucifie Him, for they cannot refuse Him, without affronting Him, and can there be such an affronting of Him as when he condescends so very low, to think so little of *Him*? *Fourthly*, Consider the Expressions under which He sets out His being affected. (to say so,) with this Sin; He was so affected with it, *Mark* 3. 5. that it's said, *He was grieved for their unbelief.* He had many Sorrows and Griefs, and suffered many things, but this grieved Him someway more than they all did; and it's said, *Mark* 6. 6. that *He marvelled because of their unbelief*, it's not said that he marvelled at their Adulteries, and their gross Sins, but that when He was taking such a convincing way to demonstrate to them His God-head, yet they would not Believe on him, He marvelled at that; so *Luk.* 19. 41. it's said, that when he came near to *Jerusalem, He wept over it*, and why? the following words tell us, *O that thou had known in this thy day, the things that belong to thy peace*, that is, O that thou hadst believed, and received the Gospel, at least in this thy day, (though thou did it not before,) when thou wert, and art so plainly and powerfully called to this Duty; and ye may know that it behoved to be some great thing that made Him to weep, when all that the Devil and *Pontius Pilate*, and the *Jews* could do, made Him not to weep: It's said, *Mat.* 11. that He *upbraided* these Cities that He had preached much in, on this ground; sure, when He that gives liberally and upbraids none, does upbraid for this Sin, it shews how much He was pressed with it; and *Luke* 14. 21. it's said of this Sin, that it *angered* Him, and He is not easily angered; Sinners need not fear to anger Him by coming to Him, but when they come not, He is angry; it's said, *Matth.* 22. 7. He was *wroth* at this Sin, and it's on this ground, that *Psal.* 2. 12. we are bidden *kiss the Son, lest He be angry*, that is, to exercise Faith in Him, for if we do it not, He will be angry, and we will perish. There are other Aggravations of this Sin, which we leave till we come to the Application.

use 1. is there not as much here, though Folks had no more but their Unbelief, as may make them know, it's an evil and bitter thing, and as may make them scar at it, and flee from it, and to fear, lest they be found under the Guilt of it, when called to a reckoning, especially when Unbelief is so rife, that but few suspect themselves or fear it; there is hardly any ill but ye will sooner take with it, than with this of Unbelief, and there is no Duty nor Grace that ye more readily think ye perform and have, than this of Faith, and it is come to that height that Folks think they Believe always, and know not what it is to misbelieve; do ye think that this presumptuous and fancied Faith will be counted for Faith, or that Christ who sifts Faith narrowly will let it pass for Saving Faith? no certainly.

use 2. Is there not here ground of Advertisemnnt, wakening, rousing, and alarming to many, that think themselves free of other Challenges, if the Spirit were coming powerfully to convince of Sin, it would be of his, *because they believe not*, as it is *John* 16. 9. and we are perswaded many of you had need of this Conviction, that never once questions your having of Faith, or care not whether ye have it or not: Put these two Doctrines together, That Unbelief is an abominable Sin, and that it is notwithstanding a very rife Sin, and let them sink deep into your Hearts, and they will put you to other thoughts of Heart, if this plain Truth of God prevail not with you, we know not what will do it; but the time cometh when ye shall be undenyably convinced of both, that Unbelief is a great Sin, and that it is a very rife Sin, and of this also, that it is an abominable and loath-some thing, and very prejudicial and hurtful to you.

use 3. And therefore, as a third Use, If it be so, let us ask this Question, how comes it to pass, that so many in trying their State, and in grounding of it, lay so little weight on Faith, and think so little of Unbelief? I am speaking to the generality of

You, and let not other wrong themselves, nor mistake the intent of this Scripture; How it is, I say, that the generallty of you that hear this Gospel, come under this common and epidemick Temper, or rather Distemper, to maintain your Peace and Confidence, when ye can (in the mean time) give so little proof of it? think ye that Faith cannot be a missing, or mistaken, or that it is ordinary and common, or that it is indifferent, whether ye have it or not? we are perswaded, that many of you think, that if ye have a good mind, (as ye call it,) and a square civil honest Walk, and keep still your good Hope, that all will be well; ye never doubt, nor question, whether ye have received Christ or not, but if Unbelief ly in your Bosom, (I mean not, doubting-desperation, or questioning of the Godhead, but the not receiving of Christ, and His Righteousnes,) though ye had more than ordinary Hypocrites have, ye will for this Sin of Unbelief find your selves under the standing Curse of God, for our Lord says, *John* 3. 18. *He that believes not is condemned already*. and *vers.* 36. *the wrath of God abideth on him.*

In pressing of this *use*, I shall shew by a few Aggravations of this Sin, why the Lord layeth so much weight upon it, and that, not so much as it opposeth Faith, as it is a condition of the Covenant of Grace, and a mean to unite us to Christ, but mainly as it is a Sin thwarting His Command: And, 1. It thwarteth with both the Law and the Gospel; it thwarteth with the Commands of the first Table, and so is a greater Sin than Murther or Adultery, nay than Sodomy, though these be great, vile, and abominable Sins; which may be thought strange, yet it's true, it makes the Person guilty of it, more vile before God, than a Pagan-Sodomite; the nature of the Sin being more hainous, as being against the first Table of the Law, in both the first and second Commands thereof, it being by Faith in God, that we make God our God, and worship God in Christ acceptably: Next, its not only a Sin against the Law, but a Sin against the Gospel, and the prime Flower (to speak so) of the Gospel; it comes in contradiction to the very design of the Gospel, which is to manifest the glory of the Grace of God, in bringing Sinners to believe on Christ, and to be saved through Him; but He can do no great things of this sort amongst unbelieving People, because of their Unbelief; it bindeth up His Hands, as it were, (to speak to with reverence) that He cannot do them a good turn 2 *It* strikes more narrowly against the Honour of God, and of the Mediator, and doth more prejudice to the Ministry of the Gospel, and causeth greater destruction of Souls than any other Sin; it's possible, notwithstanding of other Sins, that Christ may have satisfaction for the travel of His Soul, and there may be a relation bound up betwixt Him and Sinners notwithstanding of them; but if this Sin of Unbelief were universal, He should never get a Soul to Heaven; the salvation of Souls is called, *the pleasure of the Lord*, but this obstructs it, and closeth the Door betwixt Sinners and access to God; it strikes also at the main Fruit of the Ministery, it makes them complain to God, that the Word is not taken off their Hand, it frustrates the very end of the Ministry, and it comes nearest the destruction of Immortal Souls; we need not say, It brings on, but it holds and keeps on the Wrath of God on Sinners for ever, *He that believeth*. (as we shew before from *John* 3.) *is condemned already, and the wrath of God abideth on him.* 3. More particularly, There is nothing in God, (even that which is most excellent in Him, if we may speak so, not excepted,) but it strikes against it. It strikes against His Grace, and frustrates that; when Christ is not received, some sort and degree of despite is done to the Spirit of Grace, Unbelievers thwart with Him in the way of His Grace, and will have no spiritual Good from Him; it comes in opposition to His Goodness, for where Unbelief reigns, He hath no access, in a manner, to communicate it; it strikes against His Faithfulness, there is no weight laid on His Promises, it counts Him a Liar; in a word, it strikes against all His Attributes. 4. There is no Sin that hath such a train of sad Consequences following on it; it's that which keeps all other Sins lively, for none hath victory over any Sin but the Believer, the Unbeliever lyes as a bound Slave to every Sin, and it's impossible to come to the acceptable performance of any Duty without Faith, for none can come suitably to any Duty without a Promise, and can any but a Believer comfort himself in use-making of any Promise?

We shal close our Discourse, with speaking a word to that which we hinted at be-

fore, even to let you see, not only the rifeneſs of Unbelief, but the great hazard that flows from it, and the exceeding great evil of it; if we be only convinced of the rifeneſs of it, it will not much trouble us, except we be alſo convinced, and believe the hazard of it; but if we were convinced of both, through God's bleſſing it might affect us more, and neceſſitate us to make more uſe of Chriſt; ye that ſtand yet at a diſtance from Chriſt, can ye endure to ly under this great Guilt and ground of Controverſie that is betwixt Him and you? do ye think little to hazard on His Upbraidings and Woes, even ſuch Woes as are beyond theſe that came on *Sodom*, the heavy Curſe and Malediction of God? and yet we ſay to you who are moſt civil, diſcreet, formal, and blameleſs in your Converſation, if there be not a fleeing in earneſt to Chriſt, and an exerciſing of Faith on Him, the Wrath of God not only waits for you, but it abides on you; O tremble at the thoughts of it, it were better to have your Head thruſt in the Fire, than your Souls and Bodies to be under the Wrath and Curſe of God for ever; it's not only the Ignorant, Prophane, Drunkard, Swearer, Adulterer, *whoremonger, &c.* that we have to complain of, and expoſtulate with, but it's the Unbeliever, who, though He be lift up to Heaven, ſhall be caſt down to the Pit of Hell: If ye aſk, what is all this that we would be at? it's only this in a word, we would have you receiving Chriſt, if ye think that Unbelief is an exceeding great Evil, and that it's an horribly hazardous thing to ly under it, then haſte you out of it to Chriſt; O! haſte, haſte you out of it to Chriſt; kiſs the Son leſt he be angry, embrace Him, yield to Him; there is no other poſſible way to be free of the Evil, or to prevent the hazard.

SERMON VIII.

ISAIAH LIII. I.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IT's a great encouragement and delight to the Miniſters of the Goſpel, and it's comfortable and refreſhing to Hearers, when the Meſſage of the Goſpel is received, and our Lord Jeſus Chriſt is welcomed; but on the contrary, it's burdenſome and heavy, when there are few or none that believe and receive the Report, when their labour and ſtrength is ſpent in vain, and when all the aſſemblings of them together that hear the Word of the Goſpel, is but a trading of the Lord's Courts in vain; if there were no more to prove it, this Complaint of *Iſaiah*; ſpeaking in his own name, and in name of all the Miniſters of the Goſpel, is ſufficient; for as comfortable Meſſages as he carried, (and he carried as comfortable Meſſages as any that we hear of,) yet there was a general non-profiting by the Word of the Goſpel in his Mouth; when we meet with ſuch words as theſe, our Hearts ſhould tremble, when we conſider, how general and rife an Evil Unbelief, & the not receiving of Chriſt is, how horrible a Sin, how abominable to God, and how hazardous and deſtructive to ourſelves it is, and how rare a thing it is to ſee, or find any Number believing and receiving this Meſſage of the Goſpel.

We ſpoke from theſe words to theſe *Doctrines*. *Firſt*. That where the Goſpel comes, it makes offer of Jeſus Chriſt to all that hear it. *Secondly*, That the great thing called for in the Hearers of the Goſpel, is Faith in *Him*. *Thirdly*, That yet notwithſtanding, Unbelief is an exceeding rife Evil in the Hearers of the Goſpel. *Fourthly*, That it's a very ſinful, heavy and ſad thing not to receive Chriſt, and believe in Him, all which are implyed in this ſhort, but ſad Complaint, *Who hath believed our report?*

We would now proſecute the *uſe*, and Scope of this. The laſt *uſe* was an Uſe of Conviction of, and Expoſtulation with the Hearers of the Goſpel, for their being ſo Fruitleſs under it, ſerving to diſcover a great Deceit among Hearers, who think they Believe, and yet do it not; whence it is that ſo many are miſtaken about their Souls State, and moſt certainly the generality are miſtaken, who live as if Believing were a thing common to all Profeſſors of Faith, while as it is ſo rare, and there are ſo very few that Believe.

The next *Use* is, an Use of Exhortation to you, That seing Unbelief is so great an Evil, ye would by all means eschew it; and seing Faith is the only way to receive Christ, and to come at Life through Him, ye would seek after it, to prevent the Evil of Unbelief: This is the scope of the words, yea, and of all our Preaching, that when Christ, and Remission of Sins through Him, is preached to you, ye would by Faith receive Him, and rest upon him for obtaining Right to Him and to the Promises, and for preventing of the Threatnings and Curses that abide Unbelievers. We shall not again repeat what Faith is, only in short it comes to this, That seing Christ hath satisfied Justice for Sinners, and His Satisfaction is offered in the Gospel to all that will receive it, even to all the Hearers of the Gospel, that Sinners in the sight and sense of their lost condition would flee unto Him, receive and rest upon Him and His Satisfaction, for Pardon of Sin, and making of their Peace with God: Is there need of Arguments to perswade you to this? if ye be convinced of your sinfulness, and of your lost estate without Christ, and that there is a Judgment to come when Sinners must appear before Him, and be judged according to that which they have done in the Body, and if ye have the Faith of this, that Sinners that are not found in Christ, cannot stand; (as by the way, wo to that Man that is not found in Him, if it were a *Paul*, for even he, (he is only happy by being found in Him, not having his own Righteousness, but Christs,) and withall, that there is no other way to be found in Him but by Faith, (which is that which *Paul* hath for his main scope, *Phil.* 3. 9. 10.) Then to be found in Him by Faith, should be your main work and study; this is it that we should design and endeavour, and to this ye have access by the Gospel; and it is in short, to be denuded of, and denyed to our own Righteousness as to any weight we lay upon it for our Justification before God, and to have no other thing but Christ's Righteousness offered in the Gospel, and received by Faith to rest upon for Justification, and making of our Peace with God: This is it that we command you to flee to, and by all means to seek an Interest in, that when the Gospel makes offer of Christ, and Righteousness through His Satisfaction, and commands you to Believe in Him, when it lays *Him* to your Door, to your Mouth and Heart, that ye would roll, and lay your selves over on Him for the making of your Peace, and the bearing of you thorow in the day of your reckoning before the Tribunal of God.

That we may speak the more clearly to this *Use*, We shall shortly shew you, 1. What Ground a lost Sinner hath to receive Christ, and to lippen to Him. 2. What Warrands and Encouragements a Sinner hath to lean and lippen to this Ground. 3. We shall remove a Doubt or two that may stand in the way of Sinners resting on this Ground, 4. We shall give some Directions to further you to this. and 5. We shall give you some Characters of one that is tenderly taking this way of Believing: And because this is the way of the Gospel, and we are sure there is not a word ye have more need of, or that through God's blessing may be more useful, and there is not a word more uncontrovertible, which all of you will assent to the truth of, to wit, that there is a great good in Believing, and a great evil in Unbelief, we would exhort you the more seriously to lay it to Heart; O! think not that our coming to Speak and Hear, is for the Fashion, but to Profite; Cast your selves therefore open to the Exhortation, and let the word of Faith sink down into your Hearts, considering that there is nothing ye have more need of than of Faith, and that ye will not find it safe for you to hazard your Souls on your own Righteousness, or to appear before God without Christ's Righteousness, and that the only way to come by it is Faith; This may let you see the necessity of Believing, and that it is of your concernment to try how it is with you as to that; and therefore again and again, we would exhort you in the fear of God, that ye would not neglect so great a Salvation which through Faith is to be obtained, but lay it to Heart, as ye would not have all the Servants of God who have preached the Gospel to you, complaining of you; It is our Bane that we suspect not our selves, and indeed it is a wonder, that these who have immortal Souls, and profess Faith in Christ, should yet live so secure, and under so little care, and holy solicitude to know, whether they have believed or not, and should with so little serious concernedness, put the Matter to a tryal: But we proceed to the Particulars we propoled to speak to.

And first to this, That ye have good solid

solid Ground to Believe on; for clearing of which, we would put these three together. 1. The Fulness and Sufficiency of the Mediator Jesus Christ, in whom all the Riches of the Gospel are treasured up, in whom, and by whom our Happiness comes, and who wants nothing that may fit Him to be a Saviour, *who is able to save to the uttermost all that come unto God by Him.* 2. The well-orderedness, freeness, and fulness of the Covenant of Grace, wherein it is transacted, that the Fulness that is in the Mediator Christ, shall be made forthcoming to Believers in Him, and by which lost Sinners that by Faith flee unto Him have a solid Right to His Satisfaction, which will bear them out before God; by which transaction, Christ's Satisfaction is made as really theirs, when by Faith it is cloted with, as if they had satisfied and payed the Price themselves, 2 *Cor.* 5. 21. *He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him*; and this Consideration of the legality and order of the Covenant, serves exceedingly to clear our Faith as to the Ground of it, because by this Covenant it's transacted and agreed upon, that Christ shall undergo the Penalty, and that the Believer in Him shall be reckoned the righteous Person; if there be a reality in Christ's Death and Satisfaction to Justice, If he hath undergone the Penalty and payed their Debt, there is a reality in this Transaction, as to the making over of what He hath Done and Suffered, to Believers in Him; and the Covenant being sure and firm as to His part, He having confirmed it by His Death, it is as sure and firm as to the Benefite of it to the Believer in Him. 3. The nature of the Offer of this Grace in the Gospel, and the nature of the Gospel that makes the Offer of the fulness that is in Christ by vertue of the Covenant; It is the Word of God, and hath His Authority when we preach it according to His Command, as really as when He preached it Himself in *Capernaum*, or any where else, even as the authority of a King is with his Ambassador, according to that, 2 *Cor.* 5. penult *vers. we are ambassadours for Christ, as though God did beseech you by us*, there is the *Father's* Warrand and Name interposed; and for the *Son's* it follows, *we pray you in Christs stead be ye reconciled to God*; add to this, the nature of the Offer, and the terms of it, there is no condition required on our part, as the precise condition of the Covenant, but Believing; Now, when these are conjoined, we put it to your Conscience, If ye have not a good Ground to lippen to, and a sufficient Foundation to build on? and if so, it ought to be an powerfully attractive Motive to draw you to Believe in Him, and to bring you to rest on Him by Believing.

Secondly, We have also many Warrands and Encouragements to step forward, and when Christ in His Fulness lays Himself before you, to roll over your selves on Him, and to yield to Him; If we could speak of them suitably, they are such as may remove all scarring that any might have in coming to Him, and may serve to leave others inexcusable, and unanswerably to convince them that the main obstruction was in themselves, and that they would not come unto Him for Life, He called to them, but none would exalt Him. 1. Do ye not think that the Offer of this Gospel is a sufficient Warrand, and ground of Encouragement to Believe on Him? and if it be so to others, ought it not to be a sufficient Warrand and Encouragement to you? when *He* says, *Psal* 81. 10. *Open thy mouth wide, and I will fill it*: what excuse can ye have to shift or refuse the Offer? if ye think Christ real in His Commands, Is He not as real in His Offers? 2. He hath so ordered the Administration of this Gospel, as He hath purposely prevented any ground that Folks may have of scarring to close with Christ; *He* hath so qualified the Object of this Grace in the Gospel, that these in all the World that Men would think should be secluded, are taken in to be Sharers of it. for It's *Sinners, lost Sinners, Self-destroyers, ungodly, the Sheep that have wandered, the Poor, the Needy, the Naked, the Captives, the Prisoners, the Blind*, &c. according to that of *Isa.* 61. 1, 2. *The Spirit of the Lord God is upon me, He hath sent me to preach glad tydings to the meek or poor, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound*, &c. and *Isa.* 55. 1. These who are invited to come to the cryed Fair of Grace, are such as are *thirsty*, and such as *want money*; who among Men use to be secluded, but in Graces Mercat they only are welcome, It's to them that Grace says, *Ho, come*, and *Rev.* 22. 17. *Whosoever will, let him come, and take of the water of life freely*, &c.

not only, to say so with reverence, these whom He willeth, but it's, *whosoever will?* and so if thou wilt come, Grace puts the Offer into thy Hand, as it were, to carve on; to let us know that he allows strong Consolation on Believers, and that either the Hearers of this Gospel shall Believe, or be left without all excuse; He hath it to say, as it is, *Isa.* 5. *what could I have done to my vineyard that I have not done*; If ye had the Offer at your own carving, what could ye put more in it? It cannot be more free than *without money*, it cannot be more seriously press'd than with a *Ho*, and *Oyes*, to come; Sometimes He complains, as *John.* 5. 40. *Ye will not come to me that ye might have life*; and sometimes weeps and moans, because Sinners will not be gathered, as *Luk.* 19 41. 42. and *Matth.* 23. 37. can there be any greater evidences of reality in any Offer? A third Warrand is from the manner and form of Christ's Administration, He hath condescended to make a Covenant, and many Promises to draw Folks to Believe, to which He hath added His Oath, swearing by Himself, when He had not a greater to swear by, for our Confirmation and Consolation, as it is, *Heb.* 6. 16. 17. And among Men, ye know, that an Oath puts an end to all Contraversie, and what would ye, or could ye seek more of God, than His Saying, Writing, and Swearing? He hath done all this, *that the heirs of Promise may have strong consolation, who are fled for refuge to the hope set before them*; O! will ye not trow and credit God when He swears? Among other Aggravations of Unbelief this will be one, that by it ye make God not only a liar, but perjured, a heavy, hainous, and horrid Guilt on the score of all Unbelievers of this Gospel. 4. To take away all Contraversie, He hath interposed His Command, yea, it's the great Command, and in a manner, the one Command of the Gospel, 1 *John.* 3. 23. *This is his commandment, that ye believe on the Name of his Son Jesus Christ*; and therefore the Offer of the Gospel and Promulgation of it, cometh by way of Command, *Ho, come, believe*, &c. whereby the Lord would tell the Hearers of the Gospel, that it is not left to their own option, or as a thing indifferent to them, to Believe or not to Believe, but it's laid on them by the necessity of a Command to Believe; and if ye think ye may and should pray, sanctifie the Sabbath, or obey any other Command, because He bids you, there is the same Authority enjoyning and commanding you to Believe; and as great necessity lyeth on you to give obedience to this Command as to any other, do not therefore think it *Humility* not to do it, for Obedience is better than Sacrifice.

For your further encouragement to Believe, I would say three words, which ye would also look upon as Warrands to Believe, and by them know, that it is a great Sin not to Believe. 1. Ye have no less Ground or Warrand than ever any that went before you had; *David, Moses Paul*, &c. had no better Warrand; my meaning is, ye have the same Covenant, the same word and Promises, Christ and His Fulness, God and His Faithfulness offered to you, the same Warrand that God hath given to all His People since ever He had a Church; and do ye not think but it will be a sad and grievous ground of Challenge against you, when ye shall see others that believe on the same Grounds that ye have, sit down in the Kingdom of Heaven, and your selves as proud Rebels shut out? what ever difference there be as to the main Work of Grace, and of God's Spirit on the Heart in the working of Faith, yet the Ground of Faith is the Word that all hear who are in the visible Church, and ye having the same Ground and Object of Faith in your offer, there will be no excuse for you, if ye do not Believe. A second Encouragement is, That the Ground of Faith is so solid and good, that it never disappoints any one that leans to it; and count the Gospel a feckless and insignificant thing who will, it shall have this Testimony, which damned Unbelievers shall carry to Hell with them, that *it was the power of God to salvation to them that believed*, and that there was nothing in the Gospel it self that did prejudge them of the good of it, but that they prejudged themselves who did not lippen to it; Therefore the Word is called, *Gold tryed in the fire*; all the Promises having a Being from *Jehovah* Himself, on jot or one title of them cannot fail nor fall to the Ground. 3. If ye were to carve our a Warrand to your selves, as I hinted before, what more could ye desire? what miss ye in Christ? what Clause can ye desire to be inser in the Covenant, that is not in it? It contains Pardon of Sin, Healing of your Backslidings, and what not? and he hath said, sealed, and sworn it, and

what more can ye require? Therefore we would again exhort you in the Name of Jesus Christ, and in His stead, not to neglect so great a Salvation. O! receive the Grace of God, and let it not be in vain.

In the *third* place, Let us speak a word or two to some Objections, or Scruples, which may be moved in reference to what hath been said. And, *First*, It may be some will say, that the Covenant is not broad enough, because all are not elected, all are not redeemed nor appointed to be Heirs of Salvation? upon which ground Temptation will sometime so far prevail, as to waken up a secret enmity at the Gospel: But, 1. How absurd is this Reasoning? Is there any that can rationally desire a Covenant so broad, as to take in all as necessarily to be saved by it? there is much greater reason to wonder that any should be Saved by it, than there is if all should Perish; beside, we are not now speaking to the Effects, but to the Nature of the Gospel, so that whoever Perish, it is not because they were not elected, but because they believed not; and the Bargain is not of the less worth, nor the less sure, because some will not Believe; and to say, that the Covenant is not good enough, because so many Perish, it's even as if ye should say, It's not a good Bridge because some will not take it, but adventure to go thorow the Water, and so drown themselves. 2. I would ask, Would ye overturn the whole Course of God's Administration, and of the Covenant of His Grace? did He ever *à priori*, or at first Hand, tell Folks that they were elected? who ever got their Election at the very first revealed to them? or, who are now before the Throne that ever made the keeping up of this secret from them, a Bar or Impediment to their Believing? God's Eternal Purpose or Decree is not the Rule of our Duty, nor the Warrand of our Faith, but His revealed Will in His Word; let us seek to come to the knowledge of God's Decree of Election *à posteriori*, or by the Effects which is a sure way of Knowledge; our thwarting with His Word to know His Decree, will not excuse, but make us more guilty; *He hath shewed thee, O man*, saith *Micah, chap 6. 8. what is good, & what doth the Lord require of thee*, &c. and if any will scruple and demur on this ground to close the Bargain, let them be aware that they provoke Him not to bring upon them their own fears, by continuing them under that scrupling and demurring condition; Ye cannot possibly evite hazard by looking on only, and not making use of Christ; therefore do not bring on your own ruine by your fear, which may be by Grace prevented, and by this way of Believing shall be certainly prevented.

But *secondly*, Some may object and say, I am indeed convinced that Believing is my Duty, but that being a thing that I cannot do, why therefore should I set about it? *Answ.* 1. This is a most unreasonable and absurd way of Reasoning, for if it be given way to, what Duty should we do? we are not of our selves able to Pray, Praise, keep the Lord's Day, nor to do any other commanded Duty, shall we therefore abstain from all Duties? Our ability or fitness for Duty, is not the rule of our Duty, but God's Command; and we are called to put our Hand to Duty in the sense of our own Insufficiency, acknowledging God's Sufficiency, which if we did, we should find it go better with us, and may not the same be expected in the matter of Believing as well as in other Duties? 2. None that ever heard this Gospel shall in the Day of Judgement have this to Object, none shall have it to say, that they would fain have believed, but their meer Infirmity, Weakness, and Inability did imped them; for though it be our own Sin and Guilt that we are unable, yet where the Gospel comes that is not the Controversie; But that Folks would not come to Christ, would not be gathered, that when He would, they would not; for where there is a will, to will and to do go together; But it's Enmity at the way of Believing, Security, Stupidity, Senselessness, and Carelessness, what become of the Immortal Soul, that ruines Folks; for the Soul that would fain be at Christ, shall be helped to Believe, the reason is, because the nature of the Covenant of Grace, and of the Mediator thereof, is such, that all to whom He gives to will, He gives them also to perform, and His Faithfulness is engaged so to do: It must therefore return to one of these two, That either ye will not receive Him, or else ye are willing though weak; and if ye be willing, *Faithful is He that hath called you, who also will do it*; but if it be for your Perverseness and wilful Refusal of the Offer, there is good reason that in God's Justice ye should never get good of the Gospel; nay, there is never one to whom the

spel comes, and who doth not Believe, but formally, as it were, he passeth a Sentence on himself, as the word is, *Act.* 13. 46. *Ye judge your selves unworthy of eternal life*, which the Apostle gathers from this ground, that they did not, neither would accept of Jesus Christ offered to them in the Gospel; as the event is that follows on the Offer, so will the Lord account of your receiving of it.

Fourthly, As for Directions to help and further you to Believe, it's not easie, but very difficult to give them, it being impossible to satisfie the curiosity of Nature; neither can any Directions be prescribed that without the special work of God's Spirit can effectuate the thing; the renewing of the will, and the working of Faith being Effects and Fruits of omnipotent Grace; yet because something lyes upon all the Hearers of the Gospel as Duty, and it being more suitable and congruous, that in the use of means, than when Means are neglected, Believing should be attained; And because oftentimes these that desire this Question to be answered, to wit, how they may win at Believing? are such as have some beginnings of the work of Grace and of Faith. We shall speak a few words to such as would be at believing and exercising of Faith on Jesus Christ; And, 1. Folk had need to be clear in the common fundamental Truths of the Gospel, they would know what their natural Estate is, what their Sin and Misery is, and they would know the way how to win out of that State; Ignorance often obstructs us in the way of Believing, *How shall they believe on Him of whom they have not heard?* Rom. 10. 14. when Folks Believe not, it is as if they had never heard. 2. When ye have attained to the knowledge of the common Truths of the Gospel, as of your Sin and Misery, the nature of the Covenant, the Mediator and His Fulness, *&c.* Labour to fix well the Historical Faith of them, we are sure that many never come this length to believe the History of the Gospel, and till that be they can advance no further; for as the word is, *Heb* 11. 6 *He that cometh to God, must believe that He is, and that he is a rewarder of them that diligently seek Him*; I say, these common simple Truths of the Gospel would well be fixed by a Historical Faith; and yet this would not be rested on, because though they be excellent Truths, yet they may be known and Historically believed where Saving Faith and Salvation follow not. 3. Be much in Thinking, Meditating and Pondering of, and on these things, let them sink down into your Hearts, that the Meditation of them may fix the Faith of them, and that they may deeply affect us, we would seek to have a morally serious feeling of them, as we have of the common works of the Spirit; But there are many like the *way-side-hearers*, who, as soon as they hear the Word, some Devil, like a Crow, comes and picks it up; therefore to prevent this, ye would seek to have the word of God dwelling richly in you, ye would meditate on it till ye be convinced of your hazard, and get the Affections some way stirred, according to the nature of the Word ye meditate upon, whether Threatnings or Promises; the most part are affected with nothing, they know not what it is to tremble at a Threatning, or smile as it were, on a Promise, through their not dwelling on the thoughts of the Word that it may produce such an Effect. 4. When this is done, Folks would endeavour a full up giving with the Law of Righteousness as to their Justification, that if they cannot so positively and stayedly win to rest on Jesus Christ and His Righteousness, yet they may lay the weight of their Peace with God on no other thing; they would lay it down for a certain conclusion, that by the works of the Law they can never be justified, and would come with a stopped Mouth before God; thus tender Christians will find it sometimes easier, to give up with the Law, than to close with the Gospel, as to their distinct apprehension of the thing. 5. When this is done, Go as it were to the top of mount *Nebo* and take a look of the pleasant Land of Promises, and of Christ held out in them, and let your Soul say, O! to have the Bargain well closed, to have my Heart stirred up to love Him, and to rest upon Him, O! to have Faith, and to discern it in its actings; for when the Life of Faith is so weak that it cannot speak, yet it may breath, and though ye cannot exercise Faith as ye would, so as to grip to, and catch fast hold of the Object, yet essay seriously to do that far, as to esteem, love, and vehemently desire it; In this respect the Will is said to go before the Deed, though as to God's begetting of Faith there be a contemporariness of the will and the Deed, yet as to our sense

sense the Will outruns the Deed, even as in another sense (though it makes well for this purpose,) the Apostle says, *To will is present with me, but how to perform that which is good I know not*; for we ought to have our Will running after Christ, and Believing on Him when we cannot attain to the distinct actings of it.

But it may be here objected and said, Is not this Presumption? *Answ.* If this were presumption, then all we have said of the Warrand of the Gospel to Believe, is to no purpose; Christ never counted it Presumption to desire and endeavour in His own way to believe on Him for attaining of Life through Him; To desire Heaven and Peace with God, and to mistken Christ and pass Him by, were indeed Presumption, but it is not so to desire these through Him. 6. When ye have attained to this Heart desire, if ye cannot distinctly to your satisfaction act Believing on Christ, ye would firmly resolve to believe and essay it, and say, This is the way I will and must take, and no other, as *David* saith, *Psal.* 16.2. *O my soul, thou hast said unto the Lord, thou art my Lord*; Hence the exercise of Faith is called a *choosing* of God, *Deut.*30. 19. and *Josh.* 24, and seriously, sincerely, and firmly, to resolve, this is our Duty when we can win to do no more; and it is no little advancement in Believing, when such resolution to Believe, is deliberately and soberly come under. 7. When this is done Folks would not hold at a resolution, for to resolve and not to set forward will be found to be but an empty resolution; therefore having resolved, (though still looking on the resolution as his gift,) we would set about to perform and believe as we may, and when we cannot go, we would creep; when we cannot speak words of Faith, we would let Faith breath; when it can neither speak nor breath distinctly, we would let it pant: In a word, to be essaying the exercise of Faith, and often renewing our essays at it, which if we did, we should come better speed in Believing than we do: thus though ye were walking under a Conviction, that ye could do no more at this than a Man whose Arm is withered can do, to stretch it forth, yet as the Man with the withered Hand at Christ's word of Command essayed to stretch it forth, and it went with him; or as the Disciples when they had toiled long, even all the Night, and caught nothing, yet at Christ's word let down the Net and inclosed a multitude of Fishes; so, though ye have essayed to act Faith often, and yet come no speed, yet essaying it again on Christ's calling to it, it may, and will through Grace go with you. 8. When yet ye come not speed as ye would, your short-coming would be bemoaned and complained of to God, laying open to, and before Him the Heart, who can change it; and ye would have it for a piece of your weight and burthen, that your Heart comes not so up to, and abides not so by Believing; I would think it a good Frame of Spirit, when the not having of the Heart standing so fix'd at Believing, is an Exercise and a Burthen. 9. When all this is done, in some measure, ye would wait on in doing thus, and would continue in this way, looking to Him, who is the Author and Finisher of Faith, for His influence to make it go with you, to look to Him to be helped, is the way to be helped to Believe, or to Pray to Him to better and amend Faith, is the way to have it bettered and amended; it's said *Psal.*34. 5. *They looked to him and were lightned, and their faces were not ashamed:* And if it be said, How can one look that sees not? It's true, blind Folk cannot look, yet they may essay to look, and though there be but a glimmering, as the looking makes the faculty of Seeing the better and more strong, so the Exercise of Faith makes Faith to increase, this is it that the Psalmist hath, *Psal.*30. *v last. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord*; that is, If ye be weak, wait on, and He shal strengthen you, Believe, and give not over, though to your Sense ye come not speed; Beginners that are looking conscientiously to their way, though they have but a glimmering weak sight of Christ, and be as the Man that at first saw Men walking as Trees, yet if they wait on, they may attain to a more distinct seeing, and to a more close and firm gripping of Christ.

We close with this word of Advertisement, That as we speak not of these things as being in Man's power to be performed, so neither can they be gone about to purpose, but where there is some Faith and Love; yet when they are at first looked on, they are some way more within our reach than the distinct Exercise of Faith, which is a great Mystery. The Lord bless His Word, and make it useful to you.

SERMON

SERMON IX.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IF Folks soberly and gravely considered of what concernment it is to make use of the Gospel, and what depends upon the profitable or unprofitable hearing of it, how serious would both Speakers and Hearers be? This same poor, mean and contemptible-like way of Speaking or Preaching, is the ordinary way that God hath chosen to save Souls, even by the *foolishness of Preaching*, as the Apostle hath it, 1 *Cor.* 1. 21. and where Ministers have been tender, how near hath it lyen to their Hearts, whether People profited or not: They that will read *Isaiah*, how he resented and complained of it, and how he was weighted with it, will easily be induced to think that he was in earnest, and that it was no little matter that made him thus cry out. *who hath believed our report?*

We shew that four things were comprehended in the words. *First*, That the great Errand of Ministers is, to bring the glad Tydings of Jesus Christ the Saviour to Sinners. *Secondly*, That it is the great Duty of People to believe and receive the Offer of Jesus Christ in the Gospel. *Thirdly*, That it is the great Sin of a People that Hear the Gospel, not to believe and receive Jesus Christ when He is offered unto them. The *fourth* and last thing which now we are to speak of, (having gone thorow the first three) is, That the great and heavy Complaint that a faithful Minister of the Gospel hath, is, when these good News are not received and welcomed, when they have it to say, *who hath believed our report?* when it is but here one and there one that closes with Christ.

Considering these words, as they hold out the Prophets Relentment and Complaint, we shall from them draw four *Observations* which we shall speak shortly to, and reserve the Use and Application to the close of all.

Observ. 1. The first is, That its meet for, and the Duty of a Minister of the Gospel, to observe what Fruit and Succeß his Ministry hath among a People, and whether they Believe or not; *Isaiah* speaks not here at random, but from consideration of the Case of the People, and as observing what fruit his Ministry had among them; we would not have Ministers too curious in this, as to the state of particular Persons, neither would we have them selfy or anxious in seeking any ground of boasting to themselves, yet they would seek to be so far distinct and clear anent their spiritual Case and Condition, as they may know how to speak suitably to it, and how to speak of it to God; that they may say as they have ground for it, that in such a Place, among such a People, *a great door and effectual was opened unto us*, as the Apostle saith, 1 *Cor.* 16. 8. And in such another Place, and among such a People, *who hath believed our report?* as here the Prophet doth. It's said *Luk.* 10. 17. and *Mark* 6. 30. the Disciples returned, and with joy told Christ all that they had done, and how the Devils were subject to them, they made account what succeß they had in their Ministry; so it's necessary that a Minister know what succeß He hath among a People, that he may know, 1. How to carry before God in reference to them, what to praise for, what to Lament for, and what to Pray for. 2. It's necessary as to the People, that he may carry right to them for the gaining of Strangers to God, and helping forward these who are entred into the Way, and that he may know what report to make of them. 3. It's necessary for a Minister himself, though not simply as to his Peace, for that depends on his faithful discharge of his Office, yet as to his Joy and Rejoycing, to know when he labours in vain, and when not, among a People.

We would not then (as a passing word of *use*,) have you to think it curiosity, though something be said now and then, and asked at you, that some of you may possibly think impertinent; For it becomes a Physician to seek to know the state and condition of these whom he hath under his Hand and Cure, and ye would not take it ill, though after observation, we now and then speak and tell you, what we conceive to be your condition.

Observ.

Obsrv. 2. The second Observation is, That it is most sad to a tender Minister, and will much affect him to see and observe Unbelief and Unfruitfulness among the People that He hath preached the Gospel to; This must be a certain and clear Truth, if we consider what it was that put *Isaiah* to this, even to cry, *Who hath believed our report?* Though a Minister should have never so great exercise of Gifts, never so much countenance and respect among a People, if he be tender, he will be more grieved and weighted with their Unbelief and Unfruitfulness than with Strifes and Imprisonment, there will be no suffering to this in his esteem, nothing so sad a ground of Complaint; This makes the Prophet, *Mic* 7. 1. to cry, alas and *woe is me, I am as those who have gathered the summer-fruits, as the grape-gleanings after the vintage, there is no cluster to eat, the good man is perished, and there is none upright among men*; and he insists in this Complaint. How often was our Lord Jesus, the most excellent & tender Preacher that ever preached, put to this Complaint? All the Affronts and Reproaches He met with, grieved Him not so much as the Unbelief and Hardness of Heart that were in the People; It's said, *Mar.* 3. 5. that *He looked round about on them with anger, and was grieved for the hardness of their hearts*; And it's said *Mar.* 6. 6. that *He marvelled, because of their unbelief*; yea, it so affected Him, that (*Luk.* 19. 42.) it's said, that *when He came near the city, He wept over it, saying, O that thou hadst known in this thy day the things that belong to thy peace.* There is a fourfold Reason of this, that hath a fourfold influence on the sadning of a serious and tender Minister of the Gospel. 1. Respect to Christ Jesus his Master, in whose stead he comes to bespeak and woo Souls to Christ; What would an Ambassadour think of personal Respect and Honour, if his Master were reproached, and his Message rejected and despised? and can an honest and faithful Ambassadour of Christ look on, and his Heart not be wounded, to see the Gospel Fruitless; the Lord's pleasure as it were Marred, and the work of Gathering in of Souls, Obstructed in his hand, and his Lord and master Affronted and Slighted. 2. The Respect that a Faithful Minister hath to Peoples Souls, hath influence on this; A tender Shepherd will watchfully care for, and wish the Sheep well, and be much affected when they are in an evil condition, and where the relation is of a more Spiritual nature, and the Flock of far, very far greater worth and concernment, what wonder the Shepherd be more affected? as *Paul* bespeaks the *Galatians* 3. 16. *My little children, of whom I travel again in birth, till Christ be formed in you*; To be travelling and bringing forth but Wind, cannot but prick and wound an honest Minister of the Gospel at the very Heart. so 2 *Cor.* 11. 29. *Paul* saith, *who is offended and I burn not?* The very hazard of a Soul, will be like a Fire burning the Heart that is tender and Zealous of the spiritual good of Souls. 3. The respect that a Faithful Minister hath to the Duty lo his Hand, hath influence on this; for such a one loves to neat his Duty, and to go neatly and lively about it, and the Unbelief and Unfruitfulness of the People clogs him in his Duty, and makes him drive heavily; hence it's said *Mat.* 13. 58. and *Mark* 6. 5. that our Lord *could not do many mighty works there*, or among that People, *because of their unbelief*; Unbelief straitens and shuts the Door, and makes Preaching become a very Burthen to a Faithful Ministers; therefore the Apostle exhorts, *Heb.* 13. 17. *Obey them that have the rule over you, and watch for your souls, that they may do it with joy, and not with grief, for that is unprofitable for you*; A necessity lyes upon Ministers to go about their Work, but when the Word does no more but buff on them, so to speak, it makes them to cry, as this same Prophet doth, *Chap.* 6. 11. *How long, Lord?* And 4ly. This also hath influence on their being so much weighted, even the concern of honest Ministers own Joy and Comfort; It is true, as we hinted before, that neither a Faithful Minister's Peace, nor his reward of Grace doth depend on it simply, *I have spent my strength in vain*, says *Isaiah*, *Chap.* 49. 4. *yet my labour is with the Lord, and my reward from my God*; As to that, there is no necessary connection, and it's of Grace it is so; yet as to a Minister's Satisfaction and Joy there is a connection, as we may see *Philip.* 2. 16. where *Paul* saith, *That I may joy in the day of Christ, that I have not run in vain, and laboured in vain*; And from his expostulation with the *Galatians*, *chap.* 4. 9, 10, 11. *I am afraid of you, lest I have bestowed upon you labour in vain.*

I shall not prosecute the use of this and

ther; only see here, that it is no marvel though sometimes we be necessitate to complain of you, and to expostulate with you; and considering the Case of People generally, if our Hearts were suitably tender, it would even make us burst for Grief, to see so many sleeping securely and senselesly in their Sins, and in that pitiful posture posting to the Pit, if God prevent not.

Observ. 3. The third Observation is, That a Minister may, and sometimes will be put to it, to make report to God of what Fruit his Ministry hath, and sometimes to complain to Him of the Unbelief and Unfruitfulness of the People among whom he hath long preached the Gospel; *Isaiah* (sure) is not carried to this Complaint out of hatred to the People, neither from any pleasure he hath in it, nor any delight to tell ill Tales (to speak so) of them; The Lord needs no Information, yet he complains, and that to the Lord, as we shew from *Rom.* 10. 16. Where it is said, *Lord, who hath believed our report?* So then, Prophets and Apostles complain of this; It's *Ezekiel's* Complaint no doubt to God, as it was the Lords to him, *This people are a rebellious house, and they will not hear*; And *Isaiah* speaks here in his own name, and in name of other Ministers of the Gospel, that they may joyn with him in this Complaint; and there is reason for it, if we consider, 1. The Relation that a Minister stands in to God, He ought to give an account to Him, who gives Obedience, and who not; and what is done by his Embassage, there being no Talent given, but a Reckoning how it was imployed, will be called for. 2. The Subordination that a Minister stands in to Christ, wherein it is requisite he be keeped, as knowing the Work is the Lords and not his, pleads for this. 3. That a Minister may be keeped from Carnalness and Vanity on the one hand, and from Discouragement on the other, he ought to be acquaint with, and to hold up both the Fruitfulness and Unfruitfulness of the People to God. 4. It's meet for the Good of the People it be so, not to irritate, but kindly to affect the People, that when he complains to God, they may be convinced that it is to get the Evil complained of amended, if so it may be.

This complaining will we fear be the result of much Preaching among you; for either there must be more Faith and Fruits, else ye will have the moe Complainers, and the moe Complaints against you.

Observ. 4. The fourth Observation is, That it is and ought to be a very sad and weighty thing to a Minister, and also to a People, when he is put to complain to God of their Unbelief amongst whom he is labouring; It's the last thing he hath to do, and he can do no more, and it's the greatest and highest of Witness and Dirty against them, when a Minister hath been Preaching long, and observing the Fruit of his Ministry, and is out-wearied with their Unfruitfulness, and forced to cry, Lord, there are none, or but very few that have believed the Report that I have brought to them; It's the heaviest and hardest word that Christ hath to say to *Jerusalem*, *Mat.* 23 37. and *Luke.* 19 31. when He complains of their Unfruitfulness, harder and heavier than all the Woes He pronounced against the *Scribes* and *Pharisees*, on other accounts, and at least equivalent to them pronounced on the same account; for the same Woe and Wrath follows both; O saith He, *that thou hadst known in this thy day the things that belong to thy peace, but now they are hid from thine eyes*; This comes as the last and sadest word, holding out the desperateness of their Condition, when the powerful preaching of the Gospel hath no gracious Force, nor Saving Effect following it, when Directions prevail not, when no sort of Ministerial Gifts do a People good, when it comes to that, *Mat.* 11. 16. *Whereunto shall I liken this generation, it is like children sitting in the market place crying to their fellows, we have piped to you, and ye have not danced, we have mourned to you, and ye have not lamented*; when both the sweet Offers of Grace and the terrible Threatnings of the Law, come forth to a People, and both are followed for a long time with out Fruit, then comes out that word, *Whereunto shall I liken this generation?* John *came neither eating nor drinking, and ye say, he hath a devil*; his austere way of Living and Preaching did you no good, ye could not away with it; *The son of Man came eating and drinking*, in a familiar way, *and ye say, behold a man gluttenous, a wine-biber, a friend of Publicans and Sinners*; They stumble on both unjustly, and so it is still even to this day, many stumble at the Messenger, cast at the Message, and then followeth the sad Complaint.

It's meet that now we speak to a word of *use*, but we profess we know not well how to follow it, there is so much ground to Complain and we are not (alas!) suitably sensible of our own unfitness to follow the Complaint, which makes us think that it would become another better; But what shall we say? It's the Word of the Lord, and it were needful that both ye and we should forget and take our eyes off Men, and remember that it is the Lord God, and some commissioned from Him, that we have to do with, that so we may accept of the Message. 1. Then, We may say that it is no pleasure to us to be hewing you, and speaking sadly to you, (the Lord knows,) would to God there were moe that needed Healing-Medicines, and that fewer had need of Hewing and Wounding; but the truth is, Carnal Security, Spiritual Pride, Hypocritie and Formality, are so rife, and become so much the Plague of this Generation, that People believe not their hazard. Neither 2ly. Is it our desire nor design to speak to all of you indifferently and without Discrimination, for as the Lord saith, *Mat.* 11. 19. *Wisdom is justified of her children*; Though the Generality despise this Word, yet we are confident the Lord hath some that He allows not to be grieved; and we shall desire, that such may not wrong themselves, nor mar our freedom in speaking the Word of the Lord to others. 3ly. We shall not desire to speak peremptorly as to the Case of particular Persons, though we will not deny nor conceal our Fears and sad Apprehensions as to many of you; only what we have to say, ye would know and be assured that it is not spoken at random by us, but as having some acquaintance with many of your Conditions, and we may gather from these what is very probably the Condition of others.

And now as to what we would say to you, Some have been preaching this Gospel to you who are flitted and removed to another part of the Vineyard, other some are gone to another World, and some are yet continued Preaching to you, but what Fruit is brought forth by the Ministry of all? If we were put to make a report of you, as we will be put to it, what could we say? we are afraid to speak our apprehensions; O! how little is this Gospel, as to it's Fruit and Success, upon the growing hand among you? We shall therefore forbear to speak of that which we think hath deep Impressions on our selves concerning you, but we would have you to look thorow Matters, how they stand betwixt God and you, and if we may humbly lay claim to any measure of the Judgement of Discerning, may we not ask, where is there a Man or a Woman amongst most of us, that hath a Conversation suitable to this Gospel? If we begin at the great Folks that have the things of the World in abundance, it's their work for most part not to be Religious, but to gather and heap up Riches, and to have somewhat of a Name, or a piece of Credit in the World, this is the farthest that many of such design: And if we come and take a look of the way of the Poorer sort, they live as if they were not called to be exercised to Godliness; and this is the condition of the Generality, to live as if God were not to call them to a reckoning; ye will say, we are poor ignorant Folks, and are not Book learned, but have ye not Souls to be saved? and is there any other way to be saved than that royal Way wherein Believers have walked? But if we should yet look a little further through you, how many are there that have not the very form of Godliness, who never studied to be Christians, either in your fellowship with others, nor when alone, or in your Families; There are some, O! that I might not say, many, who are hearing me that will not once in the Year bow their Knee to God in their Families, many of you spend your time in Tipling, Jesting, Loose-speaking, which are not convenient; yea, I dare say, there are many that spend more time in Tipling, Jesting, and Idle-speaking, than in the Duties of Religion, either in publick or in private, what report shall we make of you? shall we say that such a man spent three or four Hours every day in going up and down the Streets, or in Tipling and Sporting, and would not spend half an Hour of the Day on God and His Worship; and further, how many are yet ignorant of the first Principles of Religion, a fault that is often complained of, and yet we would be ashamed to have it heard of, that such Ignorance should be under half a Years preaching of the Gospel, that is in this Place under many Years preaching of it, and this not only among the Poorer sort, but even amongst those who hold their Heads very high, and are above others, who can guide and govern

their own affairs, and give others a good counsel in things concerning the World, yet if we come to speak with them of Repentance, or of Faith in its Exercise, of Convictions and Challenges for Sin, of Communion with God of the working of God's Spirit in the Regenerate, or of the Fruits of the Spirit, they have not a Mouth to speak a word of these things; and if they speak any thing, O! but it looks wersh, tasteless, and threadbare like; Put them to discourse of Religion, it hath no gust, (to say so,) it relishes not, they have no understanding of it, at least, that is experimental; doth this look like Folks that have heard and received the Gospel? let me say it, the Wisdom of this World, and the Knowledge of Christ, are far different things; and if some of you go that length as to get the Questions of the *Catechism*, which is well done in it self; if we put you but to express them in other words, ye cannot, which says plainly, that ye are not Masters of your Knowledge: And what shall we say of others? of whom we cannot say but we get respect enough from them, yet how do Selfishness and Wordly-mindedness abound in them? and how Graceless and Christless are they found to be, when put to the tryal? We would also say to you, that there is great difference betwixt Civility and Christianity; Fair fashions will never pass in Christ's account for the suitable Fruits of the Gospel, and will never hinder us from having a just ground of Complaint against you; How many have a Form of Religion, and want the Power of it? who think themselves something, when they are indeed nothing, and their Profession is so thin and holled, to speak so, that their Rottenness and Hypocrisie may be seen thorow it. Though these things be but general, yet they will comprehend a great many of you that are here in this Assembly; and if so, is there not just ground of Complaint of, and Expostulation with you, as a People among whom this Word hath no suitable Fruit. And as for you that live Prophanely and Hypocritically, what shall we say to you? or how shall we deal with you? we bring the Word to you, but ye make no more use of it than if ye had never heard it; no more Religion sheweth it self in you, than if ye lived among Heathens; Shall we say to God, the Fruit of the Gospel is there? Dare we be answerable to God, or can we be faithful to you, to flatter you over, as if all were well with you? and must not our Complaint then rather be this, *Lord, they have not believed our report?* though we be feckless, and though there be ground of Complaint of us, yet the Word is His Word and will take hold of you. I know that Folks do not readily digest such Doctrine well, and it may be some think that few Ministers are better dealt with than we are; but we say, that that is not our Complaint; we contest, If we look from the beginning of the World to this Time, there will be few Ministers of the Gospel, found to have been better dealt with as to outward and civil things, but alas! should that stop our Mouth? yea rather ought it not to be the more sad to us to be so dealt with, and to live in civil Love with Men and Women, who yet do not receive the Gospel, nor deal kindly with our Master; Do not think that we will take external respect to us for the Fruit of the Gospel; as we have no cause to complain of other things, so let us not be put to complain of this, but receive Christ in your Heart, let Him and his precious Wares have Charge and go off amongst you, make use of Him for Wisdom, Righteousness, Sanctification, and Redemption, and go not for the fashion about the Means that should bring you near Him, but be in good earnest, and this would satisfie us much and prevent Complaints. Lastly, I would ask you, what will come of it, if we shall go on in Preaching, and ye in Hearing, and yet continuing still in Unbelief? will there not be an account craved of us, and must we not make a report? and if ye think we must report, can we report any other way than it is with you? Shall we, or dare we say, that such a Man was a fine civil Man, and that therefore he will not be reckoned with, though he believed not in Christ? No no, but this must be the report, that such a Man, and such a kind of Men, though Christ was long wooing them, would not embrace Him, though he invited them to the Wedding, yet they would not come, nay they mocked and spurned at it, they trode the Blood of the Covenant under Foot, and counted God a Liar in all His Offers, and said by their Practice, that they should be happy though they took not this way; many of you who would not take it well, if we should speak this to you in particular, will find it

to be a Truth one day: And if ye shall say, What would we be at? The answer is at hand, *Believe in the Lord Jesus Christ and ye shall be saved*; This is the End of the Gospel and the mean of your Happiness; It's the great and the main thing that we call for, which if it be not obtained, the ground of the Complaint will continue: And do you think this any strange hard, or uncouth thing, that when we bring to you the Offer of Christ in the Gospel, we bid you receive it, and flee in to Him to hide you from the Wrath to come; and yet this is all we seek of you; it's neither your Shame nor your Scath that we seek, but that ye may take with your Sin, that ye may judge and condemn your selves, that your Mouth may be stopped before God, and that ye may flee to Jesus Christ in earnest, and close with Him on His own Terms: as therefore ye would prevent the greatly aggravated sin, to wit, sinning against the Gospel, and the Complaint of the Ministers thereof against you, and the terrible Vengeance of the Mediator, *Kiss the Son*, cast open the everlasting Doors of your Hearts, and let the Gospel, and Christ the King of Glory have access: We pray you stand not in the way of your own Happiness, refuse not to do Him that much pleasure and satisfaction for all the travel of His Soul, as to give Him your Souls to be saved. Now God Himself keep you from this Folly and Soul-destroying madness.

SERMON X.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

WE have spoken somewhat these days past, to sundry Doctrines from this part of the Verse, and particularly of the sad Complaint which *Isaiah* hath in his own name, and in the name of all the Ministers of the Gospel, that the savoury Report concerning Jesus Christ is not received, and that though Life and Salvation through Him be offered to many, yet there are but few, scarce here one and there one that do embrace it, this is the sad result, *Lord, who hath believed our report*; Words, that being spoken by such a Prophet, and so often mentioned in the New Testament, may and should as often as we speak, hear, or read them, put both Ministers and People to a holy demur, and to look what becomes of all our Preaching and Hearing, when this was all the Fruit, even of *Isaiah's* Preaching, as to the greatest part of his Hearers.

Ere we leave this part of the Verse, it will not be unmeet that we speak a little to these three. *First*, To what may be the Causes why, when the Gospel is powerfully Preached, there are so few Believers. *Secondly*, How it comes to pass, seing so few Believe, that generally so many think they Believe, and so few suspect their own Faith. And *Thirdly*, To the necessity that lyes on the Hearers of the Gospel, to enquire at, and try themselves concerning their Faith; and to have some solid Satisfaction in it.

Although we mention no particular Doctrines now, yet considering the Doctrines we spoke to before, these things will not be unsuitable to them, nor impertinent to you.

For the *First*, The Causes why so few believe the Gospel, we cleared to you already. That generally the powerful Preaching of the Gospel hath been with little Fruit, so that *Isaiah* hath this sad Complaint, *Lord, who hath believed our report?* and our Lord Jesus hath it also on the matter, *Mat.* 11. 17. *We have piped to you and ye have not danced, we have mourned to you and ye have not lamented*; and in the same express words, *John.* 12. 38. And when it is so with sweet *Isaiah* in the Old Testament, and with our blessed Lord in the New, that spoke with such Power and Authority, ye may see there is reason for us to enquire into the Causes why it is that so few believe? In speaking to which. 1. We intend not to touch on all the Reasons that may be gathered together, of Peoples not profiting under the Gospel, but of these that ye have most reason to look to, and that are most obstructive of Faith in you. 2. Though we might speak of Reasons on the side of them that speak to you, for we

Is sufficient for these things? and we shall not deny but we have culpable accession to your Unfruitfulness, yet it were not much to your edifying to insist on these. 3. Neither will we speak to these Soveraign Causes on God's part, who in His Holy Justice gives up People to Unfruitfulness, when they receive not the Truth in Love. Neither 4ly. Shall we insist on these Causes that may arise from the Devil, who waits on wherever the Word is preached, to mar the Fruit of it, as we may see *Mat.* 13. 19. the evil Spirits, like as many Crows, when the Seed of the Word is sown, waiting on to pick it up, and ye would know, that ye never come to hear the Word, but there are, as it were, Flocks of Devils attending you; Hence it is that some are rocked and lulled sleep, some have their Minds filled with worldly Thoughts, some forget all that they Hear ere they go out of Doors, thus it is with many Hearers of this Gospel, their Hearts are trode upon as the Way-side by Devils and Foul-Spirits, that never a word takes impression on them, and though ye may think such expressions uncouth-like and strange, yet they are sadly true; Satan waited on when Christ preached, and sure he will lear no more to do so at our Preaching than he did at His, if he stood at *Joshua*'s right Hand to resist him, he will no doubt be at ours; But we say we will not insist on these. But 5ly. We shall speak a little to these Causes that are common in you, which ye your selves might know, if ye would observe them, and we would exhort you to take notice of them, when we tell you of them,

First, Then we offer, or rather assert this for a Cause, The want of serious minding the great concernment of the work of your Salvation, and that this preached Gospel is the Word of the Lord by which ye must be saved; Alas! though ye have immortal Souls, and though this Word be the mean of your Salvation, yet there are Hundreds of you that never lay it to Heart, that your Souls are in hazard, and that this Word must be it that ye must live by, and live upon; I appeal to your Consciences, if ye think upon this seriously; want of this *Consideration* fosters Security, breeds Lazines, and makes and keeps you Careless and Carnal; I shall instance the want of it in three respects. 1. Look how ye are affected towards this Word, and your own edification by it before ye come to hear it, How few are hungering and thirsting, or preparing for benefite by it or preparing to meet with God in it? In effect ye come not with a design to profite; so that if it were known, it would be wondred at, wherefore ye come to hear the Word, as Christ says of some, *They came, not because they saw the miracles, but because they did eat of the loaves and were filled*; so may we say of you, that ye come not to profite by the Word, but on some crooked carnal design. 2. Look how ye carry when ye are come, How many sleep a great part of the Sermon? so that it's a shame to look on the face of our Meetings, when in every corner some are Sleeping, whose Consciences God will waken ere long, and the Timber and Stones of the House will bear witness against them; Were you in any other Meeting about ordinary Business, there would not be such Sleeping; But when ye are Waking, what is your Carriage? for ye may be waking, and your Heart far away, or fast asleep, how seldom can ye give account of what is said? though your Bodies be present, your Hearts are wandering; ye are like these spoken of *Ezek.* 33. 31 *who sat before the Prophet as God's people, but their hearts went after their covetousness*; how often while ye are sitting here is your Heart away? some in their Thoughts running after their Trade, some after their Merchandice, some after one thing, some after another. This is one sad instance of it, that there are many of you who have had Preaching fourty or fifty Years, that can scarce tell one Note of it all, and no wonder, for ye were not attentive in the Hearing of it. 3. Look how ye carry after the Word is heard; What unedifying Discourse will ye be engaged in ere ye be well at the Door? how carnally and carelessly do many rush unto, and go away from hearing of the Word! and when ye get a word that meets with your Souls Case, do ye go to your Knees with it before God, desiring Him to breath on it, and to keep it warm? or do ye meditate upon it? Now put these three together, your Carriage before, in the time, and after your Hearing the Word, ye will find that there is just cause to say, that the most part that hear this Gospel are not serious, what wonder then that it do them no good? In the end of that Parable of the Sower. *Matth.* 13. *Mark* 4. and *Luke* 8. it's said by the Lord,

Take heed how ye hear, for whosoever hath to him shall be given &c. if ye improve well your Hearing, ye will get yet more, but so long as ye take no heed how ye hear, ye cannot profite.

A *second* Ground or Cause is this, That the most part of Hearers never come to look on this Word as the Word of God, they come never almost to have a Historical Faith of it, it's said *Heb* 11.6. *He that cometh to God must believe that He is, and that He is a rewarder of them that seek Him diligently*; But when Folk do not really believe that God is, what wonder they seek Him not, that they fear neither Judgment nor Hell, and that they study no Holiness? they say in their Hearts they shall have Peace, though they walk in the Imagination of their own Hearts, and that the way to Heaven is not so narrow as Ministers say it is, that God will not condemn poor christned Bodies, this is the language of many Hearts and of some Mouths; Need there any evidences of it be given? If ye believed that the way to Heaven is so strait, and that Holiness is so extensive, could ye possibly with any seriousness reflection your Heart and Way and not be affrighted? But the truth is, this Word gets not leave to sink in you as the Word of God, therefore sayeth our Lord to His Disciples, *Luke* 9.44. *Let these sayings sink into your ears*; There are these things I fear ye do not Believe, and let me not be thought to take on me to judge your Consciences, when there are so many *that profess they know God but in works they deny Him*, as it is *Tit*, 1. 16. when we see such things in your Carriage, we know that there is a principle of unbelief whence they spring. 1. There are many of you that really believe not there is a God, or that He is such as His Word reveals Him to be, to wit, Holy, Just, Powerful, *&c*, else ye durst not live at feed with Him, *The fool hath said in his heart, there is not a God, they are corrupt* &c. your practical Atheism and Prophanity say ye believe not there is a God. 2. Ye never believed the ill of your Nature, *Do ye think* (as *James* bespeaks these he writes to, *chap.* 4. 5.) *that the Scripture saith in vain the spirit that is in you lusts to envy*? Ye do not think, that your Heart is deceitful and desperately wicked? though we should Preach never so much on this Subject, yet ye lay it not to Heart, ye take it not to you in particular. 3. We are afraid that many of you believe not a Judgment, and your particular and personal coming to it, nay there are among you, who are like to these *Mockers* spoken of by *Peter* in his second *Epistle*, *chap.* 3. *ver.* 3 4. who say, *where is the promise of his coming*? And as there were in *Paul*'s days some that denied the Resurrection, 1 *Cor.* 15. so there are still, who do it on the matter at least; Ye have the same corrupt Nature; We would think that we had prevailed to some purpose, if ye were brought really to believe, that there is a God, a Life to come, and a Day of Judgement; and if ye did so, ye would be more serious in Duty, and would come more Hungry and Thirsty to the Word. 4. The Mean and Midst of Salvation is not believed, to wit, That the way to Peace with God is Faith in Jesus Christ, and that there is no way to Heaven but the way of Holiness; If all your thoughts were spoke out it would be found that ye have another mids than Faith, and another way than that of Holiness; And to make our this, we need go no further than to your Practice; we are sure many of you live in Prophanity, and yet ye have all a hope of Heaven, and what says this? but that ye think not Faith and Holiness necessary, but that ye may come to Heaven another way, and this is an old Fault and deceit, it was in *Moses* his days, for some are brought in (*Deut.* 29. 19.) saying, *I shall have peace though I walk in the imagination of my own heart, and add drunkenness to thirst*; though I tipple daily at my Four Hours, though I follow my Lusts and Pleasures, and take my fouth and fill of the World, we cannot be all Saints, *&c*. *The Lord will not spare that man but His anger and jealousie shall smoke against him, and all the curses that are written in this book shall ly upon him, and the Lord will blot out his name from under Heaven*; and though this be not now believed, it shall be found verified; There are many when they come to Judgment, that will know to their cost, the truth of many things they never believed before; as we find in that rich Man, who says to *Abraham*, *Send some to tell my brethren, that they come not to this place of torment*, it says as much, as that *He* in his life-time did not believe how terribly tormenting a place Hell is, and it is even so still; Though Men and Women have Immortal Souls, yet they go on following their sinful way, and be-

lieve not that any evil shall befall them, till God's Curse and Vengeance overtake them.

A *third* Ground or Cause is, That Folk never think themselves in hazard, nor suffer their hazard to affect them, and therefore they seek not after the Remedy, hence the *Jews*, *Scribes*, and *Pharisees* rejected Christ; why? they were righteous Persons, whole, and needed not the Physician; And thus it is with many of you, ye will take with it that ye are Sinners, but not with the graceleſneſs of your Nature, and this makes it, that when Life and Reconciliation with God, are offered, we have almoſt none to accept of it, why ſo? ye are generally in your own opinion, good Friends with God already, none of you almoſt think that ye have hatred at God, and ſo ye careleſſy and unconcernedly let the opportunity of making your Peace with Him ſlip over, even like theſe *Jews* ſpoken of *Joh* 8. 44. 45 who when Chriſt ſaid to them, *ye have the devil to your father*, anſwered, *he had a devil, and that God was their Father, that they were come of* Abraham, *and were not born of fornication*; So it is with many of you, ye could never endure to even your ſelves to Hell, nor to take with it that ye were heirs of Wrath, as if ye had been born with other Natures than the ordinary Race of Mankind is, and this keeps ſo many of you that ye get no good of this Goſpel, for it ſeeks Sinners to pardon them, and Enemies to reconcile them, and till the Feud be once taken with, the Friendſhip will never be ſought after, nor will it find Merchants, though when once the Enmity is taken with, the Goſpel hath many ſweet, peaceful, and comfortable words to ſpeak to the Man afterwards.

A *fourth* Ground is, The love of Money and of the World which *is the root of all ill*, This is given as a main Cauſe, *Matth.* 13. why the Word profites not, *The ſeed is ſowen among thorns, and the thorns ſpring up and chock it, the cares of this life and the deceitfulneſs of riches chocked the word*; This is not oppreſſion nor ſtealing, but entanglement with, and addictedneſs to the things of this preſent World, Folks allowing themſelves too much ſatisfaction in their Riches and Self, counting themſelves as if all were well if they have it, and grieved if they want it, as if there were nothing but that to make Happy, being wholly taken up about it, and leaving no room for the concerns of their Souls, for Prayer and Seeking of God, nor for Challenges to work on them, they are ſo wholly taken up with their Callings and Buſineſs; for they lay it for a Ground that they muſt be rich, and then they give themſelves wholly to all things that may contribute to that end, and that chocks and ſuffocates the Word that it never comes up, that nothing comes to perfection, therefore Chriſt ſays, *Luke* 21. 34. *Take heed ye be not overcharged with ſurfetting and drunkenneſs, and cares of this life*; I am afraid that many more among you who are civil, and eſteemed vertuous and frugal, ſhall periſh in this Pit of Worldly-mindedneſs, than ſhall periſh by Drunkenneſs, Gluttony, Fornication, or the like, and yet there is nothing more frequent in Scripture, than words ſpoken to terr Folk from Earthly-mindedneſs *How hard is it* (ſays Chriſt) *for a rich man to enter into the kingdom of Heaven?* and ſuch a Man is he that is taken up with Riches, and places his Happineſs and Contentment in them, whether he have more or leſs of them; We ſpeak not this to foſter Idleneſs in any, but to preſs Moderation in the uſe of lawful things; Ye think it enough if we cannot charge you with Oppreſſion, Stealing, Whoring and the like, but this Goſpel will charge you with the love of Money, and if it find the love of the World in you, the love of the Father will not be found in you; Doth not your experience tell you, that it's not an eaſie matter to be much taken up with the World, and to main at a ſuitable diſpoſition for Duties of Religion, and to be painful in them?

A *fifth* Ground is, Folks little prizing of the Goſpel and the Benefites that come by it; they look not upon it as their Happineſs to have Communion with God, they who are invited to the Marriage of the King's Son, *Mat.* 22. will not come, and the reaſon is given, *they made light of it*; the Offer of the Goſpel hath no weight, it reliſhes not; If a Market of fine things at a cheap Rate were proclaimed, ye would all run to it; but ye delight not in the Word of God, ye prize not the Goſpel and the precious Wares that it expoſeth to ſale amongſt you; And to evidence and make out this, I would aſk you theſe few Queſtions, And 1. I would aſk you, how often, or rather how ſeldom have you ſitten down pur poſly

purposly and thanked God for sending the Gospel to you? ye have given thanks for your Dinner, but how often have ye given Him thanks that ye have the Gospel, Sabbath days, and Week days? 2. How little do many of you wait on the Preaching of It? were there a Message sent to you but from some ordinary Man, let be from a great Man, ye would thraiten your selves and your Business too somewhat that ye might hear it, and yet it's a wonder to think how some in this place, except on the Sabbath, will hardly be seen in the Church from one end of the Year to the other. 3. Had ye any Evident to draw of House or Land, ye would seek to have it drawn very well and sure, but many of you never sought to have the Evidents of Heaven made sure; ye know, how interruptions of, and threatnings to remove the preached Gospel from you, never troubled you; That business of the *Tender* gave a proof, that if ye might brook your ease and the things of the World, ye cared not what became of the Gospel, and of the Liberties of Christ's Kingdom among you; nay we may say, the Gospel was never less set by, never more reproached, despised, and trode upon, than in the time wherein we live, and who lays it to Heart? If it were well tried, there is more pains taken on seckless particularsina Week, than ye take upon your Souls in a Year, and which may be spoken to the shame of some, more time taken up in Tipling, Drinking and Debauching, than in Prayer, or any other Religious Duty; And is not that an undenyable evidence that ye make light of the Gospel? *They made light of it, and went their ways*, &c. saying on the matter, care for yonder invitation who will, as for us, we have somewhat else to do.

A *sixth* Ground or Cause, though possibly it be not so rife; is a shifting of Convictions and Challenges, a quenching of any begun Exercise in the Conscience; Some of you have been made sometimes to tremble as *Felix* did, but ye shifted it, and put it off to another time, and went away to some Company or Recreation, that so ye might stifle it, and drive it out of your thoughts; Is there any of you, but in Sickness, or under some other sad Cross, or at a Communion, ye have had your own Convictions, Challenges, and Frights about your Souls estate; and yet ye have smothered, extinguished, and put them out again.

A *seventh* Ground or Cause (which is as large and comprehensive as any) is Folks resting and sitting down, before they have any solid Ground to rest upon, taking a counterfite Work for a real one, like these spoken of *Hosea* 7. 16. of whom it's said, *They return, but not to the most High*; Some attain to a sort of out-side Reformation, and they grow that on that account they are well enough and in good terms with God, and when such are called to return, they say as these do, *Mal.* 3. 7. *wherein shall we return?* they think they are returned, and that their Peace is made already; They cannot endure to be bidden Believe, or to lay a new Foundation, for they think it's laid already: In a word, as *Laodicea* did, *they think themselves rich and encreased in goods*, when yet *they are poor, blind, miserable, wretched and naked*, but they knew not, and so are well satisfied with themselves as gracious Persons; resting on these and the like Grounds, As 1. It may be they Pray and think something of that. 2. They think they have Faith enough, if they have a Historical Faith. 3. It may be they have had some resolutions, and fits of a sort of Tenderness, and these they rest upon: We shall not insist to shew the rottenness of these Props, but shall only say, it were in some respect good for many of you, that ye had never had the little pieces of Profession ye have: There is a sort of civil, legal, formal, fair-fashioned Men and Women among us, whose Conversation and Communication relishes to none but themselves, and speak the Word who will, they think that they are without the reach of it; I must say this sad word, that I think many of you have as much believing as keeps you from Faith in Christ, that is, ye have as much Presumption and Security as makes you that ye are never serious with the Lord to amend it, and to bring you indeed to Believe, so that it's a greater difficulty, to beat you off from your rotten Grounds, than it is to get you right, though both require the Omnipotent Power of God; ye think ye Believe always, and ye have no Doubts about it, and therefore ye think ye have Faith enough to do your turn; Ah! when will ye know that Security is no Faith, and that there is great difference betwixt Presumption and solid resting by Faith on Christ?

Eighthly, We think that this wrongs many of you, because ye are not among the

worst sort, and others esteem well of you, ye think ye are well enough, and this makes us, that as to many of you we know not whether to be more familiar with, or to stand at a distance from you, because ye are ready to rest on so very slender Grounds; It is not the commendation of Men, but the commendation of God that ye should seek mainly after, and yet if ye think good Men esteem well of you, ye apprehend ye are good enough; This was it that made the *foolish Virgins* so secure, because the wise took them and retained them in their Company and this is the neck break of many, especially when they look about them and observe some Sin in others which they have win to abstain from; As if it had been enough in *Herod*, and a sufficient proof of the reality of his Religion, *That he heard John gladly and did many things on the hearing of him.*

A *ninth* Ground is (and it's a very poor one,) Folks sitting down on the Means when they have them, as if when they have gotten the Gospel they were in no hazard, and could Believe when they list, I make no question, but where the Gospel is powerfully in any measure preached, there are many more secure and fearless than if they had it not, and it's very probable somewhat of this is hinted at, *Luke* 13. 26. where some are brought in saying to Christ, *We have eaten and drunken in thy presence, and thou hast taught in our streets*; who when He boasts them away from Him at the great Day, they will in a manner hardly believe that He is in earnest, and they give this for the reason of it, that they have heard Him Preach, and they have run out to the Fields after Him; It were good to fear while ye have the Word, lest ye miss the Fruit of it; compare to this purpose *Heb* 3. at the close, with *Heb.* 4 1. and we will find this commended to us, *So we see*, saith the Apostle, *that they could not enter in because of unbelief, let us therefore fear lest a promise being left us of entering into his rest, any of us should seem to come short of it*; it's much, yea the first step to Faith, to get Folks made suitably afraid to miss the Fruit and Blessing of the Ordinances while they have them; It's good to be afraid, to come to the Church and not to get good of the Preaching, or to go and read a Chapter of the Bible and not profite by it, always to put a difference betwixt the Ordinance and the Blessing of it, and to be afraid in the use of the Ordinances to miss the Blessing of them.

There may be many other Causes, and we would not stint and limit you to these, but sure these are Causes why this Gospel profites not, We may add these few, 1. There are some that stumble at the Messenger, some at the Message; Some thought *Christ* a Friend of *Publicans* and *Sinners*, and said He had a Devil, and so they said of *John Baptist*; There are some that can abide neither free nor fair speaking, and they think it's not the Word, but the Speaker that they offend at, but Prejudices against the Carriers of the Word have never done good, but much ill; and ye would guard against them. 2. Sometimes there is a stumbling at the Spiritual Truths of the Gospel and a sort of new sanglenes in the Hearers of it that lasts not; *John's* Hearers *rejoiced in his light for a season*; something of it also was in *Christ's* Hearers, but they soon turned the Back on Him when He tells them of eating His Flesh, and drinking His Blood, and of the necessity of it, else they could have no Life in them; *This* (say they) *is a hard saying and who can hear it?* If we would consider these things, we might see convincing Causes of our little Thriving, and they might also (through God's Blessing) be made use of for directions to Thriving, and if we could once bring you to be single and serious in Hearing, and spiritually Thrifty, in making use of every Sermon and Sabbath for edification, we had gained a great point of you.

SERMON

SERMON XI.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

IF we would soberly consider the frame of the most part of Men and Women that live under the Gospel, it would be heard to know, whether it were more strange that so few should receive the Report, and be brought to believe for all that can be said of Jesus Christ; or whether that among the generality of Hearers that do not receive the Report, there are so few that will let it light but that they Believe; It's wonderful and strange to see Unbelief so rise, and it's as strange and wonderful, that among these many Unbelievers there are so few that think they want Faith.

Ye remember the last day, we proposed to answer this Doubt or question, What can be the reason, that when so few Believe, all almost think they Believe? and then to speak a word to the last *use* that rises from the Matter that formerly we have handled on these Words: We shew you, and we think the Scripture is very clear for it, That among the generality that hear the Gospel, they are very rare and thin sawen that do believe it, and yet go thorow them all, there will not one among many be found, but will assert they Believe, and they will (to speak so) be crabbed and picqued, to tell them that they want Faith, and so the most part of Hearers live and die in this Delusion; a thing that Experience clears as well as the Word of God, and a thing that doleful Experience will clear at the great Day, therefore some are brought in, saying, *Luk* 13.26. *We have eaten and drunken in thy presence, and thou hast taught in our streets*, to whom Christ will say, *I know you not, depart from me*; which doth import this much, that some will come (as it were) to the very Gate of Heaven, having no doubt of their Faith and Interest in God, or of their entry into it, and will therefore in a manner plead with Christ to be in, and who would never once doubt of it, nor put it in question, but they were Believers and in Friendship with Him; Although there will be no such debate or dispute after Death, or at the Day of Judgement, yet it says this, that many Hearers of the Gospel have drunken in this opinion which goes to Death with them, and no Preaching will beat them from it, that they are Believers, and in good terms with God, till the intimation of the Sentence of Condemnation do it, and the Wrath and Curse of God meet them in the Face; And O how terrible a disappointment will such meet with in that Day; May it not then very reasonably and justly be enquired, what can be the reason and cause, when this is granted so generally to be a truth, that there are few Believers, that yet it should be as true, that few question or make any doubt of their Faith, and how this comes to pass? I shall give you some reasons of it, which if ye would think upon, and suffer to sink down in your Hearts, ye would not marvel that so many are in this Mistake and Delusion, and it would put many of you, to have quite other thoughts of your own condition then ye have; We shall only speak to such Reasons as are sinful, and culpable upon your part.

The Reasons then are these. *First*, The most part never seriously think on the matter, whether they Believe or not, or they never put their Faith to a tryal, If the foolish Virgin light her Lamp, and never look whether there be Oyl in it, and take on a fair outward Profession of Religion, and never look what is within it, or how it is lined, to speak so, what wonder she go up and down with the Lamp in her hand, and never know whether there be Oyl in her Vessel or not, since she never considers, nor puts the Matter to proof and tryal? The People are expostulated with (*Isai.* 44. from *ver.* 9.) for making of Images, That a Man should cut down a Tree, and with one piece of it should warm himself, with another piece of it should bake his Bread, and of a third piece should make a god, and fall down and worship it, and this is given for the ground of it, *ver.* 18, 19. *They have not known and understood, and none considereth in his heart*, or as the word is, *feeth to his heart*; they consider not that this

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Ye remember the last day, we proposed to answer this Doubt or question, What can be the reason, that when so few Believe, all almost think they Believe? and then to speak a word to the last *use* that rises from the Matter that formerly we have handled on these Words: We shew you, and we think the Scripture is very clear for it, That among the generality that hear the Gospel, they are very rare and thin sawen that do believe it, and yet go thorow them all, there will not one among many be found, but will assert they Believe, and they will (to speak so) be crabbed and picqued, to tell them that they want Faith, and so the most part of Hearers live and die in this Delusion; a thing that Experience clears as well as the Word of God, and a thing that doleful Experience will clear at the great Day, therefore some are brought in, saying, *Luk.* 13.26. *We have eaten and drunken in thy presence, and thou hast taught in our streets*, to whom Christ will say, *I know you not, depart from me*; which doth Import this much, that some will come (as it were) to the very Gate of Heaven, having no doubt of their Faith and Interest in God, or of their entry into it, and will therefore in a manner plead with Christ to be in, and who would never once doubt of it, nor put it in question, but they were Believers and in Friendship with Him; Although there will be no such debate or dispute after Death, or at the Day of Judgement, yet it says this, that many Hearers of the Gospel have drunken in this opinion which goes to Death with them, and no Preaching will beat them from it, that they are Believers, and in good terms with God, till the intimation of the Sentence of Condemnation do it, and the Wrath and Curse of God meet them in the Face; And O how terrible a disappointment will such meet with in that Day; May it not then very reasonably and justly be enquired, what can be the reason and cause, when this is granted so generally to be a truth, that there are few Believers, that yet it should be as true, that few question or make any doubt of their Faith, and how this comes to pass? I shall give you some reasons of it, which if ye would think upon, and suffer to sink down in your Hearts, ye would not marvel that so many are in this Mistake and Delusion, and it would put many of you, to have quite other thoughts of your own condition then ye have; We shall only speak to such Reasons as are sinful, and culpable upon your part.

The Reasons then are these. *First*, The most part never seriously think on the matter, whether they Believe or not, or they never put their Faith to a tryal, If the foolish Virgin light her Lamp, and never look whether there be Oyl in it, and take on a fair outward Profession of Religion, and never look what is within it, or how it is lined, to speak so, what wonder she go up and down with the Lamp in her hand, and never know whether there be Oyl in her Vessel or not, since she never considers, nor puts the Matter to proof and tryal? The People are expostulated with (*Isai.* 44. from *ver.* 9.) for making of Images, That a Man should cut down a Tree, and with one piece of it should warm himself, with another piece of it should bake his Bread, and of a third piece should make a god, and fall down and worship it, and this is given for the ground of it, *ver.* 18, 19. *They have not known and understood, and none considereth in his heart*, or as the word is, *feeth to his heart*; they consider not that that cannot

be a god; Folks would think that natural Reason might eafily diſcover this folly: We are perſwaded that ſome of you will think your Faith as great a Folly, when there ſhall be as clear evidences to prove the rottenneſs of your Faith and Hope, as there were even to common ſenſe, to prove the Image made of a piece Tree, not to be God; when it ſhall be found and declared, that though ye were never convinced of Sin, nor of your Miſery and loſt Condition, were never humbled nor touched under the kindly ſenſe of it, never fled to Jeſus Chriſt in earneſt, nor never had the exerciſe of Grace, yet out over the want of all theſe, ye would needs keep up a good opinion of your Faith and Hope; We ſay, the reaſon why ye entertain this conceit and opinion, is, becauſe ye never ſit down ſeriouſly and ſoberly before God to conſider the Matter, nor do ye put your ſelves to Proof and Tryal; Let me therefore poſe your Conſciences, if ye who have this opinion of your Faith, durſt aſſert to Him, that this Faith of yours is the reſult of your ſerious Examination and Tryal; Is it not rather a gueſſing or fanciful opinion that ye Believe? And do ye think that ſuch a Faith as that will abide the Tryal before God, that never did abide your own Tryal? It will doubtleſs be a ſore beguile, to go off the world with ſuch an opinion of Faith, and to have the *Door* ſhut in your very Teeth; Alas! there will be no amending or bettering of your Condition after Death; The *Day* comes when many of you, if God graciouſly prevent not, ſhall curſe your ſelves that ever ye ſhould have been ſuch Fools as to have truſted your own Hearts, or to have taken up this opinion of your Faith without ground: We would therefore ſeriouſly recommend to you the putting of your Faith more frequently to the tryal, and that ye would often read and think on that place, 2 *Cor.* 13. 5. *Examine your ſelves whether ye be in the Faith, prove your own ſelves.* &c. O! do not think that a Matter of ſuch concernment ſhould be left lying at conjecture and utter uncertainty, who loſeth, when ye are ſo palpably acceſſory to your own Ruine, by not endeavouring to put your ſelves to ſo much as a Tryal? Do not ſay here for excuſe, *we have no more Grace than God gives us*; when ye never endeavoured to be ſo much as at the form of the Duty, or to go the length ye might have gone in putting your ſelves to the Tryal; The deceit then, being deſperate and irredeemable, if continued in, do not, for the Lord's ſake, after all that is ſaid to you, continue beguiling your ſelves.

A *ſecond* Reaſon is, Folks ſettling themſelves on unſound evidences and principles of Peace that will not bear them thorow before God; I do not ſay that they have nothing to ſay in word for themſelves, but that all they have to ſay will be no ground to prove their Faith, or to bear it thorow before God that they do believe indeed; It will be found at the beſt to be but a lie, as it's ſaid of that Man. *Iſa.* 44. 20. *A deceived heart hath turned him aſide, he feeds on aſhes, he cannot deliver his ſoul, nor ſay, is there not a lie in my right hand?* He may have a ſeeming reaſon for his Faith, but it's no reaſon indeed: If many of you were going now to die, what reaſon have ye to prove your Believing by? ſome will ſay, God hath always been good, kind, and gracious to me, I was in many ſtraits and difficulties, and I prayed and got many deliveries; Thus all the ground of thy Faith is but Temporal Favours or Deliveries, which is even as if *Iſrael* ſhould have made their receiving of Temporal Deliveries, and their acknowledging of them, and having ſome ſort of Faith of them, to be ground enough to prove their receiving of Jeſus Chriſt ſavingly; There is a doleful proof of the unſoundneſs of this ground, *Pſal.* 78. 34, 35, 36, 37. *when he ſlew them, then they ſought him, and returned and enquired early after God, they remembred that God was their rock, and the high God their redeemer*; They looked to God's by-gone Favours for them when they were in the Wilderneſs, and at the Red Sea, and they believed that he could do ſo ſtill; But *they did flatter him with their mouth, and lied unto him with their tongue, for their hearts were not right with him, neither were they ſtedfaſt in his Covenant*; whereupon he deſtroyed them, and through their Unbelief they did not enter into God's Reſt; It's alſo ſaid a little before in that *Pſalm, verſ.* 32. *For all this they ſinned ſtill*; There may be many Temporal Favours and Deliveries, and thefe acknowledged too, and yet no receiving of Chriſt for making our Peace with God, for removing the Quarrel betwixt Him and us, and for making us ceaſe from Sin: Conſider if it will be a good ground to pla-

with God upon, to say to Him, Lord, thou must bring me to Heaven, because I was in Sickness and thou raised me up, I was in this and that strait, and under this and that Cross, and thou carried me thorow and brought me out of it; The Lord will say to such that have no more to say, ye had so many evidences of my Power and yet ye sinned still; and yet this will be all the Pleading and Reasoning that will be found with many of you, and the sad Reply you will meet with from God.

A *third* Reason is, Folks giving an external Countenance to Ordinances, and their formal going about of them; They trow they have Faith, because they keep the Church, and are not open Contemners and Misregarders of Ordinances, as some others are, because they Pray, Read, Hear, *&c.* It seems it was something like this, that the perswasion of these spoken of *Luk.* 13. 26. is built upon, *Lord* (say they) *we have heard thee preach, and have eaten and drunken in thy presence*; It's not simply, that they heard Christ Preach, for many heard Him Preach who stoned Him, but that when others stoned Him, they followed Him and were not openly Prophane, nor professed Contemners of Him and of His Preaching, as these others were; such like words fall sometimes from your Mouths: Ye will possibly say, what would we have of you? ye are not Prophane, ye wait on Preaching, and live like your Neighbours, and ye content your selves with that; Alas! this is a poor, yea, a doleful Fruit of Ordinances, and of your attendance on them; If there be more security, presumption, and desperate hazarding on the Wrath of God, and less taking with the Quarrel betwixt Him and you on that ground.

A *fourth* Reason is, Folks Hope, even such a Hope, that contrair to the nature of Hope, will make the most part of you ashamed; Ye trow ye Believe, because ye hope ye Believe, and that ye will get Mercy, because ye think ye hope in God's Mercy, and ye will not let any thing light to the contrair, nor so much as think that ye may be deceived; The opinion that Folk have of obtaining Mercy, that is maintained without any ground but their vain hope, is the rifest, most unreasonable, and prejudicial evil that is among the Professors of this Gospel; hence if any ground and evidence of their Peace be asked for, they will answer, that they Believe; if it be *again* asked, how know ye that ye Believe, they answer, we hope and believe it is so, and can give no ground for it: Many are like these spoken of *Isa.* 57. 10. *Thou hast found the life of thine hand, therefore thou was not grieved*; They have a Faith and a Hope of their own making, and this keeps them off, that the Word of God takes no hold on them; We preach that ye are naturally at Feed with God, and offer Peace and Reconciliation through Jesus Christ, but ye are Deaf, for ye think your Peace is made already; and but very few come sensible of a Quarrel with God, to this Word as to the Ministry of reconciliation; This is wondred at (in a manner) by the Lord Himself, *Micah* 3. 11. where we have a People whose way is very unlike the Gospel, *The heads judge for a reward, and the priests teach for hire, and the prophets divine for money, yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us*; It is not for real Believing that they are charged, but for their confident asserting their Believing when there was no ground for it; So it is with many, they will say, they hope to escape Hell, and to get their Sin pardoned, and to win to Heaven, and they believe it will be so, when in the mean time there is no ground for it, but clear ground to the contrary.

A *fifth* Ground is, Folks spiritual and practical Ignorance of the Righteousness of God; whereof the Apostle speaking, *Rom.* 10. 3. sayeth, *Being ignorant of the righteousness of God, they go about to establish their own*, &c. that which I mean is, Folks being ignorant of their Natural Condition, of the Spiritualness of God's Law, what it requires, and of the way of Faith, and of the command of Believing, and the nature of it: It's from the Ignorance of these three, to wit, of the Mischief that is in them by Nature, of the Spiritualness of the Law, and of the Spiritualness of Faith, and of the Exercise of it, that they sleep on in Security, and think they have Faith when they have it not; And though sometimes they will say there Faith is weak, yet they cannot be beaten from it, but that they Believe; and their Faith is up and down, as their Security stands or falls: This the Apostle makes clear from his own experience, *Rom.* 7. 9. where before his Conversion

he says, he was a living Man, but after his Conversion he begins to think himself nothing but a dead and gone Man, the reason is, because before Conversion he knew not himself, he knew not the Law, nor the nature of the Covenant of Grace, *Before the Law came* (saith he) *I was alive*; he knew not the spiritual meaning of it, and therefore he thought he observed it, and so thought himself sure of Heaven, and had no doubts nor disputings concerning his Interest in God; *But* (saith he) *when the commandment came, sin revived, and I died*; I saw my self then to be lost and gone, and in every thing guilty, that which I thought had been Humility, I saw it to be Pride, that which I took for Faith, I found it to be Presumption and Unbelief, and my Holiness, I found to be Hypocrisie; not that his Sin grew more upon his hand, but the Sin that before was vailed, was now discovered, and stared him in the face; This is a sad truth, yet a most real Truth; The good Believing (as many of you call it) and the Faith that ye have, is a surer ground, of your strangeness to God, and of your Unbelief, than any other thing ye have can be a ground whereupon to conclude, ye have Faith and are good Friends with God; ye are yet alive, Strangers to God, Strangers to your Selves, Strangers to the spiritual meaning of the Law, and to the exercise of Faith; If ye would set your selves to ponder seriously this one Consideration, I think ye might be somewhat convinced of it; Do ye not see many that understand more of God than ye do, and that are more tender in their walk than ye are, who yet are loather, more difficulted and afraid to assert their Faith and Confidence in God than ye are? and they are oftener brangled and put to question their Faith, will ye then consider what can be the reason that ye have so strong a Faith, that ye never doubted, and they are troubled with doubting sometimes, yea often, though they Pray more, and are more diligent in the use of all the Means, and holier in their Conversation than ye are, and ye will (it may be) say, well's them that are like such a Person; this is the reason of it, they see their Sin, and the spiritualness of the Law, and the nature of Faith, and are dead to the Law; but ye are yet alive in your conceit; Do ye, or can ye think, that much Praying, Reading, Meditation, and Tenderness in Folks Walk, will weaken Faith and occasion Doubting? or is it not rather like, that Faith will be more confirmed by these, than by the neglect of them? how is it then that ye are so strong in your Faith, when they find themselves so weak and doubting? or have ye an Infused Faith without the Means? or doeth God deal with you in a more indulgent way than He uses to deal with His People? how is it then that these of whom ye cannot say but they are more tender than ye are, cannot almost name Faith, or assert their confidence in God, without trembling and fear that they presume; and yet ye dare very confidently take a mouthful of it without any hink or hesitation, and yet live carnally and without fear? Do not many of you wonder what ails some Folks, what need they to be so much troubled, and why do they stand in need of some to Pray for them and with them, and to answer their Doubts, and ye (mean while) need no such things and all your remedy is, that ye assure your selves ye Believe, and think the questioning of your security is the very undoing of your Faith; God help, ye are in a woful taking.

A *sixth* Reason is, That Folk drink in some Carnal Principles that have no warrand in the Word of God, and accordingly square every thing that comes in their way. 1. They lay it for a Ground, that Folk should never doubt of God's Mercy; we do not say that Folk should doubt of God's being most real in His offer of Mercy to Sinners in the Gospel, but from that it will not follow, that never one should doubt of God's love to them, or of their coming to Heaven, whether they close with the Offer or not; Are there not many whom God curseth? and should not these doubt? A second Carnal Principle is, That there is no such reality in the Threatnings of God as there is in His Promises, as if he were utterly averse from executing a Threatning, and as if it were a rare thing to Him to condemn any; and is there any thing more opposite to Scripture than this Principle? Hath He not said in the same place, to wit, *Exod.* 34. where he proclaims Himself *to be gracious, merciful, long-suffering*, &c. That *He is a God that will not clear the guilty*; And hath not the Scripture said, that *it's but a remnant that are saved*, but (as it were) here one and there one, and that there are many damned for one that is saved; But know it

it of a certain, that He will make you one day vomit up these Principles, with exquisite torment, when out of your own Mouth He will convince you of your Mistake and Delusion. 3. When Folks want many things, they supply all with an honest Mind; This supplies your want of Knowledge, your want of Faith and of Repentance, and of every thing whereof ye are said to be short; Though ye live and should die Carnal and Unrenewed, yet ye think still ye have an honest Mind or Heart for all that, and what, I pray is your honest Mind? but a rotten and prophane Heart that vails your Hypocrisie with a pretext of Honesty; Would ye think that Man honest, spoke of *Isa.* 44. 19. who with one part of the Tree warmed himself, and with another part made a god, and fell down and prayed to it? and yet in your Sense, he hath an honest Mind, for he followeth his light which is but darkness, and the deceit of his Heart carrying him away from God, though he cannot see it; he discerns not, *because he considers not that there is a lie in his hand, and that a deceived heart hath led him aside*, so it is with you; and if many of you saw, what is latent under that honest Mind and Heart, there would be nothing that would make you loath your selves more; a little time will convince you, that that which ye looked for most good from, was your greatest and most traiterous Enemy; *He that trusts in his own heart is a fool*, saith *Solomon*, *Prov.* 28, 26. it supposes that Folk are ready to lippen to their Heart, and to hearken to the language of it concerning their Spiritual Estate, but it says also, that they are Fools that do so, for it betrays them, and there is no folly comparable to that whereby a Man betrayes his own immortal Soul; and that he doth who trusts in his own Heart.

A *seventh* Reason is from the deceitfulness of our Heart, and the natural Corruption that sticks to us; There is naturally in us, Pride and Self conceit, we are disposed and given to think any thing that is our own, though it be but a shew, is as good as others reality; to think our own Light and Knowledge, our own other Parts and Gifts to be as good as those of any others, whosoever they be; And with Pride there is joined Self-love, we dow not abide to think evil of our selves, or to suspect our selves; Though this Self-love be indeed Self-hatred, and is but love to our Corruptions, and makes us that when we live in hatred of God, to think that we love Him, so that we cannot be induced to think that we love Him not, for we know that love to God is good, and we love our selves so well, that we cannot endure to think that we want it; hence it's said of some in the last Times, 2 *Tim.* 3. 2, 3. *That they shall be covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers*, &c. *having a form of godliness, and denying the power of it*, and the fountain of all is *Self love*, for (saith he) *men shall be lovers of their own selves*; And as Self-love is the fountain of much Evil, so it's the fountain of Self-deceit, and keeps out any thing that may make Men question their own Condition, so that if a word come in and say, thou hast no ground for thy Faith, the Heart will be ready to answer and say, it cannot be that I am a Self-deceiver, and Self-love as a partial Judge will offer to vindicate the Man, and so makes him shift the Challenge. Now when all these are put together, you may see how many Grounds Folks have to go wrong upon, and Men having Hearts disposing and inclining them to go wrong, and little pains being taken to discover the deceit of them, is it any wonder that they think they Believe, when indeed they Believe not, and be empty and toom-handed, having little or nothing to rest upon, while they think they are Rich and want nothing; These are not fancied and far fetched things, but obvious, and at Hand, and may easily be gathered from your daily Practice; In all which, it's our design and scope to bring you to try your long unquestioned Peace; do not therefore think that it is impossible to be thus perswaded, as many of you are, and yet to be mistaken (which is another Ground of Folks deceit,) for *Laodicea* was very confident in *thinking her self to be rich and increased in goods, and to stand in need of nothing, when she was in the mean time poor, blind, miserable, wretched, and naked*; and the *Galatians*, as we may see *chap.* 5. 8 had *a perswasion which was not of God*; As there may be a perswasion of a point of Doctrine as being right, which yet is an error, so there may be a perswasion of a Man's Spiritual State as being right, and which he will stoutly maintain to be so, while in the mean time that perswasion is not of God

that calleth him, but a strong Delusion; If all that be Faith that ye call Faith, then certainly the way to Heaven is much broader than the Scripture hath chalked it out, and Ministers needed not say, *Who believes our report?* for all should thus believe it: It will then, and must then turn to this, that your perswasion is not of Him that calleth you; and if a deceit may ly and lurk under this perswasion of yours, ye have certainly so much the more need to put the business to tryal.

And this is the last *use*, which we cannot now insist on, That seing so many think they Believe who Believe not, and that there are but few that believe the Report, and indeed rest on Christ for their Salvation, as He is offered to them in the Gospel, it is of your concernment to endeavour to put your selves without the reach of this Complaint, and to make it sure that ye have believed and received the Report; Is there any thing of concernment if this be not? even to make your Calling and Election sure; and that cannot be made sure as to you, till your Faith be made sure; If we could prevail this far with you, we would count it a blessed Fruit of this and of many other Preachings, even that some of you who have never questioned your Faith, might be engaged first seriously to close with Christ, and then to put your selves to the tryal, that on distinct grounds ye might be able to say, *I know in whom I have believed, and that he is able to keep that which I have committed to him against that day*; There are many of you that talk of Faith, and yet cannot only not assert your Interest in Christ distinctly, but cannot so much as give any solid grounds of your Believing, and should not this, think ye, put you to try it? Is there not a Day coming wherein ye will all be tried, whether your alledged Faith was true Faith, or but presumptuous? and whereas the Conscience which is now quiet, and which it may be never keeped you from an hours Sleep, shall awake and put forth its Sting, and shall bite and gnaw, and ye who shall continue under the power of this Delusion, will be put to gnaw your Tongues for pain and horrour under the gnawings of your Conscience; Ye that never knew all along your life what these things mean'd, had need to stand the more in awe, and to be afraid when ye come near Death. Though it be a sad matter, that when we should be Preaching, and would fain preach the Doctrine of Faith, it should, by reason of your Delusion, be the great part of our work to be thus digging you out of your Presumption, and overturning your carnal and ill grounded Hope; yet we have the greater confidence and the more peace to speak to, and insist in these Truths, because they ly so near to the great design of the Gospel, and to your immortal Souls Salvation; and though we were able to preach more plausible and sweet things to you, yet if these Doctrines profite you not, these would not; Seing therefore they are so profitable, we should not weary to speak, and ye should not weary to hear them spoken of; Would to God ye were seriously and sincerely aiming to be clear and through in the matter of Believing, and that ye stood in need, and were more capable of more pleasant Truths; if so, we might have more comfortable, though we will not say more profitable Doctrines to insist upon to you.

SERMON XII.

ISAIAH LIII. 1.

Who hath believed our report? And to whom is the arm of the Lord revealed?

WE have spoken at several occasions to this first part of the Verse, and before we leave it, there is one *use* several times hinted at already, to which there is good ground to speak, it being the design and purpose of these words to hold forth of what great concernment Believing is, and of what great difficulty it is, and so many being to the ruine of their Souls mistaken about it, there is ground to draw this *use* of Exhortation from it, to wit, That then all the Hearers of this Gospel would be exhorted to advert well to this, that they make Faith sure in it self, and that they make it sure to themselves, seing, as I said, so many are mistaken about it and beguile

beguile themselves; The more pressingly that the Gospel calls for Faith in Christ, and the more weightily the Lord expostulates with the Hearers of the Gospel, because of their Unbelief, they are doubtless so much the more concerned to receive it in its Offer, and also to look well that they content not themselves with guessing at Faith, and that they never think that things are well with them, except they can give good proof and warrand that they are so, and that it is Saving Faith that they have, seing there are so many that satisfie themselves as being Believers, when yet so few are Believers indeed; The said mistake and disappointment of many, should have so much influence upon us as to put us to more watchfulness, and to a more narrow tryal of our own state and condition, that we may know how it is with us; All that we have spoken to the Doctrines of this first part of the Verse, may be as so many Motives to stir you up to both these, and would to God we could be perswaded to this as the *use* of so many Preachings, once to admit and take it for granted that it is the Truth of God; that there is a necessity, an absolute necessity for us to be really rolled and casten over upon Jesus Christ by Faith, for attaining of Life through Him? Though this be a very common *Doctrine*, and ye would think a very common *use* of it, yet it is the great thing that God requires in the Gospel, and the neglect of it, or not receiving His Son, the very contest and quarrel that God hath with the Hearers of it, and the cause of the ruine of so many Souls that perish under the Gospel; We shall therefore propose to you some Considerations that may stir you up to this, and briefly answer a Question in each of these two branches of the Use.

And *first*, For stirring you up to this receiving of Christ by Faith, 1. Consider if there be not a standing Quarrel and Contraversie betwixt God and you for Sin; and if there be, as no doubt there is, consider how that Contraversie is to be removed, is there any other possible way but by Faith in Christ? If we were Preaching to such as had never sinned, and were never under the hazard of the Wrath of God, there might possibly be a difficulty to perswade to a receiving of Christ; But when ye have all this in your Conscience, that there is Sin, and a Curse following Sin, and that there is no other way for removing that Curse but by Jesus Christ, is there not reason to expect that ye should receive this Truth? will any of you think to stand and bide it out against God? and if not, then there is sure a necessity of Believing in Jesus Christ, or of lying under the Wrath of God for ever.

2. Consider that this Gospel and Word of Salvation is preached to you in particular; When we speak of Salvation, we do not say, that Christ was once preached to the *Jews*, or that in such a far-off Nation there is a door opened for Salvation in the Gospel; but we would turn over the words of the Apostle (*Acts* 13. 38) to you, and say to you in his words, *Be it known to you therefore, men and brethren, that through this man* (to wit Jesus Christ,) *is preached to you remission of sins*, &c. and this brings the Gospel near you, even to your door; It lays before you the way of access to God by Christ, and puts it so close and home to you, that Christ must either have a refusal, or a welcome from you; The first consideration of your own Sinfulness and Misery might put you to seek after a Saviour, though he were at a great distance, but this other brings Him to your Heart and Mouth, and is it fit (think ye) to neglect such a fair occasion? and will it be wisdom, when Salvation follows you, and crys after you, and Wisdom lifts up its voice in the Streets, saying, *O ye simple ones, how long will ye love foolishness?* &c. to stop your ear or to turn away from Christ, and to run upon your destruction? Do ye think that this Gospel will be silent always, or that your Conscience will be deaf and dumb always? There are many Nations that have not the Gospel so near them, and it's hard to know, but the day may come when ye would be content to buy an offer of the Gospel at a dearer rate, and when there shall not be a Tryster, nor a Days-man to be had between God and you, and these days will then be remembered with horrour, which now ye securely slip over.

3. Consider what will come of this if ye do not believe the Gospel; Know ye not that many perish that hear the Gospel, and that upon this same very ground, that they did not receive Christ and Salvation through Him offered to them therein, and wherein they are now deprived? Are there not many this day cursing in Hell under the Wrath of God, that they let slip and pass over

so many golden Opportunities of the Gospel without Improvement? and know ye not that it will come to the same sad pass with you, if ye do not receive it? Do Men live always? Is there not an appointed time for all Men upon Earth? If before we have savingly exercised Faith on Him for making Peace with God, we be drawn to a reckoning before His Tribunal, what will come of it? and are not our precious Opportunities apace and always sliping by? and is not the work of Faith by delays still the more difficult? are not our Bonds still the more strengthened? and doth not our indisposition still grow the greater? and is it not very ordinary to see these who have slighted the work of Faith in their Youth, to live stupid in their old Age, and die Senseless?

4. Consider what sort of Folk they are, of whom the Scripture speaks as Unbelievers, and whom the Word of God holds forth to be eternally secluded from the presence of God for the want of Faith; Many think that it's but the grosly Prophane, or such as never had so much as the form of Religion, and such as others would scunner and loath to hear them but mentioned, that it's (I say) only such that are accounted Unbelievers; But the Scripture speaks of some *that seek to enter in and shall not be able*; that desire to be in Heaven, and take some pains to win in, and yet are never admitted to enter into it, and what is the reason, because they took not the way of Believing for the obtaining of Life and coming to Heaven; they took the way of Works, they took the way of Prayer, of Purposes, Promises and Resolutions to amend and grow better, quite overlooking Christ and the way of Believing in Him, and so took the way of Presumption, and Promised themselves Peace when there was no true Peace, nor any solid ground for it.

5. Consider (which is of affinity with the former Consideration) them that are secluded from the presence of God for the want of Faith, they are even Men and Women as we are, that lived in the same Kingdom and City with us, that prayed in the same Company with us, that thought themselves as sure of Heaven as many of us do, that were guilty of the same or like Sins, that we are guilty of, that have heard many of the same Preachings that we have heard, and yet they perish for want of Faith, for not believing in the Son of God; Why then should we think that impossible as to us, that is so common and frequent in others? Is not the same Nature in us that's in others, and are not our Hearts naturally as deceitful and corrupt as those of others? and so may not we be beguiled as well as others? And is it not the same rule that He will walk by in judging of us, that He walked by in judging of others? What can be the reason that Folk will read and hear the Word, and will promise to themselves Heaven, when the same Word clears it plainly, that Destruction is that which they have to look for from the Lord: It is nothing else but this confident and proud Presumption that many take for Faith. Let not your precious opportunities slip away, and beguile not your selves in such a concerning matter as Faith is; ye will never get this loss made up afterwards if ye miss Faith here.

Lastly, Consider the great necessity that the Lord hath laid upon all Men and Women, by a peremptory Command and Charge, to believe in the Son of God; He hath not with greater peremptorineis required Prayer, nor dependance upon Him, nor any other Duty, than He hath required this, 1 *John* 3. 23. *And this is his commandment, that we should believe on the Name of His Son Jesus Christ*, yea it's singled out as His main Commandment: If that great inquiry be made, *what shall I do to be saved?* This is the answer, *Believe on Jesus Christ*; Do ye think that our Lord, (who hath so marked and signalized this Command in so special a manner,) will never take account for the slighting of it? or do ye think to satisfie Him by your other Duties without minding this? It cannot be; Suppose ye should mourn all your Life-time, and your Life were a pattern to others, yet if ye want this one thing, Faith in Christ, ye would be found Transgressours, as having neglected the main work.

Now for the *Question*, ye will say, What is this we are bidding you do when we bid you Believe? *Answ.* When we call you to Believe, we call you, 1, To be suitably affected with the sense of your own Naughtiness, Sinfulness, and Hazard; Till there be something of this, Faith in our Lord Jesus hath no access, nor will ever get welcome; Deep apprehensions of the Wrath that is coming, and a standing in awe at the thoughts of our appearing before Him, con-

tribute much to it; I am not preaching Desperation to you, as some mutter, but we would press upon you the Faith of the Word of God, that tells you what we are, and liveliness under that impression, that ye may not be stopped or letted, till ye come to a thorow closure with Christ; The most part of Hearers come never this length, and this is the reason why many stumble in the very Threshold, and make never Progress. 2. We call for and commend this to you, that ye would study to be through and clear as to the Usefullness and Excellency of Jesus Christ, as to the efficacy of His Death, as to the terms of the Covenant of Grace, whereby a Sinner comes to obtain Right to Him; to be sensible of Sin and Hazard without this, is only the way to make a Man desperate and mad, but when this is clear, it makes an open door to the Sinner, that he may see whither to run from the Wrath to come; I do not only mean that ye would get the Catechism, and be able to answer to all the Questions concerning the Fundamentals of Religion contained therein, but that ye would also and mainly seek to have the Faith of these things in your Hearts, and to have Faith in God, that ye may be perswaded, that He that was and is God, Died for Sinners, and that by the application of His Satisfaction, Sinners may obtain Life, and that there is a sufficient Warrand given to a Sinner to hazard himself upon Him. The first of these speaks the necessity of some Sense, the second holds out the necessity of a general Faith, according to that word, *Heb.* 11. *He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek him*; We must know that there is a Warrant to come, and ground to expect Acceptance from God upon our coming, or else we will never come to, nor believe in Christ. The third thing that we call you to, when we call you to Believe, is, That the Sinner would actually stretch out that Faith, as the Souls Hand for the receiving of Christ, and for the Application of Him to himself, and would actually cast himself upon the Satisfaction of Jesus Christ for covering that Sinfulness that is in him, and would catch hold of, and grip to Him that is an able Saviour, for keeping the Sinner from sinking under the weight of Sin that he lyeth under; This is the Exercise and Practice of Faith when it flows from the general Doctrine of the necessity of believing such things to be Truths in themselves, and then its extended and put forth in Practice, that we who are so certainly and sensibly lost, must needs share of that Salvation which we believe to be in Jesus Christ, and so for that, roll our selves on Him; The first piece of Sense may be in a Reprobate, the second piece of Faith, that there is a sufficient Salvation in Christ to be gotten by them that believe in Him, may be in a Devil; But this third of actual use-making of the Satisfaction of Christ, for paying our Debt, and rolling our selves upon Him, that's the Faith and Exercise of it that is peculiar to a sound Believer, and the very thing that constitutes a Believer, and it is that which we commend to you, that ye may not stand and please your selves with looking only upon Christ, but that ye may cast and roll your selves over upon Him, that Christ may get your Weight, and that all your Burthens and Wants may be upon Him, which to do ye must be enabled by the mighty Power of Grace, whereof the next part of the Verse.

The second Branch of the *use* which follows upon this, is, That we would desire you not only to follow this way of making your Peace with God, but to follow the trying and proving of it to your own satisfaction, that ye may be warrantably confident that it is so: There is a great difference betwixt these, to believe in Christ, and to be clear and certain that we do believe in Him; As there is a necessity of the first, without which there cannot be Peace with God, so there is a necessity of the second, though not simply, as without which there can be no Peace with God, yet upon this account, as without which we cannot be so comforted in God; And seing there are so many who do not Believe, who yet think themselves to be Believers, and seing there is nothing more common among the Hearers of the Gospel, than to reject Christ offered in it, and to Misbelieve, and yet nothing more common than to be confident that they do Believe; There is good ground here to exhort you to put your Faith to the Touch-stone, that ye may know whether ye can abide the Tryal, and whether ye may confidently assert your own Faith upon good ground, and abide by it: We would think if it were remembred, and se-

lously considered, how great a scarcity there is of Believers, and how rare a thing it is to get any to receive Christ, that Folk needed not be much pressed to put their Faith to the Tryal; and when there will not be one among many found who will pass under the account of a real Believer with Jesus Christ, should not the most part suspect themselves, seing the most part that hear the Gospel are the object of this Complaint, *who hath believed our report?* or very few have believed it; ye would study to have some well grounded confidence in this, that ye are not guessing and presuming, and going upon grounds that will fail you at last, but that ye be in case to say on solid grounds with the Apostle, *I know whom I have believed*, &c. There is a Faith and Hope that will make many ashamed; and certainly, in the day of Judgment, when Christ shall have to do with these Persons, that never once thought to be thrust away from Him, they of all Men shall be thrust away from Him with greatest Shame; O! the confusion that will fill and overwhelm them who had a profession of Christ, and yet had never the root of the matter in them, above and beyond many others: Dare many of you, upon the confidence ye have, look Death in the Face, It's no great matter to be confident in the time of Health; but will ye then be able to comfort your selves in the Promises of God? do not promise to your selves the things in the Covenant, except ye be endeavouring in God's way to be sure ye are Believers indeed. Our Life depends upon our Faith, but our Consolation depends much upon our clearness that we have Faith, and that we are in Christ, and therefore there is much need to press this upon you; There is no way to rid you of the Terrours of God, and to make you comfortably sure of your particular Interest in the Promises of God, but by making it sure and clear that ye are Believers in Christ Indeed.

There are three or four sorts of People to whom we would speak a little here. 1. There are some who think that if they could do other Duties, though they should never do this, to wit, to make their Calling and Election sure, they would be and do well enough; Are there not many of you that never so much as set your selves to try whether your Faith would abide God's try. l or not? Ah! Ah! an atheistical Indifferency, a slighting of the Consolations of God, aboundeth amongst many, so that they think the Promises and the Consolations that is to be gotten in the Promises, are not so much worth, as to be thereby put to take pains to try and see, whether they belong to them or not; but the Day will come that many of you will curse your selves for your neglecting and slighting of this. A second sort are these, who, because they were never sure of Peace with God themselves, and because they were never sure of their own Faith, neither ever concernedly endeavoured to be, they think it's all but fancy that's spoken of assurance of Faith, and of Peace with God, they think it's but guessing at the best; There is such a sort of Persons, who think they may be doing as they dow, and need not trouble themselves with such fancies, or nice things, but if ye ask them what will come of them at last? they will tell you, they will lippen that to God: Think ye it for nought, that God hath laid so many Commands on you to make your Calling and Election sure? and think ye it for nought that He hath given so many Marks to try it by? and that some of the People of God do holily and humbly glory and boast so much of their Communion with God, of their assurance of His love to them, and of their special interest in Him? do not all these say, that there is such a thing as this to be had? There is a third sort that please themselves with meer conjectures about this Matter, and the greater their Security be, they perswade themselves the more that they have Faith; This is as sad as any of the former, when they grant all, that Folks should make their Calling and Election sure, and should endeavour to be sure of their Faith, but in the mean time take Peace with the Devil, and Peace with their Lusts, for Peace with God, and a Covenant with Hell and Death, for a real Bargain with God: This is as true as this Word of Gods, that there are many that put by all Challenges by this, and never suspect their Faith, they hope that all shall be well, and they must always Believe; as if that were the whole Duty of Faith to keep down all Challenges. A fourth sort is, even of the generation of them that have some thing of God in them, who fear in a manner to make all sure, and think it a piece of Humility, and of holy and tender walking to maintain Doubting

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even as others think it Faith to maintain Presumption; They are always complaining, as if all things were wrong, and nothing right in their Case, and so foster and cherish Misbelief; There is such a thing as this, that marreth even serious Souls in their endeavours to make their Calling and Election sure, and as long as this is, they cannot win to the suitable discovery of this excellent Grace that God calls them to Exercise, even *Faith* in the Lord Jesus: Need we make use of Motives to press you to this tryal of your Faith, and to this giving of all diligence to make it sure, who have especially hitherto neglected it? If ye knew any thing of the vexation that Unbelief hath with it, and what horrour in Conscience from the sense of distance from God were, ye would think it a great matter to be clear in this thing; and if it were known and believed how this delusion and unsickerness of Faith destroys the most part of Men in the World, even of the visible Church, Durst Men ly in their Security as most do, without all endeavours to make it sure on good ground, that they do indeed Believe? Durst they ly still under God's Curse, if they thought themselves to be really under it, and did not foolishly fancy that it is otherways with them? Durst Men treasure up Wrath to themselves, if they thought not that the Hope they had were good enough? O! but Presumption beguiles and destroys many Souls; and particularly this same Presumption of Folks thinking themselves right when they are wrong, hath destroyed, and doeth destroy, and will destroy moe Members of the visible Church, than Prophanity, Drunkenness, Whoredom, Theft, Desperation, or any other of these gross, and much abhorred Evils do; This is the thing that locks Folk up in their Sin, even their Presumption, when they say on the matter, *we shall have peace, though we walk in the imagination of our own heart*? It's this that makes Men without fear, Steal, and Lie, and commit Adultery, *&c.* that they say, *Is not the Lord among us?* Is not this the thing that keeps many of you that ye never tremble at the Word of God? we have Faith in God (say ye,) we lippen and trust in Him; therefore being Presumption is so rise, have ye not need to try your Faith? If there were so much counterfeit Money in the Countrey, that it were a rare thing to get one good and upright piece of Money, ye would think your selves greatly concerned and obliged to try it well, lest ye were cheated with base and counterfeit Coyn; Is there not need then, yea infinitely much more need for them that would be so wise as not to be beguiled about the salvation of their Souls, to search and try whether their Faith will abide God's tryal or not?

Ye will readily move this *Question*, What then are the Characters or Evidences of a solid and sicker Faith that will abide the tryal, by which the pretended Faith that is among the Men of this Generation may be examined and put to just tryal?

I shall first name some direct Scriptures holding out somethings essentially accompanying Faith, and then shall add others having more condescending Characters for the more particular differencing of this, helping to the decision of this great Question.

The first Mark whereby ye may try your Faith is, The ground and rise of it, or that whereby it is begotten and cherished; *Faith comes* (saith the Apostle, *Rom.* 10. 10.) *by hearing*; Doctrinal Faith comes by the preaching of the Gospel, and Saving Faith is wrought instrumentally by the same Word of God, It being *the power of God to salvation*; it being this Word that is the very ground of our Faith; I would ask you where from your Faith comes, and what hand the Word of God hath in it? There are many that have a sort of Faith not only without, but contrary to the Word of God, whereby they believe that they will get Heaven, while in the mean time the Word of God does directly exclude them, Get ye your Faith maintained without ever knowing the necessity of a Promise for that effect? Can ye maintain your Peace and not have so much as any foundation in the truth and faithfulness of God to build it upon? Love never that Faith that hungers not after the Word, that is supposed to be lively without being ever fed by the Word, that cannot claim either its rise and original, or its growth from the Word; I will not say from this or that word in particular, or at this or that time read or heard, but from the Word of God; the Word is the very foundation that Faith builds upon: If we look to what either accompanieth or followeth Faith, there are some plain Scriptures that will make that clear, as *Acts* 15. 9. and 26.

no difference between us and them, purifying their hearts by faith, (there was indeed once a great difference between *Jews* and *Gentiles*, but now when he hath brought both to believe in Christ, the difference is removed,) There is an efficacy in it to circumcise the Heart, to purifie it, and to banish Lusts out of it, for it closes and unites with Christ, and so brings him home to dwell in the Heart, and where Christ dwells He commands, and so whatever opposes Him is banished; Faith gives Christ welcome, and will give nothing welcome to dwell with Him that's opposite and displeasing to Him, Faith improves Christ for the subduing of its Lusts and mortifying its Corruptions; whereas before there might be an fair outside of a Profession, and something clean outwardly, and much filthiness and rottenness within, but when Faith is exercised on Christ, it purifies from all filthiness of the Spirit as well as of the Flesh, it applys the Promises for that end, even to get the inside made clean as well as the outside; yea, its main work is, to have the inside, the Heart purified, that being the fountain of all the pollution that defiles the Man, and brings the other necessarily along with it; never love that Faith that leaves the Heart as a Swines-sty to Lusts, that leaves it swarming with unclean and vain Thoughts, or that leaves the Heart just as it was before; or that Faith that only cleanseth the outside and does no more; such a Faith, however esteemed by the Man, will never be accounted for true Saving Faith before God; I do not, I dare not say that Believers will always discern this heart purity or cleanness; but this I say, that true Faith will set the Man a work to purify the Heart, and will be making use of Christ for that end, not only to have the arm of the dominion of Sin broken, but to have the Soul more and more delivered from the indwelling power of it, and this will be the design that he will sincerely drive, to get the Heart purified within, as well as the outward Man; inward Heart-abominations will be grievous and burdensome to him as well as scandalous out-breakings.

A second place is, *Gal.* 2. 20, 21. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life*, &c. If ye would know a Companion of true Faith, here is one, it hath a life of Faith with it; There is one life killed, and another life is quickened, the life that is killed is that whereby the Man sometime lived to the Law, *I am dead to the Law* (says the Apostle,) a Man's good conceit of himself that once he had is killed and taken away, he wonders how it came that he thought himself Holy, or a Believer, or how he could promise to himself Heaven in the condition he was in; There is another life comes in the place of that, and it's a life that is quickened and maintained by, and from nothing in the Man himself, but it's wholly from and by Christ; The Believer hath his holiness and strength for doing all called-for Duties, and his comfort also from Christ, and he holds with all his very Natural Life, his present Being in the World from Christ, his all is in Christ; his stock of life, strength and furniture is not in himself, but he lives by a continual Traffick, as it were on Bills of Exchange betwixt Christ and him; when he wants, he sends a Bill to Christ, and it's answered in every thing that he stands in need of, and that is good for him; He is a dead Man, and he is a living Man, and wherever true Faith is, there the Man is dead and there the Man is living; Do not I pray mistake it, by thinking that true Faith is but vented, puts forth it self only in reference to this or that particular, or at this or that particular time only, for Faith must be exercised not only at starts, as when we are under Challenges for Sin, or at Prayer, but we must design and endeavour to exercise Faith thorow all our Life; that is, we must by Faith look for every thing that is useful and needful for us from Christ, and be always endeavouring to drive on a common Trade of living this way; we must be habituating our selves to seek after Peace, Strength and Consolation, and what else we need, out of the fulness that is in Him; This Life of Faith is to see the want of all things in our selves, and yet to have all things by making use of Christ in all things; contenting and comforting our selves that there is Strength in Him, though we be weak in our selves, and that He hath gotten the victory over all His and our Enemies, and that we shall at last through Him, be victorious in our own Persons; contenting and satisfying our selves that He hath compleat Righteousness, though we be Bankrupt and have none of our own, and betaking our selves allenarly to that Right-

ousness for our Justification before God; Thus making a Life to our selves in Him, He living in us by His Spirit, and we living in Him by Faith? O sweet and desirable but mysterious Life!

The third place is *Gal.* 5. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love*; *He* doth not simply say Faith, *but faith that works by love*; for Faith is an operative Grace, and this is the main vent of it, the thing by which it works, it works by Love; Faith is the hand of the new Creature, whereby every thing is wrought, it having Life from Christ, and we may say that Love is in a manner the hand of Faith, or rather like the fingers upon the hand of Faith, whereby it handleth every thing tenderly, even out of love to God in Christ, and to others for His sake; Faith works, and it works by Love; that's a sound and good Faith that warms the Heart with love to Christ, and the nearer that Faith brings the Believer to Him, it warms the Heart with more love to others; And therefore love to the People of God is given as an evidence of one that is born of God, 1 *Joh.* 5. 1. because, wherever true Faith is, there cannot but be love to the Children of God flowing from love to Him that begets them; That Faith that's not affected with God's dishonour out of love to Him, and that can endure to look upon the Difficulties, Sufferings and Afflictions of the Children of God, without sympathizing and being kindly affected therewith, is not to be taken for a sound Faith, but to be suspected for a Counterfeit.

The fourth place is *James* 2. 14. *Shew me thy faith by thy works*, &c. True Faith hath always sound Holiness with it, in all manner of Conversation in the design and endeavour of the Believer, which is withall through Grace in some measure attained; What avails it for a Man to say that he loves another, when being naked or destitute, he bids him depart in Peace, be warmed, be filled, and yet in the mean time gives him nothing that he stands in need of, would not such a poor Man think himself but mocked? Even so, will not God reckon you to be but Mock-believers, or Mockers of Faith when ye profess your selves to be Believers in Christ, while in the mean time ye have neither indeed Heart-purity, nor Holiness in your outside Conversation? that is but such a Faith as Devils may have that will never do you good: Ye would believe this for a truth, that there will never a Faith pass for Faith in God's account, and to there should never a Faith pass for Faith in your account, but that Faith that sets the Man a work to the study of Holiness; that Faith that works by Love, that Faith that purifies the Heart, and that Faith that puts the Person in whom it is, to study to have Christ living in him, and himself living in Christ.

I promised to name a few Scriptures that speak out some more condescending Characters of Faith, And 1. I would think it a good token of Faith, to have Folk feared for missing and falling short of the Promises, which may be gathered from *Heb.* 4. 1. that stout confidence that thinks it's impossible to miss the Promises, is a suspect and dangerous Faith, not to be loved; it's a much better Faith that fears, than that Faith that's more stout, except there be a sweet mixture of holy stoutness and fear together; It's said *Heb.* 11. 7. that *by Faith* Noah *being moved with fear, prepared an Ark*, &c. *Noah* had the Faith of God's Promise, that he should be keeped free from being drowned by the Deluge with the rest of the World, and yet he was mourning and trembling in preparing the Ark; If there were much Faith among you, it would make many of you more holily feared than ye are; Love not that Faith the worse that ye never hear a threatning but ye tremble at it, and are touched by it in the quick. 2. It's a good token of Saving Faith, when it hath a discovery and holy suspition of Unbelief waiting on it, so that the Person dare not so lippen and trust his own Faith, as not to dread Unbelief, and to tell Christ of it; There is a poor Man that comes to Christ, *Mark* 9. 23, 24. to whom the Lord saith, *If thou canst believe*, or canst thou believe? yes Lord (says he) *I believe, help thou mine unbelief*; there was some Faith in him, but there was also Unbelief mixed with it; his Unbelief was so great that it was almost like to drown his Faith, but he puts it in Christ's hand, and will neither deny his Faith nor his Unbelief, but puts the matter sincerely over upon Christ, to strengthen his Faith, and to amend and help his Unbelief; It's a suspect Faith that's at the top of Perfection at the very first, and ere ever ye wot; There are some Scri-

ous Souls, that think because they have some Unbelief, that therefore they have no Faith at all, but true Faith is such a Faith that is by and beside suspected and feared or seen Unbelief; That Faith is surest where Folk fear and suspect Unbelief, and see it, and when they are weighted with their Unbelief, and cry out under it, and make their Unbelief an errand to Christ, it's a token that Faith is there. 3. The third Character is, That it will have with it a sticking to Christ, and a fear to presume in sticking to Him; There will be two things striving together, an eagerness to be at Him, and a fear that they be found presumptuous in medling with Him, and an holy trembling to think on it; yet notwithstanding it must and will be adventured upon; the Woman spoken of *Mark* 5. 28. lays this reckoning with her self, *If I can but touch his cloathes I shall be whole*; and she not only believeth this to be truth, but crouds and thrimbles in to be at him, yet *vers.* 33. when she comes before Christ, she trembles as if she had been taken in a fault, not having dared to come openly to Him, *but behind him*, she behoved to have a touch of him, but she durst not in a manner own and avouch her doing of it, till she be unavoidably put to it; It's a suspect and unsound Faith that never trembled at minding to Believe; there is reason to be jealous that Faith not to be of the right stamp, that never walked under the impression of the great distance between Christ and the Person, the sense whereof is the thing that makes the trembling, I say not desperation, nor any utter distrust of Christ's kindness, but trembling arising from the consideration of the great distance and disproportion that's between Him and the Person; Faith holds the Sinner a going to Christ, and the sense of its own sinfulness and worthlessness keeps him under holy fear and in the exercise of Humility; *Paul* once thought himself a jolly man, (as we may see *Rom.* 7. 9.) but when he was brought to believe in Christ, he sees that he was a dead and undone man before: I give you these three marks of a true Faith from that Chapter. 1. It discovers to a Man his former Sinfulness, and particularly his former Self-conceit, Pride and Presumption, *I was*, saith *Paul*, *alive without the Law once*, &c. a man living upon the thoughts of his own Holiness, *but when the Law came, I died*; he fell quite from these high thoughts. A second Mark is, A greater restlessness of the Body of *Death*, it becoming in some respect worse Company, more fretful, and strugling more than ever it did before; *Sin revived*, saith *Paul*, though he had no more Corruption in him than he had before, but it wakened and bestirred it self more; I dare say that though there be not so much Corruption in a Believer as there is in a natural Man, yet it strugleth much more, and is more painful and disquieting to the Believer, and breeds him a great dale more trouble, for says the Apostle on the matter, when God graciously poured Light and Life into me, Sin took that occasion to grow angry, and to be enraged that such a neighbour was brought in beside it, it could not endure that; as an unruly and currish Dog barks most bitterly when an honest Guest comes to the House, so doth Corruption bark and make more noise than it did before when Grace takes place in the Soul: There are some that trow they have the more Faith, because they feel no Corruption stir in them, and there are others that think they have no Faith at all, because they feel Corruption strugling more, and growing more troublesome to them; but the stirring and strugling of Corruption, if Folk be indeed burdened, and affected, and afflicted with it, will rather prove their having of Faith than their wanting of it; Love that Faith well that puts and keeps Folk bickering (to say so) in the Fight with the Body of Death; for though this be not good in it self that Corruption stirreth, yet Sin is of that sinful nature, that it flees always more in their face that look God and Heavenwards, than of others that are sleeping securely under its Dominion. A third Mark is, When the Soul hath never Peace in any of its Conflicts or Combats with Corruption, but when it resolves in Faith exercised on Jesus Christ, as it was with *Paul*, in that Chapter after his Conversion; That is a sound faith that not only makes Peace at first by Christ, but that cannot (to say so) fight one fair stroke in the Spiritual Warfare, nor look Corruption in the face, nor promise to it self an ourgate from any assault of the Enemy, but by Faith in Jesus Christ, as it was with the Apostle, who toward the end of that Chapter, lamentably crys, *O! wretched man that I am, who shall deliver me from the body of this death?* yet imme-

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distly such joyns Faiths triumphing in Christ, *I thank God through Jesus Christ our Lord*; he, belike, before his Conversion thought he could do well enough all alone, but it is not so now, when he can do nothing without Christ, especially in this sore War with his Corruption; That is a sound Faith that makes the Sinner to make use of Christ in every thing he is called to, that yeaks him (I mean Christ) to work on every occasion, and particularly when it comes as it were to grapling and hand-blows with this formidable Enemy the Body of Death, this Monster, whereof when one Head is cut off, another as it were starts up in its place.

For a close of this Purpose, I beseech and obtest such of you as are strangers to Saving Faith (who are I fear far the greatest part,) to consider seriously all I have spoken of the nature and native evidences of it, that you may be undeceived of your Soul-ruining Mistakes about it; and let sincere and sound Believers, from all, be more cleared, confirmed, and comforted in their Faith.

SERMON XIII.

ISAIAH LIII. I.

.....And to whom is the arm of the Lord revealed?

THere are many mistakes in the way of Religion, wherewith the most part are possessed, and amongst the rest there is one, that generally the Hearers of the Gospel think it so easie to Believe, that there is no difficulty in that by any thing; they think it hard to Pray, to keep the Sabbath, to be Holy, but the most part think there is no difficulty in Believing; and yet Unbelief is so rife, and Faith so rare and difficult, that the Prophet *Isaiah* here in his own name, and in name of all the Ministers of the Gospel crys out, *Lord who hath believed our report?* he complains that he could get but very few to take the Word off his hand; and because it weighted him to find it so, and because he would fain have it to take impression on his Hearers, he doubles expressions to the same purpose, *And to whom is the arm of the Lord revealed?* which in sum is, there is much Preaching and many Hearers of the Gospel, but little believing of it, few in whose Heart the work of Faith is wrought; It's but here one and there one that this Gospel hath efficacy upon, for uniting of them to Jesus Christ, and for working a work of Saving Grace in them; the effectual working of God's Grace reaches the Hearts but of a few.

For opening the words, we shall speak a little to these three. 1. To what is meant by the *Arm of the Lord*. 2. To what is meant by the *revealing* of the Arm of the Lord. 3. To the scope and dependance of these words on the former.

For the *first*, In general know, the *Arm* of the Lord is not to be understood *properly*, the Lord being a Spirit, hath no Arms, Hands, nor Feet, as Men have; But it's to be understood *figuratively*, as holding out some Property or Attribute of God; By the *Arm* of the Lord then we understand in general the Power of God, the Arm of Man being that whereby He exerceth His Power, performeth Exploits, or doth any Work: So the *Arm* of the Lord is His Power whereby He produceth His Mighty Acts; as it's said in the *Psalms*, 118. v. 15. *The right hand of the Lord hath done valiantly*: 98. v. 1. *His hand and his arm hath gotten him the victory*; and because the Power of God is taken either more generally for that which is exerced in the Works of common Providence, or more particularly for that which is put forth in the Work of Saving Grace; We take it here in short to be the Grace of God exercing its Power in and by the Gospel, for the converting of Souls, and causing them savingly to Believe, so *Rom.* 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to every one that believes*; not simply as it consists in speaking of good, sweet, and seasonable words, but as it cometh backed by the irresistable Power of the Grace of God, as the word is; 1 *Cor.* 1. 23, 24. *We preach Christ... to the Jews a stumbling block; and to the Greeks foolishness; but unto them who are called both Jews and Greeks, the power of God and the wisdom of God*; and that it is so to be taken here, the connexion of these words with the former will make it clear, for there he is not speaking of the Power of God in the

the works of common Providence, but of His Power in the conversion of Souls to Christ, even of that Power which works Saving Faith in the Elect.

For the *second*, The *revealing* of the Arm of the Lord, By this we do not understand the revealing of it *objectively* as it's brought to light by the preaching of the Gospel, for thus it's revealed to all the Hearers of the Gospel, it's in this respect not keeped hid, but brought forth clearly to them in the Word: And therefore secondly, The revealing of this Arm or Power of the Lord, is to be understood of the *Subjective* inward manifesting of it, with efficacy and life to the Heart, by the effectual operation of the Spirit of the Lord; as it's said of the great things prepared for them that love God, 1 *Cor.* 2. 10. *But God hath revealed them unto us by his Spirit*; it's that which is called 1 *Cor.* 2. *the demonstration of the Spirit and of power*, which make plain and powerful to the spirit of the Hearer inwardly that which the Word preacheth outwardly to the Ear, which without this would strick only on the Ear, and yet remain still an hidden Mystery; This is the *revealing* of the Lord's Arm that is here spoken of, because it is that on which Believing dependeth, and of the want whereof the Prophet sadly complaineth, even where there was much Preaching.

For the *third*, to wit, the Scope, Dependance, and connexion of these words with the former, We conceive they come in, both for Confirmation and for Explication of the former words. 1. For Confirmation, There are (as hath been said) but few that Believe, for there are but few that have this saving and effectual work of God's Grace reaching their Heart; though they have the Word preached to them, yet they have not the Arm of the Power of God's Grace manifested to them, and so He confirms His former Doctrine concerning the paucity of Believers under the preaching of the Gospel. First, By asserting the fewness of them that are brought to Believe, to be converted, and effectually called by the Gospel; which comes to pass through their own Unbelief: And Secondly, By asserting their fewness in respect of God's Soveraign applying of His Grace in the Gospel, which is but to few; It's but few that Believe, for it's but few that He makes effectual application of His Grace to.

2 We say it comes in to clear and explicate the former words, whether we take it by way of a Reason, or of an answer to an Objection; For if it be said, how can it be that *Isaiah*, *Paul*, yea, and our *Lord Jesus Christ* himself, should preach so powerfully, and yet that so few should Believe? He answers, it's not to be marvelled at, in respect of God as if he were frustrate of his design, no such matter; It's because the Power of Jesus Christ is revealed but to few; and we take this the rather to be the meaning of these words, because when Christ is preaching, and many take offence and stumble, *Joh.* 6. 43, 44. he says, *Murmure not among your selves, no man can come to me, except the Father which hath sent me, draw him*; there must be an effectual work of the Grace of God put forth on the Heart, else none will believe on me: So its said *Joh.* 12. 37 38. that *they believed not on Him, that the saying of Isaias might be fulfilled, which he spoke, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? therefore they could not believe, because that Isaias said again, He hath blinded their eyes*, &c. he speaketh not so, to appologize for, or to excuse their Unbelief, but to shew the connexion that is betwixt these two, the not revealing of the Arm of the Lord, and their not Believing; even so here, the Lord shews the connexion that is betwixt the efficacy of the work of Grace, and believing or turning to God, that where the powerful and effectual work of His Grace goeth not forth with the preached Gospel, there will be then no believing nor conversion, no saving change of the Person from Nature to Grace.

That which we would say from these words, may be drawn to three Doctrines, which I shall first propose, and then clear and apply them for use. The first is, That in the work of Conversion and begetting of Saving Faith, there is requisite and necessary, beside the preaching of the Word, a distinct, inward, peculiar, real, immediate, efficacious, and powerful work of the Spirit of the Lord on the Heart of as many Hearers as are converted by this Gospel. 2. That it is but few of many Hearers in whom the Lord thus efficaciously and effectually works by His Spirit and the Power of His Grace, it's but here one and there one, a very few who are thus wrought upon and converted. 3. That there is a neces-

sary and inseparable connexion betwixt this inward and efficacious work of the Spirit, and Faith or Conversion; Where this work of Grace is not, there cannot be Faith, and where it is, Faith necessarily must be, otherways these two could not be commensurable, of equal extent and reciprocal, *who hath believed our report? and to whom is the arm of the Lord revealed?* He is not, neither can be a Believer to whom it is not revealed; and he is, and cannot but be a Believer to whom it is revealed.

For the *first*, We say there is in the work of Conversion, and begetting of Faith, beside the preaching of the Gospel, a distinct, inward, peculiar, real, immediate, efficacious, and powerful work of the Spirit of the Lord requisite and necessary for Conversion and begetting of Faith, to convince of Sin, and to humble for it, to enlighten the Mind in the Knowledge of Christ, to renew the Will and Affections, and to perswade and enable the Soul of the Sinner to embrace and receive Jesus Christ, as He is offered in the Gospel. We shall *first* take notice of, and clear some words in the Doctrine, and then confirm it.

First, For clearing of some words in the Doctrine, we say, 1. *It* is a *distinct* work of the Spirit, distinguished and separable from the Word; though it goes along as He pleaseth with the Word, yet it is not as if there were some Power infused into the Word, and went always and necessarily along with the Word, which is the foolish and groundless conceit of some; for albeit it accompany the Word, yet it's from a distinct Agent, working, and a distinct work, and is separable (as I said) from the Word, though it be wrought on the Heart of the same Sinner to whose Ear the Word is preached. 2. It's an *inward* work of the Spirit, for beside the outward and external preaching and calling by the Word, there is an inward, powerful, effectual work and calling of the Spirit in the conversion of a Sinner, which speaks to the Heart, as well as the Word speaks to the Ear; so that this work of the Spirit that goes along in Conversion, is much more than any external perswasion of the preached Word can produce. 3. We say it's a *peculiar* work, to difference it from what is common to the Hearers of the Gospel, for it's a work that is peculiar to them whom the Lord converts, and is applied to none other, but to those in whom He works Faith, and whom He effectually calleth by His Grace; It's a peculiar work then and not common, for if it were common to all the Hearers of the Gospel, and not peculiar to some, these two could not go together and be commensurable (as we said) *who hath believed our report? and to whom is the arm of the Lord revealed?* 4. We say it's a *real* work as well as powerful; A real Work of the Spirit, that is not only able and powerful to produce the effect, and to convert the Sinner, but real and powerful in producing and bringing of it about, and to pass by a real influence of the Spirit actually renewing the Will, infusing and creating the habits of Grace, & particularly the very habit of Faith amongst others in the Soul; which is quite an other thing than the supposing and saying, that a Man hath power to Believe and be Converted, that there is no more requisite to his Conversion, but to perswade him to put forth that Power or Strength which he hath into Exercise or Practice; It's a real work of the Spirit, and a powerful bringing about of the conversion of the Sinner in a physical way, as they say in the School. 5. We say It is an *immediate* work of the Spirit on the Heart, to difference it from a mediate perswasion, or moral swasion (as it's called) as if there were no more requisite in Conversion but God's enlightening of the Mind, and by that perswading the Will to close with Jesus Christ, without any immediate work of the Spirit on the Will it self; In this Doctrine, we take in all these according to the Scripture, in opposition to the several Errors vented by Men of corrupt Minds, anent the work of Conversion and of Saving Faith; God's Arm and Hand must be revealed, the work and power of His efficacious Grace must be put forth, for moving and enclining the Heart and Affections, and for determining the Will it self.

We might further clear and confirm all these from that famous instance of *Lydia*, *Act.* 16. 14. Where *Paul* preaching to some Women, it's said of her, *whose heart the Lord opened, that she attended to the things which were spoken of* Paul; where we find these things differenced. 1. The Lord's powerful work on her heart from Paul's preaching to her Ear, the Lord *opened* her Heart. 2. It's an inward work, for it's on the *Heart*. 3. It's a peculiar work, it's not

all who hear *Paul* preach whose Hearts are opened, but it's the Heart *of one Lydia*. 4 It's in the nature of it a real work, that makes a real inward change on her. 5. It's an immediate work, for the Lord not only enlightens her Judgement, but goes down to the Heart and opens it, and works a change in it immediatly; *Paul* indeed by his preaching opens the way of Salvation to all that heard him, from which, though many go away with their Hearts unopened, yet the Lord hath a secret, mysterious, real, inward work on her Heart, which is evidenced by the effect, for He not only enlightens her Mind, but makes her willingly yield to the call of the Gospel, by opening of her Heart.

In the *second* place, To speak a little for confirmation of the Doctrine, we would consider these four or five Grounds or Reasons, to shew that there is such a work of the Spirit wherever Faith is begotten, and that most intelligibly in them that are at Age. 1. It's clear from these places of Scripture, where there is an express distinction and difference put betwixt the outward Ministry of the Word, and this inward, powerful, efficacious work of Grace on the Heart, and wherein the great weight of Conversion is laid on this inward work, and not on the outward Ministry of the Word; as *Deut.* 29. 4. where the Lord by *Moses* tells the People, how many things they had seen and heard, and yet says he, *The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day*; They had the outward Means in plenty, when they wanted in the mean time the inward Power; The gift of a spiritual Life, and the making them spiritually active to exerce it, was with-holden, and therefore they did not savingly perceive, see, nor hear; *Joh.* 6. 44. *Murmure not among your selves. no man can come to me except the Father which hath sent me draw him; It's written in the Prophets, and they shall be all taught of God, every man therefore that hath heard and learned of the Father cometh unto me*; where there is very clearly a distinction put betwixt the outward teaching and the Father's drawing, betwixt the Ministers teaching and God's teaching; It was one thing to be taught outwardly by Christ as he Prophet of His Church, and another thing to be drawen and taught inwardly of the Father; This inward teaching is called *drawing*, to shew that it is not external Oratory or Eloquence consisting in words, to perswade, that can effect the business, but a powerful draught of the Arm of the Lord reaching the Heart: There are several other Scriptures full and clear to this purpose, as *Psal.* 110. 3. and *Acts* 11. 21. A *second* Ground, of kin to the former. Is from the many and various expressions that are used in the Scriptures for holding forth this work of the Spirit of God in Conversion, that point out, not only an Hand working, and an work wrought; but an inward powerful way of working and bringing about the work, as *Jer.* 31. 34. *I will put my law in their inward parts, and write it in their hearts*: Ezek. 11. 19. *I will give them one heart, I will put a new spirit within them, and will take away the stony heart out of their flesh*. Ezek. 36. 26. 27. *A new heart will I give unto you and a new spirit will I put within you*, &c. Jer. 32. 40 *I will put my fear in their heart, that they shall not depart from me*; It's call'd the Father's *drawing*, *John* 6. 44. as I shew. In the Saints Prayers (as *Psal.* 51.) it's called even as to further degrees of this work, or restoring of lost degrees, *creating of a clean heart, and renewing a right spirit within*; And many moe the like expressions there are, which shew not only Mans impotency and inability to convert or savingly to change himself; but also that to his Conversion there is necessary, an inward, real, peculiar, efficacious, powerful work of the Spirit of Grace. 3. It's clear, and may be confirmed from the Power of God which He puts forth and applys in the begetting of Faith and in working Conversion; It's not a mediate work whereby He only perswades congruously, as some love to speak, but an immediate and efficacious work, whereby with mighty Power He works Conversion, *It is God* (saith the Apostle, *Phil.* 2. 13.) *that worketh in you both to will and to do of his good pleasure*; and as he not only perswadeth, but effectually worketh, so he not only works on the Judgment to the enlightning of it, but on the Will, to encline and determine it, by curing it of its crookedness and perverseness, backwardness, obstinacy, and rebellion; and the Power whereby He worketh this great work is said, *Eph.* 1. 19. *To be that same mighty power which he wrought in Christ when he raised him from the dead, that ye may know*, saith the

Apostle, *what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand*, &c. It is such a Power that works Faith, and so exercised in the working of Faith, as it was in the raising of Christ from the Dead; Now, could there be use for such a Power, if there were no more requisite to Conversion but an objective swasion, or a bare proposal of the Object with external perswasion to embrace it, wherein the Soul is left to it self to choose or refuse as it pleaseth? certainly if there were no more, considering our natural enmity at God and His Grace, the Devil and Corruption would have much more influence, and a far greater stroak upon the Heart to closing up of the same in Unbelief, than any outward perswasion would have as to the opening of the Heart, and the begetting of Faith; therefore His Power is necessarily called for, and the Lord addeth it in converting Sinners, else the work would for ever ly behind; and if Men be spiritually dead in Sins and Trespasses, (as all Men by Nature are) as real a Power must be exerced in raising and quickening of them, as there is exerced in raising and quickening of the Dead. 4. It may also be cleared from some in whom this Power is exerced, as some Children, some deaf Persons, and others, whom we cannot deny to be reached by the Grace of God, and yet there can be no other way how they are reached but by this effectual, efficacious, and immediate powerful work of the Spirit, they not being capable of reasoning or perswasion by force of Argument.

We shall only add two Reasons further, to confirm and some-way to clear, why it is that the Lord works, and must work thus distinctly, inwardly, really, powerfully, and immediatly in working Faith and converting of Sinners: The first is drawen from the exceeding great deadness, indisposition, averseness, perverseness, impotency, inability, and impossibility that is in us naturally for the exercising of Faith in Christ; If Men naturally be dead in Sins and Trespasses, if the Mind be blind, if the Affections be quite disordered, and if the Will be utterly corrupted and perverted; then that which converts, and changes and renues them, must be a real inward, peculiar, immediate, powerful work of the Spirit of God; there being no inward seed of the Grace of God in them to be quickened, that seed must be communicate to them, and sowen in them ere they can believe, which can be done by no less nor lower Power than this Power of God's Grace; It's not Oratory, as I said, nor excellency of Speech that will do it, it's such a work as begets the Man again, and actually renews him. The second is drawen from God's end in the way of giving Grace, communicating it to some and not to others; If God's end in being gracious to some and not to others, be to commend His Grace fully, and to make them alone in Graces common or debt, then the work of Grace in Conversion must be peculiar and immediate wrought by the Power of the Spirit alone, leaving nothing to Man's Free-will to make difference himself from another, or on which such an effect should depend; But if we look to Scripture, we will find, that it's God's end in the whole way and conduct of His Grace, in Election, Redemption, Calling, Justification, &c. to commend His Grace fully, and to stop all Mouths, and to cut off all ground of boasting in the Creature, as it is 1 *Cor.* 4. 7 *who makes thee to differ from another? and what hast thou that thou hast not received? now if thou didst receive it, why dost thou glory as if thou didst not receive?* This being certain, that if the work of Grace in Conversion, were not a distinct, inward, peculiar, real, immediate work, and did not produce the effect of it self by its own strength, and not by vertue of any thing in Man; the Man would still be supposed to have had some Power for the work in himself, and some way to have differenced himself from another; but the Lord hath designed the contrary, and therefore the work of Grace in Conversion must be suitable to his design.

Use 1. The first Use is for the refutation of several Errors, and for the confirmation of a great Truth of the Gospel which we profess.

It serves I say, First, For the refutation of Errors, which in such an Auditory we love not to insist on; yet we cannot here, the Ground being so clear, and the Call so cogent, forbear to say somewhat briefly this way, and the rather that the Devil hath taken many ways, and driven many designs, to weaken the estimation of God's Grace among Men, and to exalt proud Nature

and that there is here a collection and concatenation of these designs and ways against the Truth, which this Doctrine holds forth, vented by corrupt Men. As 1. They will have nothing to be necessarily applyed for the working of Conversion, but the preaching of the Word; taking it for granted, that all Men have universal or common Grace, which God by His Soveraignity, say they, was obliged to give, else he could not reasonably require Faith of them; and upon this comes in the pleaded for Power of Free-will, and Mans ability to turn himself to God; others by pleading for this notion of a Light within Men, become to be Patrons of proud and petulant corrupt Nature, as if there were need of nothing to beget Saving Faith but what common Grace within, and Oratory or Swation of Mouth from without; And hence they came to maintain the foulest Errors, which have not only been condemned by the Church of God in all Ages, but have even by some Papists been abominated; and many of these same Errors are creeping in even in these times wherein we live, the design whereof is to tempt Folk to turn loose, vain, and proud, and to turn the Grace of God into wantonness, as if they needed not at all to depend on God and His Grace, having a sufficient stock within themselves on which they can live well enough: And it's not only the Errors of *Papists Pelagians, Socinians, Arminians*, or Errors in the Judgement that we have to do with; but of such, as overturn the very foundation of the work of Man's Salvation, and who, though pretending to higher notions, do yet go beyond all these. But if it be true, that in the work of Conversion, beside the preaching of the Word, there is a distinct, real, inward, peculiar, immediate, efficacious work of the Spirit, necessary for bringing about such an effect; Then there is no common and universal Grace that all the Hearers of the Gospel have, nor is there any Power or Ability in Man to believe of himself; otherwise there were no necessity of such a work as this for the converting of a Sinner, the Prophet needed not to cry, *Who hath believed our report? and to whom is the arm of the Lord revealed?* And Christ needed not say, *No man can come to me except the Father draw him*; for Men might come without drawing, and believe without the revelation of God's Arm: But in opposition to that, we say and have made it clear, that the work of Conversion is brought about by a distinct, peculiar, powerful, real, and immediate work of the Spirit on the Heart, whereby he not only enlightens the Mind, but renews the Will and rectifies the Affections. 2. There is another Error that this refutes, which seems to be more subtile, for some will grant a necessary connexion betwixt the effect, and the Grace of God, who yet say that it is swasion or perswasion (for here we take these for the same.) so and so trysted to prevail with some, that brings about the effect or work of Conversion in them, and not in others where that perswasion is not so trysted; but this opinion lays not the weight of Conversion on the Arm of the Lord, but on some circumstances accompanying the work, and leaves still some ground of boasting in the Creature. 3. A third Error which this Doctrine refutes, is that of some others, who will have Grace necessarily to go along with the Word in the working of Faith, but so as it reacheth not the Will, but that the Will necessarily determines it self, as if the Will were not corrupt, or as if that Corruption that is in the Will were indeed no Corruption, as if that Corruption that is in the Will could be any more removed from the Will without the immediate Work of the Spirit upon it, than Darkness can be removed from the Judgement without the Spirits immediate work on it: But seing the Will is the prime seat of Man's perverseness while in Nature, and the principal part to be renewed; It's a strange thing to say, that in the work of Conversion, other faculties and powers of the Soul must be renewed, and yet that this which comes neareſt to the life of the Soul should be neglected, or not stand in need of renovation: But from this Text it is clear, that in Conversion the Arm of the Lord must be revealed, and that there is a powerful work of Grace, that not only presents reasons from the Word to move the will, but really regenerates and renews the Will: Now what is for the refutation of these Errors serves also to confirm us in the Truth of the Doctrine opposite to these Errors.

2. It serves to refute something in Folks Practice, and that is, their little sense of the need of Grace; Most part come and hear Preaching as if they had the habit of

Faith

Faith, and as if it were natural to them, and pretend to the exercise of Faith, never once suspecting their want of Faith, nor thinking that they stand in need of such a work of Grace to work it in them, as if it were impossible for them not to Believe; Hence many think that they have Grace enough, and if they Pray, it's that they may do well, never minding the corruption of Nature that is in them, and indeed it is no wonder that such persons fall readily into Error, when their Practice says plainly they think they have Grace enough already.

The second *Doctrine* is, That this distinct, real, inward efficacious, powerful work of the Grace of God in Conversion, is not common to all the Hearers of the Gospel, but is a rare thing applied but to few, it's even as rare as Faith is: And what we touched on to evidence the rarity of Faith, will serve also to evidence the rarity of this work of Grace in Conversion; It's on as many as are Believers, and are saved, that the work of Grace is revealed, and no moe. *Jer.* 3 14. *I will take one of a city, and two of a family, and bring you to Zion. saith the Lord*; It's two or three in the corner of a Paroch, or in the end of a Town, to speak so, who are converted, and the rest are suffered to ly in black Nature. If the reason hereof be enquired after, this might be sufficient to stop all Mouths, which the Lord gives, *Mat* 11.28. *Even so Father, for so it seemeth good in thy sight*; It is of the Lord, who is Debtor to none; and who as it is *Rom.* 9.15. *shews mercy on whom he will, and whom he will he hardens*; and here we must be silent and lay our hand on our Mouth and answer no more, all being found guilty, He is just in what He doeth, in calling or not calling effectually, as He pleaseth; And yet secondly, the Lord hath thought good to call few of many, for holy and wise ends. As 1. To hold forth His own Soveraignty, and that He is free, and will walk freely in the dispensing of His own Grace; Hence, He not only takes few but ordinarily these that are the most mean, contemptible, silly, and in a manner foolish, of the multitude of Hearers; *It is not many noble, not many wise, according to the flesh, not many rich, not many learned*, that He chooseth and converteth, very ordinarily He hides His Grace from these; it's but seldom that He calls and takes the stout and valiant Man, and the learned Scholler, but it's this and that poor mean Man, the Weaver, the Shoomaker, the simple Plough-man, &c. whom most ordinarily He calls, when He suffers others to continue in their Sin. 2. That He may make all the Hearers of the Gospel walk in holy fear and awe of Him, He reveals His Grace in few; It's not the multitude that believes, but here one and there one, that all that have the Offer of Grace may fear lest they miss it and receive it in vain, and may be careful to entertain and make right use of the Means of Grace, and may withall cherish the Spirit in His motions, and not grieve Him. O! If ye knew and believed what a rare thing the work of the Spirit of Grace is, ye would be feared to quench, extinguish, or put out any of his Motions. 3 As to the Godly, He does thus, To make them admire, adore, and praise His Grace, and the Power of it so much the more.

The *uses* are three. 1. It serves to move all to reverence, adore, and admire the Grace of God, and His soveraign way in it; Presume not to debate or dispute with Him, because they are few that believe, and few that He hath determined His Grace for, it's an evidence of His dread, a proof of His soveraignity, in which he should be silently stooped unto, and reverently adored, and not disputed with; we ought to bound all our reasoning within His good pleasure, who might have taken many, and left few, or taken none as pleased Him; And we should not think strange, nor fret that the Gospel is powerful but on few, here is the reason of it that may quiet us, the Lord hath determined effectually to call but few, and yet he will not want one of His own; *All that the Father hath given to Christ, shall come to Him*, though none come but as they are *drawn*. A thing that we should be sensible of, but yet calm and quiet our Spirits, rather wondering that He hath chosen and calleth one, than fret because he hath past by many.

use 2. The second Use is to exhort you that are Hearers of the Gospel, and have not had this distinct and powerful work of Grace begetting Faith in you, to be perswaded of this Truth, that Faith and the work of Grace is no common thing; The most part, alas! think that they have Grace, and that it is not one of many that want it,

they will readily say, It's true I cannot believe of my self, but God hath given me the Grace; But I would ask you this question, Do you think that Grace is so common a thing that it comes to you, and ye never knew how, or so common that never a Body wants it? If not, how cometh it then to pass that ye think and speak of Grace as ye do? we would think it a great length, if many of you could be perswaded of your Gracelesness; It's not our part to point particularly at the Man and Woman, though the deeds of many of you say within our Heart, that there is no fear of God before your eyes, and that many of you think ye have Grace who never had it; And therefore we would say these three or four words to you. 1. Begin and suspect your selves that matters are not right betwixt God and you, we bide none of you despair, but we bid the most part of you be suspicious of your condition; suspect, nay be assured, that Hypocrisie is not Grace, and that your Presumption is not Faith, for if but few get Grace, then many should suspect themselves, and seing Grace is so rare a thing, do not ye think it common. 2. Neglect no means that may bring you through Grace to believe, but be diligent in the use of them all, of the Word, Prayer, Sacraments, Meditation, &c. It's by these that the Lord begets Grace, and by neglecting of them ye may make your selves guilty of destroying your own Souls. 3. Beware of quenching the Spirit in any of His Operations or Motions, of smothering or putting out any Challenges or Convictions; If the Conscience be at any time touched, or the Affections tickled, go not away as the temporary Believer doeth, sitting down there without going any further; Fear to strangle the beginnings of the life of Grace, for Grace may begin at little; and if ye quench any Motion, Conviction, or Challenge, ye know not if ever yeshall meet with the like again, because when He knocked hard at your Heart, ye held Him out and keeped Him at the door; and ye may be in hazard of that terrible charge, *Acts* 7.51. *Ye uncircumcised in heart and ears, ye have always resisted the Holy Ghost, as your Fathers did so do ye.* 4. Seing this work is not common to all the Hearers of the Gospel, but peculiar to some, labour to have it made sure to your selves by putting it to proof and tryal in good earnest.

Use 3, The third Use is for you that are Believers, (and would God there were many such,) to whom I would also speak three or four words. 1. Learn from this to be humble, *what hast thou man but what thou hast received? and if thou hast received it, why dost thou boast, as if thou hadst not received it?* O! but it's unsuitable to Believers who are Free-Graces-Debtors and Beggers (whereof yet none need to think shame,) to be proud and forget themselves; Thou hast nothing Believer to boast of but that He hath shamed thee with His Grace, and shouldest thou be proud of that, as if thou had made thy self thus? therefore guard watchfully against all puffing up, self-conceit, and high-mindedness, and study to be humble, and to carry a low Sail, else thou mayest break out into some scandalous offence, and may become a shame and reproach to the Gospel; We commend Humility to you above many things, for we think that in these days, Folks pride is like to break their Necks; for when once Conceit creeps in, they begin to think they are so far advanced in Holiness, that they must not keep Company with others, nor joyn in Worship with them, and from that they go to another thing, and from that to a third, that it is hard to tell where they will halt or end; they grow so giddy that they are scarcely like to leave so much Ground as themselves may stand upon: O! think shame of Pride, it's a most intollerable thing to be proud of that which God hath given, wherein ye have no more hand, and whereof ye can no more boast, than they who never had it. 2. Be thankful and give God the praise of that ye have gotten; *It becomes the upright to be thankful*; It's no little matter to have God's Power manifested in the working of Faith and conferring Grace; the temporal Throne and Kingdom, and great things in the World, are nothing to this, it's peculiar to the Lord's own, and not common; Many get their fill of the World, who never get nor will get this; the World is of so little value with the Lord, that to speak so, He doeth not much regard who get it, though it be exactly distributed by His Providence, but converting and upbuilding Grace is peculiarized to His Favourites; Being therefore clear that He hath bestowed Grace on you, O how should ye exult in blessing God (as *David* did) for giving you counsel to make choice of

such a portion, and for His powerful determining of your Heart by His Grace to embrace it, for which ye have not your selves to thank but God. 3. Be compassionate and tender towards others, considering that it is only Grace that hath made the difference betwixt you and them, and not any good nature in you, which was not in them as some foolishly fancy; Be not puft up at the faults and falls of any, but rather mourn for them as well as for your own, and be the more humble when ye think of the difference that Grace hath made. lest ye fall; and since your standing is by Grace, be not high-minded, but fear; of all Persons it worse becomes you to look lightly on, let be to mock at the falls of others, considering who, and what hath made the difference. 4. If it be so peculiar a privilege to be partakers of this powerful and special Grace of God that is put forth in the great work of Conversion; Then sure there is something peculiar called for in your Conversation, even that it may in all things be as it becometh the Gospel, and answerable to this Grace bestowed on you, O! what manner of Persons ought ye to be in all Holy Conversation and Godliness?

SERMON XIV.

ISAIAH LIII. 1.

.....And to whom is the arm of the Lord revealed?

THE way of the Grace of God is a very difficult Subject to be thought on or spoken of suitably and as it becomes, Grace having a soveraign and unsearchable Channel of its own wherein it runs; yet no doubt it is very useful now and then to consider it, if we knew how to make use of it aright; yea even these steps of Grace that are most cross and contrary to carnal Reason, may not a little profite when duely pondered; Thus when the Prophet hath been looking on the scarcity of Faith, and on the paucity of true Believers, he looks a little further than on the external preaching of the Gospel, even in upon the way of God's Grace, not out of any curiosity, nor from a fretting humour, because of the unsuccessfulness of his Ministry, but that he may thereby get himself stayed and composed, and that he may bring both himself and others, to reverence and adore the holy and soveraign way of God therein; *To whom* (saith he) *is the arm of the Lord revealed?* It's a word like that which Christ had on the like occasion, *Joh.* 6.44. *Murmure not among your selves, no man can come to me, except the Father who hath sent me, draw him.*

We opened up the meaning of the words the last day; In short they come to this, as if he had said, how few are they that believe the Gospel, and who take the Word off the hand of His sent Ministers? and how few are they on whom the Grace of God, that only can make men believe, does effectually work; the Prophet pointing at a higher hand than that of the Ministers in the success and fruitlesness of the Gospel, and coupling these two together, the Preaching of the Word, and the Power of God's Grace, in the working of Faith and Conversion in Sinners.

We proposed these three Doctrines to be spoken to from the words. 1. That in the work of Conversion and begetting of Faith, beside the preaching of the Word, there is a powerful, internal, immediat work of the Grace of God, exercised within Mens Hearts, as well as the Word is preached outwardly to the Ear, wherever Faith is begotten, these two go together, the Word without, and the power of Grace within, the one of which is distinct from the other.

2. That this powerful, internal, and immediate work of Grace within, is not common to all the Hearers of the Gospel, but a rare, and peculiar thing to some, *to whom is the arm of the Lord revealed?* it's but one or few of many to whom it's revealed; To these we have spoken already.

3. The third is (which indeed holds out the scope of all,) that there is an inseparable connexion betwixt these two, the begetting of Faith in the Hearers of the Gospel, and the application of this powerful work of the Grace of God for working of it, so that where this powerful work of Grace is not, there is neither Faith nor Conversion wrought, and where this powerful

work of Grace is, there is Faith, and Conversion; The Prophet makes them reciprocal and commensurable; who is the Believer? he to whom the Arm of the Lord is revealed; and who is the Unbeliever? he to whom the Arm of the Lord is not revealed? These two are so conjoyned and knit together, as they are never separated, and so they must stand or fall together.

That we may be the more clear, we shall take up the doctrine in two distinct Branches, The first whereof is, That except the powerful work of God's Grace concur, the most powerful preaching of the Gospel will never beget Faith in the Hearts of the Hearers of it. The second is, That wherever this powerful work of Grace goes along with the preaching of the Gospel, or wherever the Lord applyes His Grace with the Word preached, there Faith is begotten in the Heart, and that Soul is effectually united to Christ, and savingly changed; The one of these Branches serves to shew the necessity of God's Grace from the consideration of our sinfulness and impotency or inability, and of the emptiness and ineffectualness of all outward Means in themselves, and so to stop all Mens Mouthes as being utterly unable to contribute any thing to their own spiritual Good or Conversion, that being the product of the Grace of God. The other Branch serves mightily to commend the Grace of God, as being the powerful Arm of the Lord, that brings to Believe, that calls and converts such and such Persons, according to a prior engagement and transaction betwixt the Father and the Son.

As for the first of these, It will easily be believed among Men and Women that have any true sense and feeling of the Corruption of their Nature, and find dayly somewhat of the Law of the Members warring against the Law of the Mind; and we are perswaded, if all that ever received Faith were brought to depone in this matter, they would bear witness, that there is no Mean that without the effectual Power of the Grace of God, can bring a stranger Sinner to close with Christ and believe on Him; and if all that are now before the Throne of God in Heaven, were called to speak to this great Truth, they would put their seal to it, and say, *Not unto us, but to thy Name be the glory of our believing, we had never believed, if it had been left to the power of our own Free-will, and if the power of thy Grace had not wrought in us the very will as well as the Deed or Act of believing.* Yet because this Doctrine (as we said) serves to discover the sinfulness and Impotency of Nature, and how little we are obliged to our selves in this great work, and to hold forth the absolute necessity of the Grace of God, and how much we are obliged to it in the work of Faith and Conversion; and to hold forth withall the emptiness and ineffectualness of all outward Means without this Grace, and because it wants not its own considerable opposition from the enemies of the Truth we shall give you some Grounds for confirmation of it. The first whereof is drawen from these expresse instances of Scripture wherein it is clear, That there hath been much powerful Preaching, and by the most eminent Preachers, and yet the generality of People have been fruitless under it, and their fruitlessness hath been brought to this very Ground, to wit, that the work of God's Grace and His out stretched Arm went not along with it. The first instance is *Deut.* 26. 4. That *Moses* was a skilled Preacher, who will deny? he being faithful in all the House of God, yet says he, after much and long preaching, and after many Signs and Wonders wrought, *the Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear unto this day*; where he not only puts a difference betwixt the preaching of the Word without, and the work of Grace within, but shows the necessity of the concurrence of the work of Grace, and lays the great weight of the peoples profiting or not profiting, on the wanting or having of that: A second Instance, is in this Prophet *Isaiah*; were there any among all the Preachers before or since, that preached in a more Evangelick strain than he did? and yet when he hath complained of the paucity of Believers, saying, *who hath believed our report?* he fixes and stays on this as the cause, *to whom is the arm of the Lord revealed?* And *Chap.* 6. 9, 10. he gives an account of the sad Commission he had from the Lord, who said to him, *Go and tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not, make the heart of this people fat*, &c. where there is also a clear distinction made betwixt the Inward working of Grace, and the outward Ministry. A third instance, and one that

beyond all exception, Is in our blest'd Lord Jesus, *who spake as never man spoke*, and preached with such power and life, that even carnal Hearers *wondered at the gracious words which proceeded out of his mouth, for he preached with Authority, and not as the Scribes*; and yet *Joh.* 6. 44. when they begin to murmure at Him, what says He? *Murmure not at these things, none can come to me, except the Father draw him*; none can Believe, except the powerful Grace of God work Faith in him, there must be a higher hand than ought ye see or hear, a more powerful work than any external Preaching of mine as Prophet of my Church, ere a Soul can believe on me; and though his Hearers were not free of the guilt of this their Unbelief, but had their own sinful accession unto their continuing in it, yet our Lord looks in on the Soveraign way and work of Grace, and holds there, telling them that his external Ministry will not do the turn, but there must be an inward, powerful, immediate work of Grace for the working of Faith. We add a fourth instance, and it is of that chosen Vessel *Paul*, who laboured more abundantly than all the rest of the Apostles, and yet when he is Preaching, *Acts* 28. 25. *and some believed, and others believed not*, before he dismisses the multitude, he adds this one word, *Well spake the Holy Ghost by* Isaiah *the Prophet unto our fathers, saying, Go unto this People, and say, Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive*, &c. where he expresly differenceth his external Preaching from God's inward working, and tells, that so long as there was a judicial stroke on the Hearts of the People untaken away; no external Preaching could do the turn as to their Conversion and bringing of them to Believe; which he also does to guard against any offence that might be taken at the unsuccessfulness of his Ministry by any who would be ready to say, what alleth these Folk that they will not receive the Gospel? to whom he answers, *Isaiah* long before told the reason of it, to wit, that there is a Plague on their Hearts and Minds which God must remove ere they can receive it.

2. To these plain and clear Instances we may add two or three Grounds or Reasons, As 1. The exceeding greatness of the work of Conversion, O how great and difficult is it! Therefore it's set out by the similitudes and expressions of *raising the dead, creating a new heart, of removing the stony heart*, and the like, all tending to set out the necessity of an omnipotent Power or a powerful work of Grace, In the begetting of Souls to Christ; and If it be so great a work, what can the outward Ministry do, if the Power of God be not added? or what can the Man himself do here? can a Man quicken, raise, creat, or beget himself? it's true, these comparisons are not to be extended and and applied in every respect, yet they hold out that Man being naturally dead, can no more contribute to his own quickening and raising, and to the begetting of Spiritual life in himself, than a dead Man can contribute to his own quickening and raising to his natural life; for which cause, the Holy Ghost hath made choice of these expressions, even to hold out the exceeding greatness of the work. 2. Consider the condition that Men are in when this work is wrought, and we will see they can contribute nothing to it; that they have no aptitude for it, except that they are subjects capable to be wrought upon, being as it is *Eph* 2. 1 *dead in sins and trespasses*; being as to their Souls estate, and as to their Spiritual condition, like *Adam*'s Body before the Lord breathed in it the Breath of Life, and made him a living Soul; as his Body could not move, stir, nor act till then, no more can the Natural Man stir or act in the ways of God till a new principle of Spiritual Life be put in him. To clear it further, we would consider, that the Scripture speaks of these three in the Natural Man. 1. Of an utter inability and deadness as to that which is Good, *Dead in Sins, Eph.* 2. 1. *We are not sufficient* (saith the Apostle, 2 *Cor.* 3. 5.) *of our selves as of our selves to think any thing*, not so much as a good thought. 2. The Scripture holds him out not only as unable for good, but perverse and bent to every thing that is Evil, *Col.* 1. 21. *Alienated and enemies in our minds by wicked works*; *the carnal mind being enmity against God*, Rom. 8 7. It's plainly opposite to any thing that is Good, and so to the way of Faith. 3. Man's Mind is not only naturally perverse and stuffed with Enmity, but in an incapacity to be healed while it remaineth such, *Rom.* 8 7. *It is not subject to the law of God, neither indeed can be*; and therefore in the work of Conversion, there is not only an amendlo- [illegible]

also a renewing of our Nature called for; there is more requisite than the rectifying of something in the Man, even the creating of new Habits, and the infusing of the Principles of Spiritual Life and Motion into the Soul: It is true, in some Sense the whole Image of God is not absolutely removed, the faculties of the rational Soul still remain, for Man hath an Understanding and a Will, and some sort of Reason, but without any tendency to Spiritual Life, or to any action for God; he hath an Understanding, but it's wholly darkened; he hath a Will, but wholly perverse, and not in the least inclined to Good; he hath affections, but wholly disordered and corrupted, and set wholly upon wrong Objects; so that it's with Man's Soul as to Good, as it is with spoiled Wine; Wine when wholesome, serves to cheer and refresh, but when it's spoiled, it's quite another thing, not only not conducing to Health, but it's noisome and hurtful: It's just so we say with Man's Soul, it's by the Fall quite spoiled and corrupted; it is not indeed annihilated or made to be nothing, for it retains the same faculties still; it hath (to speak so) the same *quantity* still, but as to it's *qualities*, it's utterly corrupted and carried cross contrary to God; *it's not subject to the law of God, neither indeed can be*; and renovation by Grace, is the taking away of the corrupt qualities in part in this Life, and wholly in the other Life, and the bringing in of new qualities for recovering the beauty of that Image of God which Man hath lost. 4. Consider the end that God hath in the administration of His Grace, and the Glory that He will needs have it getting in every gracious work, and more especially in the work of Conversion, and the silence, as to any boasting that He will have all put unto that shall partake of it; His end in the administration of His Grace, is to bring down Pride, to stop all Mouths, and to remove all grounds of boasting from the Creature, that He only may have the glory of Conversion; that when-ever that question is proposed, *what hast thou O man, but what thou hast received? and if thou hast received it, why dost thou boast? who made thee to differ from another?* the Soul may answer, It was not external Preaching, nor my own Free-will, nor any thing in me, but the power of God's Grace, I have nothing but what I have received: It is on this ground that [illegible] Phil. 2. 12, 13. presseth and encourageth Christians to their great work, *work out* (saith he) *your own salvation in fear and trembling, for it's God that worketh in you both to will and to do of his good pleasure*; the Lord leaveth not to Man the working of the Will in himself; *and of him*, saith the same Apostle 1 *Cor.* 1. 30, 31 *are ye in Christ Jesus, who is made of God unto us, wisdom, righteousness, sanctification and redemption, that he that glorieth should glory in the Lord*, as he said before, *vers.* 29. *that no flesh should glory in his presence*; there is one ground of boasting that the Lord will have removed in a Sinner's Justification and obtaining the Pardon of Sin by the imputation of the Righteousness of Christ, but there is another ground or matter of boasting that Man might have, if he could reach out the Hand to believe and receive that Righteousness, and so put difference betwixt himself and another, which in Effectual Calling the Lord puts to silence and quite removes; that Man may have it to say, I have not only Pardon of Sin, but Grace to Believe, freely bestowed upon me; God made me to differ, and He only; He opened my Heart as he did the Heart of *Lydia*: Thus the Lord will have all the weight of the whole work of our Salvation lying on His Grace, that the Mouths of all may be stopped, and that His Grace may shine gloriously, that we may have it to say with the *Psalmist*, *Psal.* 57, 2. *It's the Lord that performs all things for me*; and with *Paul*, 1 Tim. 1, 13, 14. *I obtained mercy, and the Grace of God was exceeding abundant towards me.*

The *uses* are these. 1. It writes to us in great and legible Letters the great emptiness and sinfulness of all Flesh, who not only do not good, but have sinned themselves out of a capacity to do good; all Men and Women have brought themselves thus lamentably low by Sin, that now if Heaven were to be had by a wish sincerely and singly brought forth, yet it is not in their power to perform that condition; and though it now stands upon the stretching forth of the hand of Faith to receive Jesus Christ, yet of themselves they cannot even do this; how ought then Sinners to be deeply humbled, who have brought themselves to this woful pass? I am afraid that many of you do not believe that ye are such as cannot Believe, nor do any Good till His Grace work effectually in you.

2. It teacheth you not to Idolize any Instrument or mean of Grace, how precious and promising soever; No Preaching, if it were of a Prophet, or an Apostle, yea of an Angel, will do the turn, without Grace come with it; there is a necessity of the revelation of God's Arm, and of the assistance of His Grace, not only to your Conversion, but to every duty ye go about; Ye should therefore fear and tremble when ye go about any Ordinance, lest the Arm of the Lord be not put forth in it.

3. It should make you more serious in dealing with God for His effectual blessing to every Mean and Ordinance, seing without that no Ordinance can profite you.

4. It serves to reprove and repress Pride, and to promove Humility in all such who have gotten good by the Gospel; Have ye Faith or any measure of Holiness? what have ye but what ye have received? from whence came your Faith and your Holiness; ye have them not of your selves, these are not Fruits that grow upon the Tree of Nature, or in its Garden; but on the Tree, and in the Garden of Free-Grace, and ye have not your selves to thank for them.

5. The main *use* of it is for confirming and establishing you in the Faith of the Truth proponed in the Doctrine, and for confuting and overturning the contrary Error, that, as it were, in contempt of the Grace of God, exalts proud Nature, and gives Man's Free-will so great a hand in the work of Conversion; That the main thing that makes the difference shall not be attributed to the Grace of God, but to the Free-will of the Creature, which of it self chosed the Grace of God offered when another rejected it; It may indeed seem strange that the Devil should so far have prevailed with Christians that profess the Faith of Original Sin, and of the necessity of a Saviour, as to make them look at Grace as useless in this prime step of Conversion and renewing of a Sinner, that when the Grace of God and Man's Free-will come to be compared, Man's Will should have the preference and preheminence, the highest place and commendation in the work, and that the great weight of it should ly there, and that proud Nature should be thus bolstered up, that it shall stand in need of nothing for the Man's Conversion, but the right use making of what it hath in it self: And yet it's no wonder that the Devil drive this design vigorously, for what shorter cut can there be taken by him to ruine Souls, than to make them drink in this Error, that nature and Free-will will do their turn? and so take them off from all dependance on Free-Grace, and on Jesus Christ, and give them ground of boasting in themselves; for when it is thus, of necessity they must ruine and perish; this should sure, make you loath this Error the more; And we are perswaded, that the day is coming, wherein the Truth opposite to this Error, shall be confirmed on the Souls and Consciences of all the Opposers of it, and wherein, the maintaining of this Error shall be found a confirmation of Mans Enmity at God's Grace, which is not subject to His Law, nor indeed can be.

But there are three Questions that may be moved here, to which we would speak a word. 1. If the Preaching of the Gospel cannot beget Faith, without the powerful work of Gods Grace, what is the use of the Gospel, or wherefore serves it? 2. If Men cannot Believe without the work of Grace, which the Lord Soveraigny despenseth, why doth He yet find fault and expostulate with Men for their not Believing? 3. If Grace perform all, and Men can make no mean effectual, nor do any good without it, what then should Men do to come by Believing, and this work of His Grace?

For the *first*, We shall not say much unto it; only, seing the Lord hath made choice of the Gospel to be the ordinary external Mean of Grace, and of the begetting of Faith, there is no reason to say that it's useless; for though it be not the main and only thing that turns the Sinner, but the Lord hath reserved it to Himself as His own Prerogative, to convert and change the Heart of a Rebel-sinner, yet he hath appointed it to be made use of, as He hath appointed Baptism and the Lords Supper, for many good and notable ends, uses, and advantages that are reached and come at by the preaching of it. As, 1. By it the Righteousness of God is manifested that before lay hid; Ye may by the preaching of the Gospel come to the knowledge of the Covenant of Redemption, and of the great design that the Lord hath laid down for bringing about the Salvation of lost Sinners, *Rom.* 1. 17. *Therein is the righteousness of God revealed from Faith to Faith.* 2. By it the Lord revealeth the Duty He calleth

for from Men, as well as His Will concerning their Justification and Salvation; He lets them know what is wrong, what is right, what displeaseth Him, and what pleaseth Him. Yea, 3. By the preaching of the Gospel, He holdeth out what Mens ability is, or rather what is their inability, and by His external Calling gives them in it occasion to know this their inability in not giving obedience to His call; and this is no small advantage, when by it they have occasion to know the necessity of a Mediator, and to seek after another way of Justification than by their own works; for so it proves a notable mean to humble Men, to stop their Mouths, and to make them plead guilty before God. 4. It's profitable as the Lord is pleased to make use of it, to call and gather in so many as He hath ordained to Eternal Life; for though in it self it be not able to convert, yet having the Power of God going along with it, it is the Instrument of Conversion, and the Lord ordinarily makes use of it to the begetting of Faith in them that believe, as it is *Rom.* 10. 17. *Faith comes by hearing, and hearing by the word of God*, preached; and 1 *Cor.* 1. 24. it's called *the power of God to salvation*; and, *it hath pleased God by the foolishness of preaching to save them that believe*; for though God can work without it, yet He hath thought good to make use of it, to inform the Judgement, and to stir up the Affections of Hearers, and so it proves instrumental to the begetting of Faith in them. 5. If it do not promove the Salvation of all the Hearers of it, yet it promoves it in all the Elect, and serves to make others the more inexcusable, and in this respect it *triumphs always*, 2 *Cor.* 2. 15, 16. In some it is *the savour of life unto life*, in others *the savour of death unto death*, leaving them the more inexcusable, and the more obnoxious to Wrath by their rejecting of the Counsel of God against themselves.

I know this will be excepted against; We come therefore to consider the second Question, which is this, How can the Call of the Gospel make Men inexcusable, seing they cannot without the effectual Power of the Grace of God Believe? as Christ saith, *John* 6. 44. *No man can come to me*, that is, no Man can believe in me, *except the Father who hath sent me draw him*; yea, why doth God find fault with Men for their Unbelief? For answer, It hath been no new thing for Men to start Questions and Objections against the Grace of God, and to be always striving to rub affronts and disgrace upon it, see *Rom.* 9. 13, 14, *&c.* where this same Objection is started and answered again and again; for when the Apostle hath said *vers.* 13. Jacob *have I loved, and* Esau *have I hated* the Objection is moved, *Is there unrighteousness with God then?* Folks readily think that there is a sort of unrighteousness in God, when he takes one and leaves another, especially considering, that the leaving of the other infers (though it be not any culpable cause of) the ruine of the Mans Soul; he answers *first* with a *God forbid*, as if it were an absurd thing so to assert; and then endeavours to answer it from Gods Soveraignty, as being Debtor to none, *I will have mercy on whom I will have mercy*; and, *it's not in him that willeth, nor in him that runneth, but in God that shews mercy*: In Gods administration of Grace, He is Debtor to no Man, nor hath He any rule by which He proceedeth, but His own Soveraign Will; and if it shall yet be said if God doth walk by His own Soveraign Will in giving Grace, *why doth he yet find fault* or condemn, *for who hath resisted his will?* Why is God angry that Men will not Believe, since none can come to Christ against the Will of God? His Indignation riseth at this proud and petulant Objection, and He answers, *But who art thou O man that replies against God? shall the thing formed say to him that formed it, why hast thou made me thus? hath not the potter power over the clay, to make of the same lump, one vessel to honour, and another to dishonour?* By the Apostle's doubling of this answer, and his not setting of himself to satisfie Carnal Reason and Curiosity, there is ground given to silence us here; It's the Lord, He is our Potter, and we the Clay; It's He in whose Hand we are, who can do us no wrong, and this may sufficiently serve to put a stop to all reasoning and disputing against Him; Yet we may add a word further, seing the Apostle proceeds to another Reason; Therefore, 2. Consider whence it is that this inability to believe or turn to God doth come; not from God sure; for if He had not made Man perfect, there might be some ground for the Objection; but seing *He did make man upright, and he hath sought out many inventions*, who is to be blamed? hath the Lord lost His rights exact His Debt, because Man hath played the

the Bankrupt and debauched, and turned Dyvour, and unable to pay? doth not this very objecting prove us guilty, and evidence that we have lost that which God gave to us, and made us with at the Beginning? When God made *Adam*, he had power to believe and give God credit as to every word revealed or to be revealed, and that now after the Fall, he and his Posterity want that power, they have not this privation from Gods creating of them, but from their Fall, they by their Fall utterly incapacitating themselves for these Duties that they owe to God, and for this among the rest. 3. If there were no more but simple inability among them that hear this Gospel, they might have some pretext or ground of excuse, though it were not any real nor just excuse, as hath been shewed, but it never comes to this as the only or main cause of their not Believing; There is always some maliciousness, perverseness, and pravity in the Will; it's not, *I cannot*, but *I will not*, it's a wilful and some way deliberate rejecting of the Gospel, that is the ground of Folks not Believing; and what excuse, I pray, can ye have, who do not believe the Gospel, when it shall be found that ye maliciously and deliberatly chooseth to reject it? To make this out, consider but these few things, 1. Mens neglecting of the very outward Means, that through Gods blessing prove Instrumental in the begetting of Faith, as of Hearing, Reading, Prayer, Meditation, Self-searching, stirring up themselves to Repentance, *&c.* whereby the Lord ordinarily brings about and furthers the work of Faith. 2. Consider the Carnal, careless, and lazy manner of Mens going about these Means and Duties, which to their own conviction are within the reach of that power which they have; ye might hear oftener and more attentively, ye might pray more frequently and more seriously than often ye do, ye want even much of that moral seriousness in Hearing, Prayer, Reading, *&c.* that ye have in other things of less concernment; ye will hear a Proclamation at the Cross with more attention than a Preaching of the Gospel, ye will hear a Threatning from Man with more fear than ye will hear a Threatning from God's Word, ye will be more serious in seeking somewhat from Man, than in asking Grace from God; the reason is, because your Heart is more to the one nor to the other; can ye then rationally think that ye are excusable, when Believing is not a thing that is in your Heart, and that takes you up, but ye go about the Means that lead to it unconcernedly, carelessly, and negligently? 3. Consider how often ye do willingly choose some other thing than Christ, to spend your Time, and set your Affections upon, laying obstructions and bars in the way of Gods Grace, setting up Idols in the Heart, and filling Christs room before hand with such things as are inconsistent with His Company, and all this is done willingly and deliberately; ye have said in your Hearts as these did, *Jer.* 2. 25. *we have loved strangers, and after them we will go*; and will ye, or dare ye make that an excuse why ye could not come to Christ, because your Hearts were taken up with your Lusts and Idols? So then the matter will not hold here, that ye were unable and had not power to believe, but it will come to this, that your Conscience will have it to say, that ye willingly and deliberately choosed to ly still in your Unbelief, and that ye preferred your Idols to Christ Jesus. 4. Consider, That sometimes ye have met with some more than an ordinary touch, motion, and work of the Spirit that hath been born in upon you, which ye have slighted and neglected, if not quenched and put out, which is your great guilt before the Lord: Is there any of you, but now and then at Preaching, or when in some great hazard, or under sickness or some other sad cross, ye have been under Convictions of Sin, and have had some little glances of the hazard ye were in of the Wrath of God, more than ordinarly ye had at other times? and I would ask you, have these been entertained and cherished, or rather have they not been slighted and worn out by you? and may ye not in this respect be charged with the guilt of resisting the Spirit of God, and marring the work of your own Conversion and Salvation? These things, and many moe, which will cry loud in the Consciences of Men and Women one day, will quite remove and take away this objection, *that ye could not do better*; Ye might have done better than ye did, ye might have abstained from many Evils that ye committed, and done many Duties that ye ommitted, and done them with more moral seriousness than ye did; but ye were perverse, and did willingly and deliberately choose to continue in your

Natural condition, rejecting Christ, and the Offer of Salvation through Him: This also serves to refute and remove that prophane Principle or Tenet that many have in their Minds and Mouths, *That they have no more Grace than God hath given them*; will ye dare to come before God in the great Day with any such Objection? no certainly, or if ye dare, God will aggrege your guilt by it, and beat it back again into your Throat; then, O! then all such Subterfuges will be no shelter to you before Him, nor in the least able to insconce your Souls against the strong Batteries of the Wrath of God, that will be as a Storm against the Wall.

SERMON XV.

ISAIAH LIII. 1.

.....And to whom is the arm of the Lord revealed?

MInisters have not done with their work when they have preached, and People have not done with their work when they have heard: That which is of greatest concernment follows, which either hath, in the want of it influence on the sadning of both Ministers and People, or in the obtaining of it, on their Consolation: This is the thing that we find *Isaiah* upon here, who having preached the Gospel, looks what Fruit it hath, and when he beholds the general unfruitfulness it had in his own time, and should have in our time, it weighs him exceedingly; and indeed it's very sad that *Isaiah* should be so much weighted in foreseeing the unfruitfulness of the Gospel in our days, and that we our selves should be so little weighted with it, and so sensless under it.

He casts in this word, *To whom is the arm of the Lord revealed?* partly to confirm the former word, *who hath believed our report?* and partly to help to make the right use of it, by drawing Men to the discovery of the Soveraign Hand of God in the matter, and of the necessity of His Grace for making the Gospel effectual in the Hearers of it wherever it comes, *Who* (saith he) *hath believed our report?* To whom is this preached Gospel made effectual for Faith and Salvation? It's but to very few, even to as many as have the Arm of the Lord, the effectual Power of His special Grace revealed to them, and no moe.

The last *Doctrine* we proposed, and began to speak of as the Scope, was, That believing and receiving of the Gospel, and the Lord's exercing a powerful work of His Grace with it, are ever still knit together; they are of equal extent; as many Believe as He stretcheth out His Hand of Power with the word to work Faith in them, and as many ly still in Unbelief as His Hand of Power is not revealed unto; This is his Scope.

We took up this *Doctrine* in two Branches, *First*, That the most powerful Means cannot work nor beget Faith in the Hearers of the Gospel, except there be an inward powerful work of Grace on their Hearts accompanying them; and this we cleared, and spoke a little to two *Questions* in the *first*, and left at a third, to wit, What the Hearers of the Gospel should do that have the Call and Offer of the Gospel, seing without the effectual work of the Grace of God they cannot Believe? which we shall forbear to speak to, till we open the second Branch of the *Doctrine*, because this Question relates to both.

The second Branch then of the *Doctrine* is, That wherever the Lord applieth the powerful work of His Grace, there necessarily Faith and Conversion follow; or the stretching forth of God's Arm in the work of His Grace, hath always the work of Faith and Conversion, and the engaging of the Soul unto Jesus Christ following on it; and indeed if it be true that we cleared before, to wit, That there are as many Unbelievers as there are Persons on whom Grace doth not thus powerfully work, or that they are all such that this work of Grace is not manifested on, then the work of Conversion and Believing is as broad as this work of Grace is, for the Prophet maketh them of equal extent, who is he that believeth? even he to whom the Arm of the Lord is revealed, and on the contrary, who is he that believeth not? even he to whom the Arm of the Lord is not revealed.

and on whom this work of Grace is not manifested. By which we may see it to be very clear, that the Prophet hangs the Believing of the Gospel on the Lord's manifesting His Arm; so that where it is not manifested, this work of Faith is not brought forth; and where it is manifested, necessarily it is brought forth.

This being a *Doctrine* concerning the Efficacy of God's Grace, which ought not to ly hid from the Lords People, we shall a little, first, clear it, and then secondly, confirm it to you.

First, For clearing of it's Meaning. 1. Ye would not take up our meaning in it so, as if we made every common work that lively means may have on the Hearers of the Gospel, to be Conversion; The preaching of the Word will sometimes make Folks tremble, as we see in *Felix*, and will waken Convictions and Terrors in them, and put them into an amazement, and yet leave them there; for all these Convictions may be, and are often resisted, as to any Saving Fruit at least, which we conceive to be that which *Stephen* points at, *Acts* 7. 51. while he saith, *Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye*; and what he means by this is explained in the words following, *which of the Prophets have not your Fathers persecuted*, &c. even their contending with the Word of the Lord in the mouths of His Servants: Yea, in that same place, where it's said, that *they gnashed upon him with their teeth*, it's insinuated that they came over the belly of the cutting Conviction which his Preaching had upon them: Nor do we. 2. mean, That every common operation of the Spirit, whether illumination of the Mind, or a touch on the Affections (such as may be in Temporaries and Apostates, as is clear *Mat.* 13. 20, 21. *Heb.* 6. 4. and downward) is Conversion; There is a great difference betwixt a common work or gift of the Spirit (which in a large Sense may be called *Grace* because freely given) and the saving work of Grace, which before we called a peculiar work: And oft-times that common operation of the Spirit is quenched and put out, therefore the Apostle 1 *Thess.* 5, 19. exhorteth thus, *Quench not the Spirit.* 3. When we speak of an effectual bringing forth of Faith by this Grace of God, we would not have you thinking, that we suppose no reluctancy to be in the Man in so far as he is unrenewed, for though where Grace effectually worketh, Faith follows necessarily, yet Corruption being in the Man, it's disposed and apt to thwart with, and to oppose Grace; and the Will hath its averseness to yield: But the meaning of the Doctrine is this, That though there be such a strong power of Corruption in the Man to whom Grace comes, and on whom it is put forth, yet the power of Grace is such, that it powerfully masters and overcomes Corruption, and wins the Heart to believe in, and to engage with Christ; though (to speak so) there be something within that strives to keep the door shut on Christ; yet when it comes to that, *Cant.* 5. 3. *He puts in his fingers by the hole of the lock, and makes the myrrhe to drop*; the Heart is prevailed with so, as it is effectually opened, as the Heart of *Lydia* was to receive the Word that *Paul* preached: Thus, notwithstanding of Corruptions opposition, Grace gains its point, and the Lord never applys His Grace of purpose to gain a Soul, but he prevails. 4. When we speak of the power and effectualness of Grace in conquering and gaining the Heart and Will of the Sinner to believe in Jesus Christ, we do not mean that there is any force or violence done to the Will or any exerting of a coactive power, violenting the Will contrary to its essential property of freedom, to close with Christ; But this we mean, that though Corruption be in the Heart, yet Grace being infused and acted by the Spirit, the pravity in the Will is sweetly cured, and the Will is moved and made to Will willingly and upon choice, by the power of the Spirit of Grace taking in that strong hold; This great work is wrought by an omnipotent swayity, and by a sweet omnipotency; and it needs not at all seem strange; for it Man in Nature, be, by the power of habitual Corruption, made necessarily to will Evil, so that notwithstanding he doth freely and willingly choose Evil; why should it be thought strange or absurd to say, that when a principle of the Grace of God is infused into the Soul, and acted by the Spirit of God, it hath that much influence, power, and efficacy as to prevail with the Will, it keeping still its own freedom, to make it willing to embrace Jesus Christ, and yet not at all thereby wrong that essential property of the Will? sure, Grace is as powerful as C[illegible]

tion, and the Lord is as dextrous a worker, and can work as agreeably to the nature of the Creature in this gracious work, as the Creature can in its own sinful actings. So then we say, when the Lord is pleased to apply the work of His Grace to convert a Sinner, that work is never frustrated, but it always hath necessarily the work of Faith, Renovation, and Conversion following on the back of it.

Secondly, We shall a little confirm the Doctrine, and the grounds of Confirmation are these, The 1. whereof is, The express Scriptures wherein this Truth is asserted, as *John* 6. 44, 45. It is said in the 44. Verse, *No man can come to me except the Father draw him*; and on the contrary, it is as expressly set down *vers.* 45. *It is written in the Prophets, they shall be all taught of God, every man therefore that hath heard and learned of the Father cometh unto me*; and this being contradistinguished to external Preaching, and being that which is called *drawing* v. 44. he knits Believing to it, and makes Believing, called *coming*, a necessary effect of it, that to whomsoever God gives that inward Lesson, they shall come; which confirms the Doctrine, that whomsoever the Lord teaches and schools by His Grace, and calls effectually, they do necessarily believe. Another passage we have *Phil.* 2. 12, 13. *Work out the work of your salvation in fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure*; where the Apostle makes the work of Grace not only to work ability to will and to do, but to work also to will and to do actually; and Grace never worketh *to will*, and leaves the Man unwilling, but necessarily supposeth the Man's closing willingly with Christ, with whom He worketh thus. A 2. Ground of confirmation is drawen from these Expressions whereby this work is set forth, and the Promises comprehending it in God's Covenant, wherein it's called the *giving of a new heart, a heart of flesh, the writing of the law in the heart, the putting of his Spirit within his people, and causing them to walk in his statutes*, &c. *Jer.* 31. 33. *Ezek.* 36. 26, 27. and it is impossible to conceive aright of the fulfilling of these Promises without the including of the effect; the giving of the new Heart, is not only a perswading to Believe, but the actual giving of the new Heart, whereof Faith is a real part, which Promise is peculiar to the Elect, though the offer of it be more large, and be further extended; and what can that Promise of Gods writing the Law in the Heart be, but an effectual inclining of the Heart to the will of God? or inward renovation contradistinguished to the external Ministry, that can only hold out His Will in a Book, and speak it to the Ear. 3. This may be cleared and confirmed from the nature of the work of Grace, which is such a mighty work and so powerful, as it is impossible it can be frustrated, or disappointed; unless we could say that Grace in God, or the Grace of God is not so powerful as Corruption in us, which were Blasphemy; to this purpose the Apostle prayeth in behalf of the Christian *Ephesians*, *Chap.* 1. 19, 20. that they may know *what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead*; he speaketh so in this high strain, to set out both the exceeding stubbornness of our Nature that needs such a work, and the exceeding great Power of the Grace of God that worketh irresistably, not only in the Conversion of the Elect at first, but in all the after-acts of Believing, so *Eph.* 3. 7. the same Apostle hath it, ---*according to the gift of the Grace of God given unto me by the effectual working of his power*; and *Col.* 1. 29. *according to his working which worketh in me mightily?* The Power that worketh in Believers is Gods omnipotent Power, which worketh effectually and mightily; and if this Power be exercised in the continuing and promoving of Faith, as is said before, it must be much more exercised in the begetting of Faith; yea, and what need is there that He should exercise it, if not for this end, that where he exerciseth it, it may also prevail? A 4th. ground of Confirmation may be drawen from the Lords great end which He hath before Him in this work, and that is the gaining of glory to His Grace, and to have the whole work of Conversion attributed to it; and if this be His end, He must and will prevail by His Grace in throughing the work in order to this end; if it were left indifferent to Man to yield or not to yield to God as he pleaseth, the whole weight of the work of Conversion should not ly upon Grace, Mans Mouth should not be stopped, but when that question should be asked, *Who hath made thee*

to differ, and what hast thou, O man, but what thou hast received? he should still have something to boast of, and the work of his Conversion, should at best be halfed betwixt Grace and his own Free-will; this would necessarily follow, if Grace did not through the work, and so God should miss of His end. A 5*th*. ground of Confirmation is taken from the consideration of Gods Decree, of the Covenant of Redemption betwixt Jehovah and the Mediator, and of the Power and Wisdom of God in carrying on this work, which we put together for brevities cause; From all which, it will be clear, that there is, and must be a necessary connexion betwixt the work of Grace on Believers, and the Effect, and that it is not in the power of Mans Free-will to resist it, which indeed is not freedom, but bondage. 1. Then, We say, That if we consider the Decree of Election, we will find that where Grace is applyed, Faith and Conversion must follow; otherwise, if the work of Grace were not effectual to convert, Gods Decree should be suspended on the Creatures Free-will, and be effectual, or not effectual according as it pleased, and is that any little matter to make His Decree depend upon, and be effectual, or not according to Man's pleasure? that which sickereth His Decree, and makes it infrustrably to take effect, is, that He hath effectual Means to bring about His Decree. 2. If we consider the Covenant of Redemption, betwixt Jehovah and the Mediator, we will find that upon the one side the Mediator particularly undertaketh for them that are given to Him, that He shall loss none of them; and upon the other side, we have (to speak with reverence of the Majesty of God after the manner of Men) the Father's Obligation to make such Persons in due time Believers, that Christ the Mediator may see of the travel of His Soul, and be satisfied, according to that Promise made to Him, *Psal*. 110. 3. *In the day of thy power thy people shall be willing*; and that other, *Isa*. 53. 11. *He shall see of the travel of his soul, and be satisfied, by his knowledge shall my righteous servant justifie many*, &c. and accordingly Himself saith, *John* 6. 37. *All that the Father hath given to me shall come unto me*; where it is clear, that these who are given must necessarily come: and He also saith, *John* 10. 16. *Other sheep have I, which are not of this fold, them also I must bring*; and it cannot be supposed without horrour and blasphemy, that this determinate, solid, and sure transaction, having all it's midses included in it, and being, as to its end, so peremptory, shall as to these midses, and that end, and as to their throughing, not be in Gods hand, but in the hand of Mans Free-will? if it were there, O! how unsicker and loose would the bargain, and God's design in begetting Faith, and in bringing Souls through Grace to Glory be! 3. If we consider the Lords Power, in beginning and promoving, and His Wisdom in carrying on of this work, His Power whereby he raiseth the Dead, and His Wisdom whereby He leads from Death to Life; is it possible to conceive or imagine these to be applyed by the Lord in the Conversion of a Sinner, but this Doctrine must needs hold, that the work of His Grace powerfully applyed, hath always Faith and Conversion following on it, and that the Lord leaveth it not to the option of Elect Souls, to believe or not to believe as they please? He must not, He cannot be frustrate of His end and design, but He must bring them to a cordial closure with Christ by Faith in order to their Salvation.

use 1. The first Use serves to fix you in the Faith of this great Truth, and though we use not, neither is it needful to trouble you with long Questions and Debates; yet when the like of this Doctrine comes in our way, especially in such a time, wherein the pure Truths of God, and this among the rest, are troubled and called in question, it is requisite that a word be spoken for your confirmation and establishment; and we would hence have you fixed in the Faith of these two. 1. Of the Impotency of Nature in the beginning or promoving ought of the work of Grace, which belongs to the first branch of the Doctrine. 2. Of the effectualness and irresistableness of Grace; that wherever God begets and brings in a Soul, He does it by His own powerful Grace, and wherever He applyes that work, Faith and Conversion necessarily follow, which belongs to the second branch of the Doctrine; and we would the rather speak a little to this, because it is questioned by the Enemies of the Grace of God, than which there is nothing they set themselves more to dethrone and debase, and to exalt and cry up Nature and Free-will, as if it did sit on the Throne, and Grace behoved to come

and supplicate it, and as if it might accept or reject its Bill at pleasure, as to the Conversion of a Sinner; In oppositon to which, this Doctrine holds good, that wherever the Lord applies His Grace, He effectually throughs the work of Faith and Conversion, and there is no Soul that can utterly resist it; and wherever the Lord applies this Grace, the Grace that converts one cannot be frustrated by another; These things we hold in oppositon to the direct assertion of the Enemies of Grace, whereby they make the work of Conversion, not ultimatly to terminate on Grace, but on Man's Free-will, and how dangerous and damnable this Error is, may easily appear, For 1. It overturns and runs cross to the whole strain of the Gospel, for if we loose but this one Pin, in making Faith and Conversion not to depend on Grace, but on Free-will, then the whole Fabrick of Grace falls down flat; then God should elect us, because we were to elect Him, contrary to the Scripture, which tells us, that He elects us, not we Him; and that our closing with Him by Faith, depends on His electing of us: It overturns our free Justification by Grace, for supposing Faith comes in in Justification, as it doth, none being justified but by Faith, and that Believing is of our selves, and that it is in the power of Man's Free-will to close the Bargain, all is not here of Grace, our Justification is not free, but some-way depends on Free-will: It overturns the Perseverance of the Saints; for if Believing depend on Free-will, then our Perseverance depends on it also, for if the Mans Free-will change, he may fall back and break his neck in a manner, at the very threshold of Heaven; whereas if it be the work of Grace (as indeed it is) that brings forth Faith, and carries it on, and if this work of Grace cannot be [illegible]frated or restrained by the malice and [illegible]ness of any Heart to which it is applied, because it cures the hardness and removes that malice; then certainly this Error cannot stand; and we are perswaded when we plead thus for Grace, we have the best end of the Debate, and the surest Ground to go upon, most for God's Honour, and most for the comfort of Believers. 2. This Error thwarts with the Glory of the Grace of God; for it is an Error that strikes at the richest and most radiant Diamond of the Crown of the Glory of Christ, it hangs Election and the effectualness of God's Decree as to effectual Calling, Faith, Justification, and Perseverance on the Person himself, and makes God and Christ to be in Man's common debt, and reverence, to make His Decree effectual; whereas it is the glory of Grace to have all Flesh alenarly in its debt and common, as having loved freely, elected, called, justified, sanctified, and carried on the work of Grace till it end & be perfected in Glory, freely; which is the Song of the redeemed, *Rev.* 1. 5. 6. *unto him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion*; If eternal love be free, then the expression or manifestation of it in making us Kings and Priests unto God, is also free. 3. This Error is exceeding destructive to the consolation of God's People; Is it not a comfortless Doctrine that founds their Believing and Perseverance on their own Free-will? if ye were to make the bargain of Grace, whether would ye think it more comfortable and sure, that the effectualness of Believing and Perseverance should hang on the Grace of God, or on your own Free-will? especially considering the pravity of your Will, doleful would your condition be, if Free-will were the Base or Foundation, and God used no more but external persuasion: how specious soever this opinion seem to be, because it puts it in Mans option to believe, and convert himself, or not, as he pleaseth; yet it overturns the whole strain of the Gospel, and quite eclipseth the glory of Grace, and cuts the very throat of your Consolation, and is the great ground of *Popery*, *Pelagianism*, and *Arminianism*; to which ye would therefore so much the more advert, and we do the rather speak to it, that ye may be guarded against it, and that ye may be settled in the Truth especially since the same Errors are a-reviving in another shape in these days, as is manifest in that foolry of *Quakers*, who talk of a Light within them, and talk so of that Light as if it were of power sufficient to convert and guide them, if it be not resisted. As also the other conceit of being above Ordinances, implys something of the same Error; which ye would set your selves to abhor, as that which the Devil is again labouring to sow the Seed of amongst us, and labour to be confirmed in the Truth: For if there be any truth at all in Christianity, these

two main Truths, the ir inability that is in Mens Hearts by re to exercise Faith in Christ, and th cacious and irresistable power of the e ofGod, in the begetting of Faith wh it is begotten; which when we shall al bear before the Tribunal of God, will found to be so, and none will have a M opened to oppose them. And what urdity, I pray, is there here, notwithstanding all the clamour of corrupt Men? that God hath reserved this work of converting Sinners by His Grace to Himself, and hath not put it in the hand of their own Free-will; which supposeth Men to have a stock within themselves, and hath many fearful effects following it, tending to the depreciating of the Grace of God, and to the drawing Men off from dependance on Christ; and to the giving of them ground of boasting in themselves and of vanity and security, all which this Doctrine of Gods Grace overthrows, and stops the Mouth of the Creature from all vain boasting, to the high exaltation of Gods free, soveraign, and efficacious Grace, and to the great comfort of His People.

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here below, count it a wronging of their Will, that God takes such pains on them, to subdue Corruption, and to bring them to some measure of conformity to them who are above? God forbid.

Use 4. The fourth Use of it is, To let us see, what great ground of encouragement there is here for the Hearers of the Gospel, to set about the work of Believing, and what ground there is to make them all utterly inexcusable, who shal continue in their Unbelief; which may be thought somewhat strange, when we say that no means can be effectual for working of Faith, without the effectual Grace of God be applied; But let these two be put together, 1. That though we be insufficient of our selves, and though all outward means be of themselves ineffectual, that yet there is a sufficiency in the Grace of God: And 2. That this Grace shall be powerful to work Faith in the Hearers of the Gospel, if they make not themselves guilty of frustrating this Grace in the offer of it (as they may do;) These then who will not believe, will be found most inexcusable. But to return to the main intent of this *use*, We say, that the encouragement lies here, that though we be unable, we have an able Mediator, and Grace is powerful; and therefore we should with the greater encouragement set about the work of Believing, as the Apostle reasons, *Phil.* 2. 12, 13. *Work out your own salvation with fear and trembling, for it's God that worketh in you both to will and to do of his good pleasure*: Ye might possibly think it had been more encouraging to have said, ye are able of your selves to will and to do; but certainly, Grace is a more encouraging motive than any thing in the Creature; say not then, ye cannot will nor do, for that excuse is taken away by God's offering to work both in you by His Grace; But let me exhort all, both these that are begun to be Believers, and those that are to begin to believe, to be so far from disputing themselves from it, as that they rather encourage themselves to work out the work of their own Salvation with fear and trembling, because God's Grace which ye have in your offer, is so powerful to work the work, and will admit of no utter opposition from Corruption in you, If ye receive not the Grace of God in vain that is offered to you in the Gospel: If Grace were so weak as we might cast it back at our pleasure, and if it were but a helper in the work of Faith and Conversion, as *Arminians* make it, what encouragement could we have from it? and as to Practice, is not this Doctrine as encouraging? what advantage or comfort is it to undertake any thing in our own strength which is none at all? is not this much more encouraging, to undertake in the strength of Gods Grace; knowing that the same work of Grace that begets Faith, is as effectual to carry it on, and to make us to persevere in it, and to enable us to every good word and work: let Grace work then, and take a proof of it, and ye shal find it powerful: The Lord Himself give you wisdom in to do for your Salvation and Consolation.

SERMON XVI.

ISAIAH LIII. 1.

——And to whom is the arm of the Lord revealed?

IT's much to walk evenly and stedfastly under the pure Doctrine of Grace, and neither there-from to take occasion to give way to looseness and carnal liberty, nor to become faint and discouraged, and fearful at the way of God; corrupt Nature is ready to abuse the best things: That word which we have 2 *Pet.* 3. 16. That there are many *that wrest and pervert the Scriptures to their own destruction*, holds true, not only of doctrinal Heresies, but it holds also true in respect of Mens Practice, or practical Errours; for some hearing of the impotency of Nature, and of the power and perfection of Grace in bringing about its designed effect, are ready to think that they need to do nothing, alledging, that if Grace undertake the work it will be wrought, and if not, it will not be wrought; and thus Atheism and Prophanity steal in secretly upon the Heart, and the sweet Doctrine of Grace is abused, and perverted by such, to their own destruction: There are others again, who it may be will not dare so to top with God, who yet have their own fainting and discouragement

ment when they hear of this Doctrine, and think it hard that they themselves can do nothing, and fear that they will never win to believe, because they cannot do it of themselves, these also fall, and make not the right use of Grace.

Ye remember, the *Question* which we proposed to speak a little to on the last Doctrine, to wit, That seing both these branches of it are true, That except Grace concur, the most powerful preaching of the Gospel will not beget Faith; and that wherever the work of Grace goes along with the Gospel, there Faith is begotten; what is called for from the Hearers of the Gospel as the *use* of this Doctrine?

Before we come to answer this Question more particularly, we would 1. Premit this word in general, That none would account the Preaching or Hearing of the Word of God to be useless or fruitless, albeit that without the work of Grace, Men cannot yield the Fruit which it calleth for from them; for our blessed *Lord Jesus*, *Isaiah* and *Paul*, preached this Doctrine of Grace, and the necessity of the Lords Arm to be revealed in the Conversion of Souls, and yet they taught the Word in season and out of season, and were gathering in some, and to some this Doctrine was made the savour of life unto life, though to others (through their enmity and corruption) it became the savour of death unto death: To conclude therefore, the inconsistency, or to deny the consistency of these two, to wit, Of the necessity of Preaching the Doctrine of Grace, and of the pressing in Preaching the practice of holy Duties, and the use of ordinary appointed Means, would reach this dreadful length, even to condemn the Prophets of old, yea, and our blessed Lord Jesus Himself, who says, *John* 6. 44. after he had preached long, *No man can come to me, except the Father who hath sent me draw him*, and *vers.* 65.----*Therefore said I unto you, that no man can come to me, unless it be given him of my Father.* And will any think that His Hearers, who accounted this with some others, *Hard sayings, and from that time went back, and walked no more with him*, were excusable in their doing so? or that His Preaching was useless, needless, or impertinent, as having a tendency to tempt Men to abandon all use of Means, because He preacheth this Doctrine of the Impossibility of believing in Him, without this pull and draught of His Fathers Arm?

But secondly, We shal a little more particularly, in answer to the Question, speak, *First*, To what *uses* Folk would not make of this Doctrine, or what things they would abstain from, as tending to a wrong use of it. *Secondly*, To some Considerations for pressing this Doctrine, and removing from it the construction of hardness that we are ready to put upon it. *Thirdly*, To what is the native *use* it calls for; And *Lastly*, To some Considerations to press this.

For the *first*, When we say to all that hears this Gospel, that there is a necessity of a powerful work of Grace ere this Word can be profitable, ye would 1. Abstain from, and lay aside curiosity in seeking satisfying Answers to all these Objections that are moved against it, and absurdities that it's loaded with by the Devil, and Mans proud Nature, and learn to stoop to, and reverence the Soveraign Dominion of God, and His deep and unsearchable Wisdom and Knowledge, in this Soveraign way of His Grace, as the Apostle doth, *Rom.* 11. 33. *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out?* ye would also consider that other word. *Rom.* 9. 20. *who art thou that replyest against God?* or expostulateth with Him, *Shall the thing formed, say to him that formed it why hast thou made me thus?* I. 's good to enquire and to seek to know the use the Lord calls for of this Doctrine with sobriety; but there is an enquiring to satisfie curiosity which the Lord abhorreth, as we may gather from *Exod.* 19. 21. where the Lord being to deliver His will, saith to *Moses*, *Go down, charge the people* (a word of peremptory command) *lest they break through unto the Lord to gaze, and many of them perish*: The Lord is not displeased that His People should endeavour to behold, and take Him up aright, but when their end is not good, but to satisfie an itch of Curiosity, it displeaseth Him: This may be useful in many cases, and particularly in this we have in hand, to teach us sobriety in seeking to know the way of God's Grace, as the Lord would have His People, *Exod.* 19 waiting for as much of His Mind as He thought fit to acquaint them with, and to write on the two Tables of Stone, but He would not have them breaking in over the Bounds

or March which He did set to them, lest He should break thorow on them, and they should be made to perish; So would He have Men in their studying the knowledge of His Ways, and particularly of the way of His Grace, to keep His Measures, and to contain themselves within the limits that He pleaseth to set to them. 2. Abstain from carnal fretting at, and expostulating with the way of God, whether in the highest degree of upbraiding Grace and snarling at it, that ye should not have the Stock in your own hand; or in an inferior degree, having a Heart inwardly discontent, that ye are not more able of your selves than ye are to believe, which is the thing that the Apostle opposeth, *Rom.* 9, 20, 21. *Should the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay*, &c. especially since none can answer that question with any just reflection upon God; who is to be blamed for that defect or inability? or whence did that inability or defect in Mans Nature proceed? God was gracious, free and liberal, in making Man perfect, and whose Fault is it that it is otherways? 3. Abstain from, and beware of drawing desperate conclusions as to the giving over the use of the Means, or of becoming more lazy and secure in the duties of Holiness, and in the practice of Piety, because of the necessity of this Grace; but on the contrary, be the more diligent and serious, that ye have so much need of Grace, and that of your selves ye can do so little, or rather nothing that is truly good without it.

I know that prophane Hearts are very fertile and broody of Arguments to plead this point of neglect of Means, and will readily say, what is the fruit of diligence, and the prejudice of laziness? the one will do us no good, and the other can do us no ill, seing it's Grace that doth all the work: But 1. By your laziness ye mar your own fruitfulness, & that through your own fault, and make this addition to your guilt, that ye not only continue graceless, but do so through your Sin wilfully. 2. Ye may draw on to your natural impotency, habitual and judicial hardness of Heart, and blindness of Mind; it's on this very ground that many Ears are made heavy, many Eyes made blind, and many Hearts made fat, and is that a little or light matter? 3. Though ye may think this little, yet that which will bear the weight of your sentence at the Day of Judgement, will not be your natural impotency, or that Grace was not made efficacious to your Conversion, but this will be it, that when God sent out His Word to win you, and offered His Grace for inabling you to yield, ye did mallciously and deliberatly reject it. So that it will never be suffered to come to this, I was unable; because the Word was willfully rejected before it came to this.

But *secondly*, Because there are some others possibly that have more seriousness in the use of Means, who, though they dare not quarrel with Grace, yet it weights and discourages them because they can do so little, and they are made heartless to essay, and hopeless to come speed, and it may be, that this is in some whom the Lord allows not to draw any such conclusion, but would rather have encouraged; we would say to such, that they would beware of fainting or being discouraged, as if that were impossible to God and His Grace which is impossible to them, they would by all means beware of sitting up, and slacking their hand in Duty, because they can do so little: We know there are some that need not much to be spoken to for satisfying of them in this point, but there are others who are weighted with this Doctrine, to whom the Lord allows more tender usage, and would not have them to faint, nor be discouraged; you that are such (if any be) may know that there is ground for us to press this, and that we may remove the construction of hardness from the Soveraign way of Gods Grace, wherein He hath thought fit to draw Men unto an absolute dependance on Himself: In the dispensing of it, we shall propose these few Considerations, 1. That (which was hinted at before) never a Man that hath heard this Gospel when he comes to count with God, shall have it to say, that the reason why he did not receive and embrace it, was his Impotency and inability, but the real reason shall be found to be his wilful rejecting of it; and upon the contrary it shall be found, that there was never one that would in earnest have had strength to run the way of Gods Commandments, and Faith to grip to and embrace Jesus Christ offered in this Gospel, that for want of ability came short; and if so, what reason is there to complain? if none want Faith, but such as would not have Him, and if none that

that would have Him can complain of their want of Him, upon these two we have great ground of encouragement to them that have a sincere affection to be at Him, and there is no ground for Folk to sit up, or fall lazy in pursuing after union and communion with Him in the use of Means: None shall have cause to complain of their want of Him, but such as with their own consent gave Him over; and any that would fain have had Him, shall not miss Him; for this real willingness to close with Christ, being a work of the Grace of God, and it being no less power that works this Will, than the power which doth effectuate the work of Conversion, and bring it to perfection; He that begins the work will perfect it according to His Promise, seing there is nothing that He does begin, but He does perfect it; and therefore in this case, Folk had more need to reflect upon their unwillingness to have Christ, and to close with Him on His own terms, than to dispute their impotency and inability. 2. Consider what they have been whom the Lord hath brought thorow, were they not such as had as much need of Grace as ye have? had they not the same corrupt Nature that ye have? were they not as impotent and unable to do for themselves? could any of themselves do more than ye can? consider them all that are before the Throne, was it not this same Grace of God, and not their good Nature, nor their Free-will that did the work? and they were not expressly, or by name included in the Promises more than ye are; and ye are not expressly excluded more than they were; the Lord brought forward the work of Grace in them that same way that He dealeth with you; by the preaching of His Word, He brought them first to know their sinfulness, impotency, and weakness, to know that there was need of a Saviour, that their Salvation was not of themselves, neither was it in them to make right use of the Saviour, and Salvation offered, but in the power of His Grace, and what if He be doing so to thee? and if that condition be hard and hopeless now, it had been a hopeless and hard condition to these many that are now before the Throne. 3. Consider, That there is no question but Grace is effectual to carry on the work, and to make it go thorow; all the difficulty and dissatisfaction is, because God keeps the application in His own Hand, which the Man's Heart would have in its Hand, and which of them, do ye think is most sure and encouraging? all your fainting and discouragement resolveth in this, because ye can do so little; if ye be in good earnest desirous to have Grace through the work of Faith and Conversion, would ye possibly make choise of another, or better Hand than God's to put it in? Is it not as suitable and sure, that His Wisdom should contrive and lay down the way, as it is to His Power to set it forward, and to the freedom of His Grace to make application of it, and all more suitable and sure than if it were in your own Hand? may ye not think shame to be discouraged on this ground, because any thing ye do ye must needs get it from God, and that that should be an obstruction in the way of Godliness, which is a main encouragement to it? is the Lord an upbraider? is there any that can quarrel Him as nigardly in dispensing of His Grace? *Doth he not give to all men liberally and upbraideth no man?* and doth it not become Him well to have the conduct and guiding of His own Grace? 4. Consider how many the Lord hath given Grace to already, and how He hath given it freely, surprizingly, and unexpectedly; if ye could bring forth any proof that never one got good of God, ye might have a pretext for your discouragement and scarring, but when as many as are before the Throne are proofs of His being gracious to Sinners, when so many have gotten good of God before you; and when there are several, who to your own certain knowledge, are daily getting good of Him sensibly, freely, and unexpectedly, who were as indisposed to believe as ye are, and as much fainted, and discouraged as ye are; and when He says that *He is found of them that sought him not*, is it not as likely that a poor Body that is longing for His Grace shall be satisfied as well now as ever? according to that word *Matth. 5. 6. Blessed are they that hunger and thirst for righteousness, for they shall be filled*; the Soul that would fain have Holiness shall get it: I know there will be a business made here, and a new Objection started, whether this longing or hunger be real or not? but if your longing and hunger be not real, it will not trouble you much to want; and it is not to encourage or comfort such, that have no real longing, that all this is spoken, we know there is more need to make some vomit up the conceit of their ability, than

to encourage them against any seen and felt inability; There are many alas! that think little of the Grace of God, with whom the error anent Universal Grace would agree well, they having a presumptuous conceit of Faith, and that it is not so difficult a thing to believe as is alledged; we must profess thatwe have not much to say to such for their encouragement, only we would let them know, that there is a time coming when God will refute and silence them: But as for such as see their inability, and are put to any measure of suitable seriousness and longing in earnest after Believing, the Lord allows that they be strengthened and encouraged; and to such we would say this, If their missing of Jesus Christ weight them, if it be their burden, that they cannot Believe, and if their longing, hunger, and thirst be some pain and piece of exercise to them, so as other things relish not with them, they are so taken up with that; and if they had their Souls choice, it would be this, even a satisfying sight of union and communion with him; their longing and hunger is real, and we may turn over that just now cited word to them, *Blessed are they that hunger and thirst after righteousness, for they shall be filled*; this hunger and thirst was never begotten without some spiritual Physick from Christ the great Physician, who hath provision for satisfying it; and as we use to say of the natural Life, He sent never the Mouth but he sent the Meat with it; so we may say of this hunger, He that gives this spiritual Mouth, give always the Meat with it; would to God there were many enlarged Appetites to receive, our Lord would no doubt be found ready to satisfie them all; if the Mouth were wide opened, the affections enlarged, and the Soul sick under hunger and thirst for Christ and Holiness, that sickness should not be found to be unto Death, but to the glory of the Grace of Him who is the great Healer.

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Sin; ye are not excusable, so long as ye come not this length. 3. Add to this Diligence in the use of all outward Means and Duties, whereby, and wherein the Lord useth to communicate His Grace, *abounding always in the work of the Lord*, as the Apostle exhorteth, 1 *Cor.* 15. 58. Be diligent in secret Prayer, Reading, Meditation, Conference, Self-examination, Hearing, keeping good Company, and the like, which indeed Hypocrites may do, yet they cease not for that to be Duties. 4. Be sincere and serious in the use and performance of these Means and Duties, that which I mean, is a moral sincerity and seriousness, such as a Man will readily have in a civil Cause that he hath depending before a civil Judge, or in hearing of News, or the like, which is a thing that may be, and is often found in Men that are void of a principle of Grace, and yet Folk are very often defective in this, and make themselves exceeding guilty before God, because they come not this length. 5. Take heed and beware of entertaining any thing that holds and bars out Grace, or of doing any thing that may mar or quench the working or moving of Grace; if ye cannot get Christ entertained in your Heart as ye should, be sure to give it to no other; if ye cannot get Corruption thrust out, not mortified, watch against the rising or harbouring of that which ye know to be Corruption; and against the incoming or rising of such evils, as ye know will keep or put away the Beloved; guard also against the neglecting of such Means, as by the neglect whereof ye may grieve His Spirit. 6. Study and seek after a composed frame of Spirit in your ordinary walk, and especially in Duties of Worship; Carnal Mirth and Jollity, loose Company, and suffering the Heart to go a whoring after the things of the World, do not only provoke Christ as they are sins, but indispose us for Duty, and mar the exercise of Grace where it is, and keep it back where it is not; therefore the wise man saith *Eccles.* 7.3. that *sorrow is better than laughter, for by the sadness of the countenance the heart is made better*; carnal Sorrow is not to be commended, but sober sadness, or a grave and composed frame of Spirit is better than a light and unsettled frame, it being very hard, if not impossible to keep the Heart right even where there is Grace, but where there is some counterpoise of wither-weight; and it must be far more impossible to keep it right where the work of Grace is not, or but in the very first beginnings of it; and though I do not call this composedness of frame, *Grace*, yet it keeps Folk in some capacity, as it were to receive Grace: It's said *Lam* 3.27, 28. *That it's good for a man that he bear the yoke in his youth. he sitteth alone and keepeth silence, because he hath born it upon him, he puts his mouth in the dust, if so be there may be hope*; for though Crosses are not always blessed to Conversion, yet we may see now and then that sad times are the beginnings of better times, and even in Hypocrites their sad times ordinarly are their best times; I neither desire nor allow any to bring Crosses upon themselves, yet I would desire all to make the best use of any Cross they are under, and to be acquainting themselves with their Sin and Infirmities, and with their Hazard, and with such other things as may weight and compose them without fostering discouragement and anxiety; and to love as well to speak and hear such things spoken of, as may provoke to sighing and sadness, as these that may provoke to laughter; *I said of laughter* (saith *Solomon Eccles.* 2. 2.) *it is mad, and of mirth, what doth it?* and *Prov.* 14. 13. *Even in laughter the heart is sorrowful, and the end of that mirth is heaviness*: though oft times our Laughter may not be so sinful, yet it readily more indisposeth us for any spiritual Duty than Sorrow doth; the Heart is like a Clock, whereof when the inner wheels are set a reeling, it is not soon righted and settled. 7. I would propose *Ephraim*'s example to you, *Jer.* 31. 18, 19. and desire that ye would in the sight and sense ye have of your sinfulness, weakness, & fickleness, be bemoaning your selves and your sad condition to God, putting up that Prayer to Him, *Turn thou me and I shall be turned*; These words flowing from suitable sense are good; and then follows, *after that I was turned, I repented*; It's observable, that in the very entry he is graciously taken notice of by the Lord, *Surely I have heard* Ephraim *bemoaning himself thus*; so it is with God's People when they consider how great Strangers they have been to God, how sinful and stubborn, and how impossible it is for them to mend themselves of themselves they retire themselves into some corner, and there bemoan their case, and cry out, O

what a ſinful nature is this, and when will it be got amended? *I am as a bullock unaccuſtomed to the yoke*, ſays *Ephraim*, and the Lord tells, He heard and obſerved it; when poſſibly he thought he was ſcarcely, if at all Praying, but rather ſighing out as it were a ſhort ejaculation to God, O! that I were amended? the laſt word of his prayer is, *Turn thou me and I ſhall be turned*, or convert me, and I ſhall be converted; he ſees that when all is done, he muſt cleanſe his hands and leave the matter to God, I cannot, but thou canſt work the work, and it ends ſweetly in words of Faith, *for thou art the Lord my God*; and where words of Faith are after ſerious exerciſe, that exerciſe hath oft-times Faith going alongs with it, hence are theſe words *Lam.* 3. 20. *If ſo be there may be hope*: Pſal. 119. *Incline mine heart, open mine eyes*, &c. and *Luk.* 9. 13. *How much more will your heavenly Father give his Holy Spirit to them that aſk him*? it's good to pray for the efficacy of Grace, and to offer our ſelves Subjects to be wrought upon, and Objects to receive what Grace offers to us.

As we began theſe Directions with a word of Caution, ſo we would cloſe them; Do not think that theſe things in a Natural Man, following his ſinful courſe, will bring forth Grace; neither conclude, that where theſe things only are diſcerned and no more in ſome Perſons, that there Grace is wanting, it being to help ſuch forward that we mainly ſpeak to them: Only in ſum, 1. Keep clean and clear the Light ye have. 2. Improve the ſtrength beſtowed. And 3. What ye have not, put it over on God, and ſeek from Him, who hath Grace to give for working that in you; and it would ſeem that in reaſon ye ſhould refuſe none of theſe three. 1. We ſay, Keep clean and clear your Light, for if ye detain the Truth of God in unrighteouſneſs, and make as it were a Priſoner of it, by ſetting a guard of corrupt Affections about it, ye may bring on blindneſs. 2. Improve what ſtrength ye have, for if ye improve not your ſtrength, were it but in Natural parts and endowments, that makes you inexcuſable when Spiritual and gracious qualifications are denied to you, for ye have procured this to your ſelves; are there not many things that ye thought your ſelves able for, that ye never ſeriouſly once eſſayed, much more might have been done as to Repentance, Love to God, Charity to others, and the like; and when ye have not ſtretched your ſelves to the yondmoſt in theſe, there are ſure many things left undone that ye might have done. 3. What ye dow not do, or find your ſelves unable to do, put it on God to do for you, ſeriouſly, humbly, fingly, and ſelf denledly; for if ye come not to God with that which ye are unequal and unable for, ye are ſtill on this ſide your duty and without excuſe. Take theſe then together, Improve any ſtrength ye have according to any meaſure of Light God hath given you, and coming to God through Jeſus Chriſt, ſeek that ye want from him, and leave the acceptation of your Perſons and of your Performances on Him: This is the reſult of all that we have ſpoken of this Doctrine of Grace, that ye may not take occaſion from the way of Gods diſpenſing Grace, to continue graceleſs, which if ye do, it will be ground of a moſt grievous challenge againſt you; but that ye may ſee an excellent conſiſtency betwixt the Sovereignty of Grace, and your going about the means appointed of God in order to Faith and Converſion, and the ſtudy of Holineſs; and that ye may go on in the uſe of theſe Means, with an Eye to Grace, in the ſenſe of your own inſufficiency to think as of your ſelves, ſo much as a good thought, leaving all your Duties at Chriſt's feet, walking before him with a ſtopped Mouth; when any thing is wanting, ſtanding at his Door and begging it from him; and when any thing is received, cleanſing, to ſay ſo, your own Hands of it, and giving him all the Thanks, Praiſe, and Glory of it. To him be Praiſe for ever.

SERMON XVII.

ISAIAH LIII. II, III.

Verſe 2. *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comlineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him.*

Verse 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

IN the former *Verse* the Prophet hath asserted the rarity and scarcity of Believing the Gospel, and receiving of Jesus Christ offered therein. *Who hath believed our report?* saith he, who hath made Christ welcome? *And to whom is the arm of the Lord revealed?* to whom hath this Gospel been made effectual by the Power of God for the engaging of their Hearts to him?

In these two *Verses* he gives a reason as it were of this, which runs upon these two. 1. The low appearance of our Lord Jesus Christ in respect of his outward condition, it hath no outward beauty, splendor nor greatness to commend it, but is attended with much meanness, and with many afflictions. 2. The itching humour of Men who are taken up with worldly grandour, or greatness and glory, and make little account of any thing that wants that; as if he said, it is no wonder that Christ get few to believe on him, and that few receive this Gospel, for he will not come with much worldly pomp and grandour, which the Men of the World greatly affect and are much taken up with.

To open the words a little, we shall first consider the matter of this reason, and then the consequence of it; or what influence it hath on Mens offending at Christ, and continuing in their Unbelief: only we shall premit two or three words to both.

That which we premit *first* is this, That the *He* that is here spoken of, is our Lord Jesus Christ, who in the New Testament hath this Text applied to him, for albeit there be no *He* so expresly mentioned in this Chapter before, yet in the 13 *Verse* of the former Chapter, to which this relates, the *He* that is spoken of here, is called *the Lords Servant*; and it's said of him that *He shall be exalted and extolled, and made very high*; and it is not unusual to speak of Christ singularly by a relative without an antecedent, as *Cant.* 1. 2. *Let him kiss me with the kisses of his mouth*; because Christ to Believers is so singular an one, that whenever he is spoken of by way of eminency and excellency, as here, they cannot mistake him, or take another for him. *Secondly*, This want of *form and comliness* is not to be understood of any personal defect in our Lords Humane Nature, but in respect of, and with reference to the tract of his Life; and what accompanied his Humiliation, to wit, That it was low and mean, without that external grandour, pomp and splendour of outward things, which the world esteem to be comliness and beauty. 3. Where it is said, *He shall grow up before him*, &c. It relates to the hearers of the report of the Gospel concerning him, or to the man that believes not the report spoken of before; And so relates to the words of the first *vers. Who hath believed our report?* Which is certainly meant of the man that hears of him, and to whom he seems nothing worth, because of his mean and low outward condition; for if we should apply it to God, we cannot see how it will so well infer the scope, and be the reason of the unbelief asserted formerly, for which end it is brought in here.

We come now to open the words a little, and here we would know that Christs low condition is two wayes set down in these two verses. 1. In the 2. *vers.* In respect of his want of the abundance of the things of this world. 2. In the 3. *vers.* In respect of the accession of outward crosses and afflictions; for not only doth he want credit, respect and esteem, but he hath contempt, despight and reproach; Not only wants he great riches, but he hath poverty, and is in a poor and low condition. The first *verse* expresseth him negatively, to be no worldly great man; The second *verse* expresseth him positively, to be a mean and despised man. 1. Then these words, *He shall grow up as a plant out of a dry ground*, are expounded by the words following, *He hath no form nor comliness*; For as Shrubs or Scrogs growing up out of dry ground cryn and wither, when trees planted in a fat soil are fresh, fair and beautiful. So shall it be with Christ when he cometh forth (saith the Prophet) to the eyes of the world, he shall as it were, be like a Scrab in a Moor-edge: Our Lord had personal and much divine comliness in him, as we may see, *John* 1. 14. Where he saith that *the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*; But the comliness here spoken of, is that outward state, pomp and splendour which great men in

world use to have, which Christ wanted: This is confirmed by the following words, *And when we shall see him there is no beauty that we should desire him*; There is in men naturally a delight and complacency in that which is beautiful to the natural eye; But (saith he) there shall be no such thing seen in Jesus Christ when he cometh, and therefore no great wonder that few believe on him: And that he saith *we*, it is either according to the phrase used in Scripture, to make some hard thing digest and go down the better with the hearers, whereof the speaker is not guilty; or it is his expressing what is the humour generally in all men naturally; as if he had said, had even we who are elect and godly no more but carnal eyes, we would think no more of Christ than other folk do, for we should get no satisfaction to carnal reason.

The second thing whereby his low condition is set out, is in these words, *He is despised and rejected of men*. &c. Not only shall he want that which carnal hearts and eyes seek and look after, but he shall be so very low, that men shall set him at nought, mock, and reject him: And what wonder then that he be not believed on? *A man of sorrows*; As for the tract of his life, it shall be spent in sorrows; *And acquainted with grief*; He shall not be a man that shall be a stranger to crosses, griefs, and heavinesse, but he shall be familiarly acquainted with them, and they with him; *And we hid as it were our faces from him*; A consequent of the former; As men will not give their countenance to them whom they despise; So, saith he, we shall think shame to see or look at him; He shall be the object of mens contempt and scorn, and we shall not so much as countenance him; He shall be despised and set at nought by *Herod* and the *Roman* Souldiers; *And we esteemed him not*; That is, we the people of the *Jews*, who owe him more respect, esteemed him not; And hence he concludes, that it is no wonder that but few believe on him: And so in the words following he goes on to describe his Humiliation, and to remove the offence that might be taken at it, *Surely he hath born our griefs*, &c. as if he had said, there is no such cause to skue and stumble at Christ for his lowness and base outward condition; for it was not for himself but for us that he became so low, and therefore it did not become us to think so little of him; His griefs and sorrows are humane infirmities that he subjected himself to for our sake; For the wrath of God which he suffered for us is spoken of afterwards. And because there is great difference betwixt Christs bearing of infirmities, and our bearing of infirmities, He being like to us in all things, except sin. I shall for clearing of this, name three distinctions given by *Divines* when they discourse of this purpose.

1. They distinguish and put difference betwixt the *taking on* of infirmities, and the *contracting* of infirmities; The taking on of infirmities, is the assuming of the effect without the cause, of the infirmity without the sinful defect: Contracting of infirmity is the drawing on of the defect, with, and by the cause; Now, we draw on the cause with the effect, Christ took on the effect, but he had no sinful defect in him to draw on such infirmities: He might have taken on the nature of man without the infirmities, if he had so pleased, but he took on the nature and infirmities without the cause. 2. They distinguish betwixt these infirmities which are simply natural, such as man might have had though he had never sinned, and these infirmities which flow from mans nature, as fallen and corrupted; The first sort may be called *Passive*, and look to suffering, as to be hungry, thirsty, weary, sensible of that which hurts the body: The second sort may be called *Active*, and are sinful, as flowing from sin, and tending to sin, as inclination to ill, and indisposition to good, dulness as to the taking of Gods mind, *&c.* Our Lord took on the first sort of infirmities that are simply natural, and may be without sin; But he was free of the other that implyes corruption in the nature; *He was in all points tempted like as we are, yet without sin*, saith the Apostle, *Heb* 4. 15. 3. They distinguish infirmities, in these that are called *natural* and *common* to all men as men, and these that are *personal* and *acquired*, as flowing from some defect in generation, or are drawen on by some intemperance, grossness in the life and conversation; As some Families are subject of Diseases that come by Generation; Others draw on Diseases by Whoredome, Drunkenness, and the like; Now our Lord was free of these last, because being conceived by the Holy Ghost in the womb of the Virgin, there was no defect in His Generation; And being blameless

his life and conversation, he could acquire none of these infirmities; and therefore the infirmities which he bare are of the first sort, that is, such as are common to all men, and to men as men: And hence we think it probable which some say, That as our Lord was not sick, so he was not capable of sickness, being so perfect in his constitution or complexion; which makes for the glory of Grace, and faith, That our Lord behoved to die a violent death, there being no principle in him tending to a natural death, though notwithstanding he died most willingly to satisfie Justice for sinners. And this may serve to explain these words, *That he was a man of sorrows, and acquainted with grief.*

We come now to *observe* some things from the words, And 1. From the condition our Lord is described to come to the world in; *Observe*, That the *Messiah* the Lords Servant that was to redeem his people, was to become man; This is here supposed and Prophesied of, as the first step of his Humiliation, He is called *a Man*; And it is an aggravation of it, that he was to be *a man of sorrows*; Or taking our Lord *Messiah* to be already come, we may take the *Observation* thus; That the Lord Jesus Christ, the eternal Son of the eternal Father is also a true and real Man, a common truth, yet a truth fundamental to the Gospel, whereof we are not to think the less or the worse, because it is a common truth; *When the fulness of time came* (saith the Apostle, *Gal.* 4. 4.) *God sent forth his Son made of a Woman, made under the Law*; Who, as it is *Philip.* 2. *Thought it no robbery to be equal with God, yet took upon him the shape of a Servant, and was made in likeness of men, and being found in fashion as a man, he humbled himself, and became obedient*, &c. So *Heb.* 2. 14. It's said of him, That *forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same*, &c. And *vers.* 11. *Both he that sanctifieth, and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren*; And *vers.* 16. *He took not on him the nature of Angels, but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren*; He was made even like unto us in all things except sin: And if we look to the way of grace, there was good reason for this, that the Redeemer of sinners behoved to be Man. 1. If we consider the Interposed or adjoyned threatning to the Covenant of Works, *The day thou eats thou shalt surely die*; There must be a satisfaction to justice, and the curse threatned must be born. 2. The curse must be born by man, the Nature that sinned must die, the Party offending must satisfie in his own Person, or in a Cautioner. And 3. By our Lord's becoming Man, 1. He came to have a right as being near of Kin to sinners, to redeem them. And 2. By this the Law hath right to pursue and exact the Debt of him: And 3. By this, Grace hath access to commend the Redeemer of sinners to sinners, *Heb.* 2. 17, 18. And 4. 15. 16. *wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest*, &c. And that we have such a Redeemer, it makes God, to say so, trystable, and Grace to have access, 1 *Tim.* 2. 5. *There is one God, and one Mediator between God and men, the Man Christ Jesus*, and this gives man access to step in to God. 4. This makes the mystery of Godliness to shine the more radiantly, and the wisdom and love of God to shine the more conspicuously thorow it, 1 Tim. 3. 16. *without controversie great is the mystery of Godliness, God manifested in the flesh*; and *John* 1. 14. *The Word was made flesh, and dwelt among us, and we beheld his glory*, &c.

use 1. It serves to be a prop and foundation to our Faith; We may say of this truth, as the Apostle, speaking of the Resurrection, 1 *Cor.* 1. 15. says, *If Christ be not risen, then our Preaching is vain, and your faith is vain*; If Christ were not Man, our Preaching and your Hearing were in vain: 1. By this we have an evidence that our Lord is the true *Messiah* who was to become Man. 2. By this we see a clear way how he was lyable to our debt, and how his satisfaction is communicable to us. And 3. In this also we see a main and most attractive Argument to draw sinners in to Christ for the actual application of his purchase: Our Lord Jesus is Man, our Brother, and made of a Woman, made under the Law; O! this puts a sweetness and loveliness on the Mediator, to commend him to sinners, for the ingaging of their hearts to him.

And therefore as a second *use* of it, seing there is a Man-Mediator, 1. We pray you, Men and women, neglect not such a Salvation as is to be had by his becoming Man,

but let this Argument prevail with you to make use of him, that he is a true Man; And we may say, when this Son of Man comes in the Clouds to Judge the World, it will be one of the greatest aggravations of the sin of unbelievers, that he came thus low as to be a Man for the good of men, and yet was not made use of by them. 2. Sinners that would be at him, may on this ground be confident and cheerful; The Steward of Grace is a Friend, he is a Man, their Brother, and claims Kindred to them, that honestly aim to do the will of his Father; *whosoever shall do the will of my Father*, saith he, *Mat.* 12. *The same is my brother, sister, and mother:* Sinners wrong Christ and themselves oft-times, when they fear at this Cordial Consolation that by Christs becoming Man is allowed on them; Indeed if we were immediatly to go to God, *who is a consuming fire*, it were no wonder that we stood at a distance; but when God is in the Mediator Christ, God-Man to reconcile the World to himself, as the word is, 2 *Cor.* 6. *Let us*, as the Apostle saith, *Heb.* 4. *ult. come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* O! make this use of it, because he is a friend that sits on the Throne.

2*dly*, *Observe*, That our Lord Jesus did not only become Man, but a Man in an exceeding low and afflicted condition; It had been much to the Son of God to have come in the shape of man, though he had been Emperour of the whole World, but he thought not that meet; for since it was his errand in his first coming, not to judge, but to save the World, He came not to be ministred unto, but to minister; And therefore *Joh.* 13. 12. He washeth the feet of his Disciples: We may take both the branches of the Doctrine together. our Lord Jesus not only became Man, but He was a Man without all worldly grandour and pomp. in a low and mean condition; And not only did he want that grandour, but he had much affliction, shame and sorrow in the place of it. Need we to prove this? Any who are acquainted with the History of the Gospel know it; He was for the whole tract of his life, not only in a low condition, but a man of sorrows, griefs, and afflictions; under much persecution, contempt and reproach; We might instance this, 1. In His Birth. 2. In his Life. And 3. In His Death. The meanness and lowness of his condition, and the afflictions he met with appear clearly in all these, wherein ye may behold the glory of grace and of truth; For the more low he became, the more doth the glory of grace shine, and the more also doth the glory of truth, in that he fulfilled all righteousness.

1. Then for his low condition, And that 1. In his birth, he was not born of any of the greatest Queens; However the birth of *Mary* was Noble, yet she was in a mean condition, for the time espoused to a Carpenter; He was not born in a great Palace, but in a common Inn, which too being taken up with Guests, His Mother was thurst out, or constrained to betake her self to a Stable, where our blessed Lord is brought forth, and laid in a Manger, Crib, or Stall, out of which the Beasts eat their meat for his Cradle; There the Lord and Heir of all things is laid, and hath no other Cradle, neither was the Room hung with rich Hangings and Tapestry, as the Rooms of great ones use to be. 2. In his life he was low, for no sooner is he born but his Mother is forced to flee away with him to *Egypt*; He dare not be seen; And when he returns, he co-habits with, and serves his supposed Father and his Mother, was obedient to them, ran their errands, and wrought their work; Therefore he is called, *Mark* 6. the *Carpenter*: There is no outward nor worldly pomp and grandour here; And thus he was for the space of 30. years; And then when he came to his publick Ministry, he hath no great Folks for his followers and Disciples, but a few poor Fisher men; over and above whom he exalts not himself loftily, but humbles himself to wash their feet, and to serve them: And to hold forth this a little further, ye may take notice of some Scripture-expressions to that purpose; as namely that of *Luk. Chap.* 9 58. *Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head*; That of *John Chap.* 1. 10. 11. *He was in the world, and the world was made by him, and the world knew him not*; *He came unto his own and his own received him not*; Though he could have made a thousand Worlds at a word, yet so low was he, that he had not a foot of ground to lay claim to, or to lean his blessed head on; And if we look to *Luke* 8. we will find that he was provided for in his necessity by some few Women, such as *Mary*

Magdalen, Joanna, Susanna and others, *who ministred to him of their substance*; He lived upon the charity of others; And yet 2 *Cor.* 8. *By his poverty he made many rich*: And when he went from place to place, his diet was often a seeking, neither do we read of any great cheer he had, but of some Barley Loaves and Fishes; And oftentthe Disciples were sent to seek for meat to him. And 3. when it comes to his death, O! How very low is he brought there? When he is crucified, they hang him up betwixt two thieves, as the most notorious Malefactor of the three; And he could hardly come under greater reproach than was cast upon him at his death; And as a dead man be ing really dead, he is laid in the grave and buried, as if death had gotten the victory over him; and so he dies a most shameful death, after he had lived a most mean and abject life.

2. For his afflicted condition, it is clear If we consider, what troubles did accompany him in his life, and at his Death; No sooner was he born, but (as I said) he is persecuted by *Herod*, so that himself and his parents must needs flee down to *Egypt*, and they being but poor folks, behoved in so long a journey to meet with many difficulties; That they were but poor, may be seen by *Maries* offering after her Purification: And when he came forth in his Publick Ministry, at his very entry to it, he was most terribly tempted of the Devil, taking occasion of his hunger after long fasting; And all along the exercise of it, what contradiction did he meet with from the *Scribes* and *Pharisees*? How did he travel on his feet from place to place? Often subject to weariness and fainting; sometimes men will not so much as give him lodging, which he suffers patiently, and rebukes his Disciples for their impatience and preposterous zeal, *Luke* 9. Many calumnies and reproaches were cast upon him. He was called *Beelzebub, a deceiver, a friend of Publicans and Sinners*; How did some of his friends according to the flesh snarl at him, and offer to bind him as a mad man? What plots and conspiracies were laid and made to take away his life? And when it came to the upshot of all, *Peter* shamefully denied him, and all the other Disciples forsook him, and fled; Many other things befell him, as may be seen in the History of his Sufferings, written by the Evangelists; We read that he wept thrice, to let us know that it was his frequent and familiar exercise; And a little before his death we read that he was in a great agony, and did therein sweat blood, and offered prayers with strong cryes and tears, but we read not that he did laugh, or that ever any worldly mirth was found in him, which clearly makes out this truth, *That he was a man of sorrows, and acquainted with grief.*

For *Use*, It would take the tongues of Men and Angels to speak of it, It being the most remarkable and soul-refreshing Subject that ever the world heard of, even that of which the Angels sing, *Luke* 2. 10, 11. *Good tydings of great joy, which shall be to all people, that unto you is born in the City of David a Saviour, which is Christ the Lord. And this shall be a sign to you, ye shall find the babe wrapped in swadling cloaths, lying in a manger*; Sure we should not sing less, but more than Angels, Men being more concerned than Angels in these things; And therefore, 1. Behold believe and wonder, that he *that was rich became poor, that we through his poverty might be made rich*; that he *that was Lord of all became servant to all*; that he *that was the infinite God, the express image of his Fathers person, and thought it no robbery to be equal with God, yet humbled himself and became of no reputation, and took on him the form of a servant*, &c. Behold (we say) believe, and wonder at this, 1. In respect of the cause it came from, to wit, everlasting love, He did and suffered all this most willingly, there was no constraint on him; But as it is, *Psal.* 40. *He delighted to do his Fathers will*; *He had power to lay down his life and to take it up again.* 2. In respect of the end, it was not to add to his own glory; for as God, his Glory being infinit, it was not, neither is capable of diminution or addition, but he became poor that we might be made rich, He was a man of sorrows, that we might be made to rejoyce, he wept that we might laugh, he wanted that we might have: Is not this love stooping thus low to be wondered at? Was there ever the like heard of: That God the great Party offended should come so low to recover the despicable Parties offending; and that even while they were rank enemies to him? *God commendeth his love to us*, saith the Apostle, *Rom* 5. 8 *that while we were yet sinners Christ died for us*; And saith himself, *John* 15. *Greater love hath no man than*

this, *that a man lay down his life for his friends*; But *when we were enemies Christ died for us*; Were it then an unsuitable use of this Doctrine, to be beholding, believing, and wondering at his love, and to be often thinking and saying, *what is man that God should be so mindful of him*, as to send the Heir of all things, his own Son into the world, as his great Ambassadour and Commissioner, to negotiat a peace betwixt himself and rebel-sinners, which he was to purchase by becoming so very low, and by suffering so very much?

2. See in this the great evil and hurt of sin, and the difficulty of making peace betwixt God and a sinner who hath provoked God; Is it a little matter that made our Lord condescend and stoop so low? O! if folk knew the evil of sin; And that ere Justice could be satisfied, the Son of God behoved to become Man, and a deeply humbled Man; The Sword of his avenging Justice behoved to awake against him, and smite the man that was his fellow, rather than that sin should go unpunished, and Justice should want satisfaction. Beware lightly to boast and brag of mercy, or to think it easie to make your peace with God; And remember that *it is a fearful thing to fall into the hands of the living God*.

3. See in this, much condescending in our blessed Lord Jesus; and a motive as well as a copy of patience in him, who is content to be made of a woman, made under the Law, who submits himself unto the Law, and takes on a mean and afflicted state of life in the world; It's a wonder that Christs members should take so ill with a mean, suffering, and hard lot, seing their lot is far, very far from the contempt, reproaches, sorrows, weights and griefs that accompanied their Head and Lord, And it's a shame that believers minds and hearts should be set so much on these things, that he who was and is their Lord and Master, and the Heir of all things, possessed so little of; or that they should place their happiness in whole or in part in the enjoyment of these things, or their misery in the want of them; More patience under the Cross, under watchings, weariness, reproaches, &c. would become us much better, our blessed Lord Jesus had a great many moe.

4. See this to be not only a motive to patience in respect of outward things, but a stepping stone and ground of encouragement to go forward to Christ with every want spiritual and temporal; It's much that our Lord became Man, but it's more that he became a man under griefs, afflictions, sorrows, and temptations, and was subject to death it self; And that he hath bowels of sympathy from experience of these temptations, vexations, and sorrows, as they are sinless, as is clear from *Heb.* 2. and 4. at the close; He knows what hunger, thirst, poverty, contempt, reproach, and persecution are; He knows what it is to be set upon with the violence of a temptation, though there was no sin in him to comply with it.

5. See here a most real Saviour, since he is a suffering Saviour; Why did our Lord become thus low? But that he might come under the curse, in the several degrees of it, for the satisfying of Justice for our sins; And see in every piece of Christs suffering a reality of the grace and love of God; A reality in the Covenant and bargain of Redemption, A reality in Christs satisfying of Justice, and performing his ingagement according to the tenor of that transaction: And seing there is a reality in this Saviour, and in his suffering and satisfying of Divine Justice, and in the price that he payed to the full; *Put not this Saviour again to open shame*, as the word is, *Heb* 6. 6. *Trode not the Son of God under foot*, neither *account the blood of the Covenant an unholy thing*; *Do not despite to the Spirit of Grace*, as it is, *Heb.* 10. 29. He hath suffered enough already, let him not be a sufferer again; O! believe him not by your unbelief, but give him credit by adventuring your souls on him upon his own terms; your selves will have the advantage and he the glory; This is the pure simple truth of the Gospel; Do not only receive it as a truth, but receive him that it holds forth, and let your hearts close with him, and your Faith feed upon him *who became poor, that ye through his poverty might be made rich*; Happy they for evermore who are made rich through his poverty, and miserable are they, and much more miserable eternally will they be, whose practice saith, that they think they have another way to be happy than by his suffering and satisfaction, and so disdain and reject both him and it.

SERMON XVIII.

ISAIAH LIII. II, III.

Verse 2. *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comliness: and when we shall see him, there is no beauty that we should desire him.*

Verse 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

IF our hearts were suitably tender, the reading of these words, knowing of whom they are spoken, would some way prick and wound them; It's hard to determine, (though it may be we should not make the comparison) whether there is more grace in our Lords condescendence, or more wickedness and perverseness in the unkind and evil meeting that he gets from sinners; But surely there is much grace on the one side in his coming so low, and much wickedness and perverseness on the other side; For what meets he with, even blessed Jesus, *who is the glory and praise of all his Saints*, yea, *the brightness of his Fathers glory? He is despised and rejected, and we esteemed him not?* Even, when he thus humbled himself and took on our nature, and was and is prosecuting the work of our salvation, and evidencing his grace in an inconceivable manner.

These are the two things that are spoken of here, His condescending to be a man, and a mean man, and which is yet more, *a man of sorrows, and acquainted with grief*; Which if we believed, and knew really what he were, that it was even he, *by whom all things were created, who is the beginning of the Creation of God, the first born of every creature*, yea, he *for whom all things were created*, for whose glory the world and all things in it were made and continue, He for whom all things are as their last end, and through whom they are preserved in there being, and governed in their operations, and shall be seen to tend to his glory in the close; we would certainly wonder more at this his condescendence: And yet alas, it is he that is *despised and rejected*, and that *we hid as it were our faces from*, and would not give him our countenance: It is he by whom the world was made that is despised, and we esteemed him not: And this is the *second* thing in the words which we are now to speak to, even the abominably unsuitable meeting that men give to our Lord Jesus, who hath so far condescended, as to leave some way his Fathers Glory, not to receive a Kingdom of this World, but to be trode upon in it as a Worm: He is despised and rejected, and we will not intertain him, nor make him welcome when he cometh; *we esteem him not.*

Only take this advertisment for clearing of the words, and for grounding of the Doctrine, that this that is spoken of Christs Humiliation, and mans stumbling at it, is not precisely to be restricted to his Humiliation in his own person only, and mens stumbling at that, for it is given as the reason of men their stumbling and offending at Christ in all times; But it is to be extended to Christ in his Gospel and Ordinances throughout all ages, & so it comes in as the reason why so few believe on him; If ye ask the reason why men do not now believe and receive Christ in the offer of the Gospel? Here it is, for *we esteemed him not*, for *he shall grow up before him as a tender plant*; He shall be mean and contemptible-like to the men of the world, and in an afflicted condition, therefore he is not esteemed, therefore he is not believed on.

These two are the main *Doctrines* to be spoken to here, 1. That Jesus Christ who thus condescends and humbles himself for the salvation of lost sinners is not esteemed of, but despised and undervalued, which is implied in the words, *when we shall see him, there is no beauty that we should desire him*; and is more clearly holden out in the following words, *He was despised, and we esteemed him not.* 2. That this undervaluing and little esteeming of Jesus Christ, is the great ground of folks unbelief, or the reason why men do not believe on him, even because they think him not worthy the receiving; two very clear truths in the words and in experience, though as sad their consequents.

As to the 1. which is this, that our Lord Jesus Christ is usually and ordinarily exceedingly undervalued, and little esteemed of by the men of the world, to whom he is offered in the Gospel; There are two things implied and supposed here in and about the Doctrine, that will clear it, and be as two reasons of it. 1. That he hath no form nor comliness, and no beauty wherefore he should be desired; which holdeth out this, that men are ordinarily taken up with, and seek after worldly grandour or greatness, splendour and beauty, that's it that filleth mens eyes, and is that which Christ wanted: This we say is one reason why Christ is so little thought of, even because he cometh not with external pomp, observation and grandour, nor with great temporal gifts to his followers; That which mainly is desirable to natural men is that which hath earthly beauty in it, a very deceitful consideration and ground, though such an one as men are often carried away with, and therefore they despise and reject the Saviour. 2. Which is another reason of the Doctrine, and also clearly implyed, that our Lord Jesus Christs Humiliation and coming so low for mans sake, his very condescending and stooping for their good, is the great ground of their stumbling at him, and because of that he is the less thought of; Even the very hight of his grace, and that great stretch thereof, that the Son of God became thus low as to become Man, a mean Man, and a Man of sorrows, is a greater ground of stumbling to men than if he had never become thus low; Now these two being supposed, and thus explained, the *Doctrine* is clear, to wit, that Jesus Christ that became Man, and performed the satisfaction due to the Justice of God for our sins, is usually and ordinarily disesteemed and undervalued by them to whom he is offered in the Gospel; 1. It was so under the Old Testament, and is so likewise under the New; What is almost all the Gospel spent on? But to hold out Christ upon the one side to be a man of sorrows, and upon the other side to shew that men esteemed him not: How was he undervalued at his birth, when his Mother was thrust out to a Stable, and he laid in a Manger? And no sooner doth he appear in the exercise of his publick Ministry, but his friends stand at him, and look on him as a distracted man, *Mark* 3. His Countrey men contemn him, and were offended at him, *Mark* 6. *Is not this* (say they) *the Carpenter, the Son of Mary, the brother of James and Joses?* And how was he esteemed, or rather disesteemed and undervalued at his death; So that it is said, *Acts* 3. 14. *They denyed the holy and just one, and desired that a murtherer should be granted unto them.* They rejected the Prince of Life, and choosed *Barabbas*; And judging him not worthy to live, they cry *away with him*; Hence our Lord saith, *Matth.* 11. *Blessed is he that is not offended in me*, which insinuats that there were but very few to whom his Humiliation proved not a Stumbling-block. 2. If we consult experience we will find this to be true, how little is he thought of among *Turks?* amongst whom his precious Name is blasphemed, though they pretend more respect to him than meer Heathens do: How little is he thought of among the *Jews*, who call him a Deceiver: And if we come nearer, even to the Christian Church, and to such as profess their Faith of his being the Eternal Son of God, equal with the Father, that he is Judge of quick and dead, and that they look for Salvation through him, yet if it be put to a tryal, how few are they that will be found to esteem of him aright? since there are but few that believe the report that is made of him, but few that receive him as he is offered in the Gospel, few that have but such respect to him as to prefer him to their Idols, and that give him the first and chief seat in their hearts: And if we consider how little eager pursuing there is after him, that he may be enjoyed, and how indifferent folks are, whether they have or want him; How many things men dote upon and prefer to Jesus Christ, as the Lord complains, *Jer.* 2. 13. *My people have committed two evils, they have forsaken me the fountain of living waters, and have digged to themselves cisterns, even broken cisterns that can hold no water*, the thing will be clear beyond all debate. We may take in another *Branch* of the Doctrine here, when he saith, *we esteemed him not*; and it is this, that even Believers are in so far as unrenewed, inclined, and not without culpable accession to this same sin of undervaluing of Jesus Christ; It's indeed true that the Apostle *Peter* saith in his 1 *Epist. Chap.* 2. *Vers.* 7. *To you that believe he is precious*; Which place, though it confirm the first part of

the Doctrine, that to them that believe not he is no precious, but a stone of stumbling, and a rock of offence; albeit that Believers being compared with Unbelievers, have some precious esteem of Jesus Christ, yet if we consider the corrupt nature that in part cleaves to them, and the degree of their estimation of him, that it's but very little and low, in respect of what it should be, and the many peevish fits, too's and fro's, up's and down's that they are subject to, with the many suspicions and jealousies they have of him; so that though they were just now fresh and lively in the exercise of their Faith, and of their estimation of Christ, yet within a little, even by and by, they give way again to their jealousies, the Doctrine will also hold true of them, *we esteemed him not.*

2. We shall give the *second Doctrine* (and then speak to the use of both jointly) which is this, That there is nothing more culpably accessory to the abounding of Unbelief, than the poor thoughts and little estimation that Men have of Jesus Christ; the undervaluing of him is the great ground and reason why they believe not on him; and on the contrary, if the Hearers of the Gospel had higher thoughts, and a more precious esteem of Christ, and valued him according to his unvaluable worth, there would be more believing in him than there is: When the Gospel comes to invite Men to the Wedding, *Matth.* 22. when Christ is rooted and commended as to what he is, what he hath purchased, and what he freely offereth to Sinners, it's said, *that those who were bidden made light of it, and went away, one to his farm, another to his merchandice,* &c. when Christ was spoken of, and the offer of Life through him, they undervalued and despised it, and made light of the offer, and therefore turned their backs, for they thought more of the House, of the Oxen, of the Farm, and of the married Wife, than they thought of him: And *Acts* 17. when *Paul* is preaching Christ at *Athens*, the Philosophers and Orators, these learned Heads, despise and disdain him as a setter forth of some strange and uncouth god: If we compare this with its contrary, it will be further clear, to wit, wherever there is estimation of Christ, it proves a help to Faith and a ground of it; so wherever Christ is undervalued, undervalued and undervalued, he breeds in Folk, and is a ground to them of these three. 1. It cools, or rather keeps cool their love and affection to him; where he is disesteemed and undervalued, he cannot be loved, and People in that case become like these that are brought in *Jer.* 44. 17. saying, *It was better with us when we did bake cakes to the queen of heaven*; the Lord is counted by them to be as *a wilderness and land of darkness*; and they say, as it is *Jer.* 2 31. *We are lords, and will come no more unto thee*; and when Men esteem not Christ, they seek not after him, they care not for an interest in him, they trust not to him; when a Man valueth a Pearl, he will readily sell all that he hath that he may buy it, but that which is not esteemed, there will be no care to come by it. 2. It hath influence to obstruct Folks giving him credit, which is of the very essence of Faith; so then, where he is not esteemed of, he is not, he cannot be believed on; the former says, that we will not marry him, this says, we will not trow him, nor trust the reality of his offer: Where he is not esteemed of, he is not taken up to be real in good earnest, and faithful in what he says; His offers are looked upon as having neither solidity nor reality in them, therefore *Rev.* 19. these two are put together, first it's said. *Blessed are they that are called to the marriage supper of the Lamb*; and then it is subjoined, *these are the true and faithful sayings of God*; so that when Christ is not esteemed of, he is not thought worthy the crediting and hearing to; And it's on this ground that the Lord founds his Controversie with his professing People, *Jer.* 2. 5. *What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity and are become vain?* they undervalued his word, they thought him not worthy credit, and therefore they turned the back on him; the same is insinuated by the Lord, *Micah* 6. 3. *O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me.* 3. This little esteem of Christ weakens hope or expectation of any good that Men may have from him; when we esteem him not, there is no expectation of getting our need supplied, and our wants made up by him, nor of attaining in him the Happiness that we would be at, and therefore there are no serious addresses made to him for the same: These three, Love to him, Trust in him, Hope from and

through

through him, being the prime Graces in a Christian, when they are weakened, Unbelief most certainly in so far prevaileth; and it being Christ's worthiness, and the estimation thereof that gives ground to all these; then sure, when he is not esteemed but undervalued, these must also fail in their exercise, and be in utter non-entry, where he is altogether undervalued: Now, laying all these together, there can hardly be any thing more culpably accessory to the abounding of Unbelief than the undervaluing of precious Jesus Christ; it's impossible that he can be cordially welcomed where he is not at all esteemed of.

As for *uses* of these Doctrines, they are of large extent, serving to make manifest a root of bitterness, and a great neck-break of multitudes of Souls, and which Men and Women will not easily be perswaded to believe. Let this therefore be the 1. *use* of it, To discover a great Sin that is incident to the Hearers of this Gospel; among many other things that may be charged on them, this is one and not the least, even little estimation of Jesus Christ; so little that when he is speaking, they count him scarce worthy the hearing; hence is the slumbering and sleeping of so many when he is preached of, which holds out something of the nature of all Men and Women; this despising, undervaluing, and thinking little of Christ, is a Sin that may for a long time cleave fast and close to the Hearers of the Gospel, and doth so to many to their very dying day. It may be ye will think this a strange and uncouth charge, and that whoever disesteem him, ye do certainly esteem him much, but it were better ye were seriously and humbly saying with the Prophet here, *He was despised, and we esteemed him not*: There are many who never once suspect themselves as guilty of, or chargeable with this Evil; for whose conviction, let me speak but a few words, Is there not such a bitter root in you? If it be natural to all Men and Women how comes it to pass that ye are free of it? Is there nothing of the seed of the Serpent in you? and if there be, will there not be hatred at the seed of the Woman in you? are ye any other sort of Hearers than they were to whom this is spoken? were they not Hearers of the Gospel as well as ye? nay he speaks here of Hearers of the Gospel in all Ages, and yet ye will disdain to take with this Sin, and will account it to be an uncouth, if not an unjust charge and imputation, to say of you that ye are undervaluers and despisers of Christ; but the reason of it is twofold, the *first* whereof is, Because ye know not what Christ's worth is, and therefore ye do neither esteem him, nor know that ye disesteem and undervalue him; whereas they who have win to some knowledge of his worth, are always, or very often complaining that they cannot get him suitably thought of and esteemed. The *second* Reason is, Because ye know not your selves, and therefore ye take self-love and estimation of your selves to be love to him and estimation of him; ye think your selves so well, that ye cannot endure to think that ye want any Grace or good thing; and estimation of Christ being a good thing, and ye thinking that ye could not hold up your face and own the reproaching and despising of him ye will not let it light that ye want this Grace and good thing, a precious esteem of him: But there is no greater evidence that ye are lying under the power of the deceit and delusion of your own Hearts, that your natural distemper and Feaver is not yet cooled and calmed, but that ye are still roving in Nature; and therefore, though ye be living in enmity at God and Christ, yet ye cannot be made sensible of it; we really think it somewhat strange, that Men and Women should live twenty, thirty, fourty or fifty years under the Gospel, and yet never be brought to groan under this enmity, nor to lay to heart this Sin of undervaluing of Christ: But if it be a truth that none naturally do love and esteem him, then certainly many of you are grosly mistaken, that think ye esteem highly of him; Ah! your fancied esteem of him will be counted an undervaluing of him:

And if ye ask, What is that to undervalue Christ, or when is he undervalued? I answer, He is undervalued 1. When he is not matched with or married, when the match with himself, whereof he maketh offer, is not closed with upon his own terms; for what I pray can hinder the ending of a Bargain, or finishing a Marriage contract, especially when it's so full, free, and rich on the Proposer and Suiters part, but either that Folk think it is not fit for them, or that they think nothing of it at all? and this is it that hinders closing with Christ,

Matth. 22. *They made light of it and went away*, &c. and *Pſal.* 81. *My people would not hearken to my voice, and* Iſrael *would none of me.* 2. When any thing is made equal to Chriſt, much more when any thing is preferred to him, he is undervalued and not eſteemed of; when he gets little or none of Folks care and labour, little of their time, little of their love and delight, few or none of their thoughts, *&c.* but they are quite carried away after other things, for *where the treaſure is, there the heart will be alſo*; and were Chriſt our Treaſure, and precious in our eſteem, our Hearts would be more ſet on him; but it's ſtrange, ſad, and even aſtoniſhing to think, how little our Spirits are exerciſed with the thoughts of Chriſt; how little they are taken up with longing for him and delighting in him, and yet we will think that we eſteem him. 3. Our Lord is undervalued when he is not made uſe of, and imployed, and lippened to as an able and ſufficient Saviour: If there be a learned and ſkilful Phyſician in a City in all or moſt Diſeaſes, or an able Lawyer to plead all Cauſes; if Folk have diſeaſes to be cured, and Cauſes to be pleaded, and yet do not imploy ſuch a Phyſician or ſuch a Lawyer, but go to ſome other, though far leſs ſkilful and able, they undervalue him; It is even ſo here, when Folks have many Sins, and they ſeek not to him for Pardon, many, not only Temporal wants, but alſo and mainly, many Spiritual wants, and do not acknowledge him in them, neither ſeek to him for ſupply of them, many predominant Evils; and they ſeek not to him to mortifie them, many Snares and Temptations, and they do not make uſe of him to prevent and lead them by them, and many Spiritual Cauſes to be pleaded before God, or at his Bar, and they do not imploy him as Advocat to plead for them. 4. He is undervalued when Folk think not themſelves happy enough in him, nor ſicker enough in bargaining with him, and when he doth not ſatisfie and fully content them, as if he were *yea and nay*, and as if *all the promiſes were not yea and amen in him*; when he is not credited intirely, and reſted upon, he is not eſteemed of, hence he complains *John* 5. *Ye will not come to me that ye might have life*: and *Matth.* 23. *How often would I have gathered you and ye would not?* he would, to ſay ſo with reverence, fain do them a good turn, but they will not ſtoppen to him. O! how much undervaluing of Chriſt is there even among believers, when they hold and draw with him, intertain jealouſies and ſuſpitions of him, ſcarcely credit him, and when they do at any time credit him, are in a manner ready to take back their word again; How often are Creature-comforts overvalued by them? And how often are the conſolations of God ſmall with them? Theſe and many other wayes are they, even they, in ſome conſiderable meaſure and degree guilty of undervaluing of Chriſt.

uſe 2. Take with this ſin, acknowledge and ſeek pardon for it; It were a good token of ſome tenderneſs, to be mourning for enmity againſt Chriſt, and for undervaluing of him, as well as for Drunkenneſs, Fornication, Theft, or any other groſs ſin: And where that gracious and right mourning that is ſpoken of, *Zech.* 12. 10. comes, it will be in ſpecial for this undervaluing of Chriſt to the height of piercing of him: We would aſk any of you that think ye repent, if this ſin of ſlighting him hath pierced you as it did theſe, *Acts* 2? It may be, ſome think themſelves ſo cleanly and perfect that they have not many ſins to mourn for, O! dreadful miſtake; But though ye had no more, is not this enough that ever there ſhould have been enmity in your boſome at Chriſt? And ſhould not this prick you at the very heart, that ever ye ſhould have ſo undervalued him? But readily they that ſee feweſt ſins in themſelves, will ſee and take with leaſt of this ſin.

uſe 3. It ſerves to be a warning to all men in nature, to conſider what their condition is; Do ye that have this enmity, and are undervaluers of Chriſt, know what is in your hearts? And do ye conſider what poſture ye will be found in, if Grace make not a change, in the day of Chriſt? ye will be found amongſt theſe deſpiſers and haters that would not have him to reign over them; How will ye dar to appear, or in what poſture will ye appear before him, when he whom ye deſpiſed ſhall come in the glory of his Father with all the holy Angels with him, and ſhall ſit upon the Throne of his glory? And yet appear ye muſt; How will the conſcience then gnaw, and the heart be affrighted? How will challenges waken, yea, ſting and prick you on this ground, that the Son of God, the Heir of all things, the Lord of lords, and King of kings, who propoſed Marriage to you, was undervalued,

and Marriage with him made light of, and that a thing of nought was put in his room and place? Will not this be a horrible challenge in that day? And if ye would consider what will be their posture that mocked and buffeted him, and plucked off his hair, that nodded with the head, and cryed Aha, and bade him come down from the Crosse, that did scourge him, and hang him up upon the Crosse betwixt two Thieves; Such a posture will all of you be in who have despised and disesteemed him; ye will meet with that same sad sentence, *Bring out these mine enemies that would not that I should reign over them, and slay them before me*; O! what a strange punishment suppose ye will that be, when the Saviour of sinners shall stand by and look on, till he see vengeance execute on sinners that despised him? Think on it, for there is such a day coming, when ye will all appear before him, and when your reckonings will be cast up; suffer not your selves to be cheated into an opinion that it will be accounted a little sin to be found under this guilt of despising Christ, and let not one of you put it off himself, and over upon another; they will be found despisers of him that would never let it light, nay even many that have preached him, and that would have been angry at prophanity in others, as may be gathered from *Mat.* 7. 22.

The 4. *use* serves to commend this to you as a piece of your duty, to study to know Christ, and to have the suitable impression of Christ and of his worth, as the great mean contributive to the bringing you to credit him, and believe on him, and to the removing a main obstruction that hinders your Faith, and that is the undervaluing of him; For if undervaluing of him be the great cause of unbelief, and that which mainly obstructs Faith; then the esteeming of him from a due impression of his worth, must be a great mean of, and help to Faith; and the more he be esteemed of, the more will he be believed on: It hath an attractive vertue to draw sinners to love him, a screwing vertue to screw up the affections towards him; and withall a fixing and establishing vertue to settle and stay the Soul upon him by believing; the soul that from the right impression of his worth esteems of him, knows that it may lippen to him, for he is holy and true; And hence it is, that the great thing that believers take to ground their prayers upon, is some excellency in God, some one or other of his Titles and Attributes upon which they fix, to bear them up, under and against any difficulty that presseth hard upon them; This fixes also their hope and expectation of attaining of any good thing that they want through him: And therefore upon the one side we would commend to you the study of Christ's worth, and upon the other, an high estimation of him, as that which will fix your Faith, and Love, and Hope on him; This we see to be in a high degree in *Paul*, *Philip.* 3. *I account all things* (saith he) *to be but loss and dung for the excellency of the knowledge of him*, and his transcendent worth; ye would not think it lost labour, to read and study these places of Scripture, that shew what our Lord Jesus is in his Person, Natures and Offices, that ye may have the Faith of his God-head fixed, and may be clear as to the excelling fulness that is in him; as namely that of *Isa.* 9. 6. *To us a Child is born, to us a Son is given, the government shall be upon his shoulders, and his Name shall be called, Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of whose Kingdom and Government there shall be no end*; And to study his excellent Properties, his Eternity, Omnipotency, Faithfulness, Mercy, *&c.* common to him with the Father and Holy Ghost; and the excellent qualifications that as Mediator he is repleniished with; being full of grace and truth, and in all things having the preheminency; See *Col.* 1. *John.* 1. 14. and *Heb.* 1. 2, 3. *&c.* The reason why we press you to this, is not only that ye may have more clear Theory and Contemplation; But also and mainly that your affections may be delighted in him, and that your Faith may without hink or hesitation come to give him credit; Ignorance of Christ breeds disesteem, and disesteem makes you not to give him credit, and thus ye are kept at a distance from him; There is no study more pleasant, more precious, and more profitable: There is here then a task for you that ask what ye shal do even to read and study the excellency of Jesus Christ and to labour to have it well fixed in the Imagination of the thoughts of your hearts; It will give you notable direction what to do, even that which is well-pleasing to God, & may be very profitable to you through him letting

use 5. See here the great necessity and conveniency of studying the disestimation of Christ that is in us, as well as of studying the worth that is in him, and what he hath out of love suffered for us; These two are put together in the Text; It being needful for us to be as well acquainted with the one as with the other. We shall give you this use in two short *Doctrines*; The 1. whereof is, That it is a necessary duty for the hearers of the Gospel to study throughly, and to be convinced of, and clear in their disestimation of Christ, as well as of his worth and excellency, because it wakneth up repentance, and maketh it flow, and thorowly humbleth the sinner, when he findeth this desperat wickedness and perverseness to be in himself, and maketh him kindly to loath and abhor himself; and unless this desperat wickedness be seen and felt, that great and bitter mourning spoken of, *Zech.* 12. 10. will never flow forth.

The 2. is, That where folk have any just estimation of Christ and of his worth, and are sensible of the evil of unbelief, there will also be some sense of the sin of undervaluing of him, and the more sense they have of the evil of unbelief, they will be the more sensible of their undervaluing of him; And will with the Prophet here cry out. *He was despised, and we esteemed him not*: And from both these ye may see the necessity of studying to find out this corruption; the search and discovery whereof will insight you in the evil and perverseness of your nature, and so deeply humble you; and also serve highly to commend Christ and his Grace to you; and without the discovery of this corruption, it's impossible ever to be humble thorowly, or to have right thoughts of Christ and of his Grace.

use 6. It serves to let us see the necessity of believing in Christ, and of the imploying of him; because there is no other way to be free of the challenges of misprising and not esteeming of him, but by receiving of him and believing on him.

A 7*th use* may be added, and it's this, That the more there be that despise Christ, and the greater difficulty there be in believing on him, the more reason have they to be thankful that he graciously works any suitable estimation of himself in, and brings them to believe on him; These who have gotten an glimpse of his Glory which hath lifted him high in their estimation to the drawing forth of their faith and love after him, would praise him for it; It's he, and only he that opened your eyes to see him, and gave you that estimation of him, and circumcised your hearts to love him; let him therefore have all the praise and glory of it; This is the Word of God, and himself bless it to you through Jesus Christ.

SERMON XIX.

ISAIAH LIII. IV, V.

Vers. 4. *Surely he hath born our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Vers. 5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

THis is a most wonderful Subject that the Prophet is here discourfing of, even that which concerneth the sufferings of our blessed Lord Jesus, by way of prediction several hundreds of years before his Incarnation; It was much that he was to be *a man of sorrows and acquainted with grief*; But this was more, that *he was despised, and we esteemed him not*; There is wonderful grace upon the one side, that our Lord became so very low, and wonderful contempt and enmity on the other side, that we despised him, and esteemed him not, even because of his lowness.

In the words now read, and forward, the Prophet sets himself to remove the offence that men took at our Lords Humiliation, by shewing them, that although he became so low, yet he was not to be the less esteemed of for that; And the ground which he layes down to remove the offence, is in the first words of the Text, which in sum is this, that there was nothing in himself wherefore he should have been brought so low, there was no sin in him, neither we

there any guile found in His mouth, but he was graciously pleased to take on Him that which we should have born; and therefore men ought not to stumble, and offend at his stooping to bear that which would with its weight have crushed them eternally, and thereby to make their peace with God: in the 6 *vers.* he shews how it came to pass that he stooped so low, *All we* (saith he) *like sheep have gone astray, and turned every one of us to our own way, and the Lord laid on him the iniquity of us all*; We had lost our selves, but God in the depth of his eternal wisdom, love, and good will, found out the way to save us; wherein (to speak so) a Covenant was transacted betwixt God and the Mediator, who becomes Cautioner for our sins, which are transferred on him: From the 7. *vers.* to the 10. *vers.* he goes on in shewing the execution of this transaction, and how the Cautioner performed all according to his engagement; And from the 10. *vers.* to the close, we have the Promises made to Him for His Satisfaction: The scope is, as to remove the scandal of the Cross, so to hold out our Lords pursuing the work of Satisfaction to the Justice of God for Elect Sinners, and the good success he had in it.

In the 4. and 5. *verses* we have three things 1. This ground asserted, *Surely he hath born our griefs, and carried our sorrows.* 2. Mens enmity aggreged from this, *yet we did esteem him stricken, smitten of God, and afflicted*; In the very mean time that He condescended to stoop so low for us, and to bear that which we should have born, we esteemed but little of Him, we looked on him as a plagued Man. 3. This is more fully explained, *vers.* 5. *But he was wounded for our transgressions, he was bruised for our iniquities*, He was so handled for our sins, and *the chastisement of our peace was on him*, that which made our peace with God was on Him, *By his stripes we are healed*, the stripes that wounded and killed him cured us.

We have here then, rather as it were a bald narration, than a Prophesie of the Gospel, holding out a part of our Lords sufferings, yet a clear foundation of the consolation of the people of God; it being the ground of all our Faith of the pardon of sin, of our peace with God, and of our confident appearing before him, that our Lord was content to be thus dealt with, and to *give his back to the smiters, and his cheeks to them that pluckt off the hair.*

We shall clear the words in the assertion, which will serve to clear the words of the whole Chapter, and also of the Doctrines to be drawn from it. 1. The thing that Christ bare is called *griefs and sorrows*, by which we understand the effects that sin brings on men in the world, for its the same that in the 5. *vers.* is called his being *wounded for our transgressions, and bruised for our iniquity*; It's a wounding that iniquity causeth, and meritoriously procureth; It's not sin it self, but the effect of sin, to wit, the punishment, the sorrow and grief that sin bringeth with it, called *griefs and sorrows*; Partly because grief and sorrow is necessarily joyned with sin, partly to shew the extremity and exceeding greatnels of this grief and sorrow, and the bitter fruits that sin hath with it. 2. How is it said that Christ hath *born* and *carried* thir griefs and sorrows? By this we understand, not only Christs removing of them, as he removed sicknesses and diseases, as it is said, *Matth.* 8. 16. 17. But also, and mainly his actual and real enduring of them, as the phrase is frequently used in the Scripture; *That man shall bear his iniquity*, or he shall bear his sin, *Levit.* 5. and many other places; It sets out a real inflicting of the punishment that sin deserves, on him. 3. That it is said *our* griefs, and *our* sorrows, it is not needlesly or superfluously set down, but to meet with the offence that men take at Christs humbling himself so low; As if he had said, What aileth you to stumble at Christs coming so low, and being so afflicted? It was not for his own sins, but for ours, that he was so handled; And they are called *our* griefs and sorrows, 1. Because we by our sins procured them, they were our deserving, and due to us, the debt was ours, though He as our Cautioner took it on himself. 2. Because, though the Elect have distinct reckonings, and peculiar sins, some more, some fewer, some greater, some lesser, yet they are all put on Christs account; there is a combination of them, a gathering of them all on Him, as the word is, *vers.* 6. *He hath laid on him*, or made to meet on him, *the iniquities of us all.*

The meaning then of the assertion is this; Surely this is the cause of Christs Humiliation, and this makes him not only to become Man, but to be a mean poor Man,

and have a comfortless and afflicted life in the World, that he hath taken on him the Punishment, Curse and Wrath that was due to us for our Sins; and therefore he ought not to be offended and stumbled at.

Now because *Socinians*, the great Enemies of Christs satisfaction, and of the comfort of his People, labour to elude this place, and to make Christ only an exemplary Saviour, and deny that He really and actually did undergo these Griefs and Sorrows for the Sins of the Elect; We shall a little clear and confirm the exposition we have given; the question is not about the takingaway of Sin, but about the manner of removing it; They say that it is by Gods pardoning of it without a Satisfaction; We say it is by Christs Satisfaction; So the difficulty in expounding the words, is, whether to expound them of Christs removing our Sorrows and Griefs from us, or of his bearing of them for our Sin, and so really taking it away: And that this Scripture means not of a simple removing of them, as He did remove Sickness, *Matth.* 8. 17. but by a real taking them on himself, and bearing of them in order to the satisfaction of the Justice of God for our Sins: We shall give these Reasons to confirm it. 1. Because these words are to be understood of such a bearing of Sorrows & Griefs, as made Christ to be contemptible and despised before others; This is clear from the scope, for they are given as a reason why Christ was rejected and despised, as a Man of Sorrows and acquainted with Grief, and why Men should no stumble at him for all that, because it was for them; now, if he had only removed Sorrows from them, as he did sickness, it had not been a cause of his Sorrow and Grief, nor of any Mans stumbling at him, but had rather been a cause of his exaltation in Mens esteem? But its given here as a cause of that which went before in the first part of the 3. *Verse*, and also as a reason why Men should not stumble at him, and withall as an aggravation of their guilt who did stumble at him: Now it's clear that the ground of the *Jews* despising and mocking of him, was not his removing of Sicknesses and Diseases, but his seeming to be given over unto Deaths power. 2. Because that which is called here, *bearing of sorrows and griefs*, is in the words following, called, *a being wounded for our transgressions*, which imports not only that He was wounded, but that our Iniquities were the cause of His being wounded, and that the desert of them was laid on him. 3. This wounding is holden forth to be the *stripes* whereby *we are healed*; and *all we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all*, we did the wrong but he made the amends; and it was such a wounding as proves a cure to us, and makes way for our peace and reconciliation with God; and such, as without it there is no healing for us, for *by his stripes we are healed*; it's by his swallowing up of the river and torrent of Wrath that was in our way, and would have drowned us eternally, had not he interposed for us, that we escape. 4. Consider the parallel places to this in the New Testament, and we will find that this place holds out Christs real and actual bearing of our Sorrows and Griefs; I shall only name three. The 1. Is that of the 2 *Cor.* 5. 21. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*; which can be no other way exponed, but of Christs being made an Offering and Sacrifice for our Sins; He not being a Sinner Himself, but becoming our Cautioner, and engaging to pay our Debt, and to tell down the price for the satisfaction of Divine Justice; He is reckoned to be the Sinner, and our Sins are imputed to Him, and He is dealt with as a Sinner. A 2d. place is that of *Gal.* 3. 13. *Christ hath redeemed us from the curse of the law, by being made a curse for us, as it is written, cursed is every one that hangeth on a tree*; The Sorrows and Griefs that *Isaiah* says here, he should bear, are there exponed by the Apostle, to be His being made a Curse, or His bearing of the Curse that we should have born; It's not meant simply of His removing the Curse from us, but it also sets out the manner how he removed it, to wit, by His own bearing of it Himself, being nailed to the Cross, according to the threatning given out before. The 3d. place is that of 1 *Pet.* 2. 24. *who his own self bare our sins in his own body on the tree*; where there is a direct reference to this place of *Isaiah*, which is cited for confirmation of what the Apostle saith, and every word is full, and hath a special signification and emphasis in it, *He his own self bare*, the same word that is here, and *our sins*, and *in his own body*, and *on the tree*

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intimating the loweſt ſtep of His Humiliation, *by whoſe ſtripes ye were healed, for ye were as ſheep going aſtray.* &c. By his bearing of our Sins the burden of Sin was taken off us, and we are let free.

I know that place of *Matth.* 8. 17 hath its own difficulty, and therefore I ſhall ſpeak a word for clearing of it; he hath ſpoken, *verſ.* 16. of Chriſt's *healing all that were ſick*, and then ſubjoyns in the 17 *verſ. That it might be fulfilled which was ſpoken by Iſaias the prophet, ſaying, himſelf took our infirmities and bare our ſicknſſes*; whereupon theſe enemies of Chriſt would infer, that this place of Scripture hath no other, nor further meaning, but of Chriſt's curing of ſome ſick Folks, and of the depured or committed power which he hath to pardon Sins; but we ſuppoſe that the reaſons which we have already given, make it clear, that this cannot be the meaning of the place, to which we ſhall add firſt a Reaſon or two, and ſecondly give you the true meaning of it.

The Reaſon why this cannot be the meaning of the place, are 1. Becauſe *Acts* 8. 32. this Scripture is ſpoken of as being dayly a fulfilling by Chriſt, and therefore it could not be fulfilled in theſe few days wherein he was in the fleſh upon Earth. 2. Becauſe this bearing of our Griefs and Sorrows is ſuch a piece of Chriſts Humillation, as thereby He took on all the Griefs and Sorrows of all the Elect at once, both of theſe who lived in *Iſaiah* his time, and of theſe who lived before, and ſince his time, and therefore cannot be reſtricted to the curing of Temporal Diſeaſes in the days wherein he was on Earth, nay, not to the pardoning of the Sins of the Elect then living, there being many Elect before and ſince comprehended in this his Satisfaction, which was moſt certainly a Satisfaction for the Sins of the Elect that were dead, and to be born, as well as for the Sins of them that were then living.

2. For the meaning of the place, 1. We are not to look on Chriſt's curing of Sickneſſes and Diſeaſes, *Matth.* 8. 16. as a proper fulfilling of this place, *Iſa.* 53. 4. but as many Scriptures are ſpoken by way of alluſion to other Scriptures, ſo is this; there is indeed ſome fulfilling of the one in the other, and ſome reſemblance betwixt the one and the other, and the reſemblance is this, even to ſhew Chriſts tenderneſs to the outward condition of Folks bodies, whereby he evidenced his rendereſs and reſpect to the inward ſad condition of their immortal Souls, wherein to they were brought through their Sin; the great thing aimed at by the Prophet. 2. If we conſider the Griefs and Sorrows that Chriſt bare and ſuffered complexly in their cauſe and effects, he in healing of theſe Diſeaſes and Sickneſſes, bare our Griefs and carried our Sorrows, becauſe when He took on our Debt, he took it on with all the conſequences of it; and ſo, though Chriſt took on no Diſeaſe in his own Perſon, for we read not that he was ever ſick, yet in taking on the Debt in common of the Elect, he virtually took on all Sickneſſes and Diſeaſes, or what they ſuffered in the Diſeaſes, or ſhould have ſuffered, he took it on together; and hereby he had a right, to ſpeak ſo, to the carrying of all Diſeaſes, and in carrying of them he had reſpect to the cauſe of them, to wit, Sin; therefore to ſuch as he cured, he ſays very often, *Thy ſins be forgiven thee*; he ſtudied to remove that in moſt of them he did deal with; and ſo looking on our Lord as taking on our Sins complexly, with the cauſe, and as having a right to remove all the effects of Sin, evidencing it ſelf in the removing of theſe Diſeaſes whereof Sin was the cauſe, theſe words may be thus fulfilled, and ſo they are clear, and the Doctrine alſo. We have here no meer exemplary Saviour that hath done no more but confirmed his Doctrine, and given us a copy how to do and behave, but he hath really and actually born our Sorrows and Griefs, and removed our Debt, by undergoing the puniſhment due to us for Sin.

Obſerve here 1. That Sin, in no Fleſh, no not in the Elect themſelves, is without Sorrow and Grief; Tribulation and Anguiſh are knit to it, or it hath theſe following on it; or take the Doctrine thus, Wherever there is Sin, there is the cauſe of much Sorrow and Grief; no more can the native cauſe be without the effect, than Sin can be without Sorrow and Grief, it's the plain aſſertion of Scripture, *Rom* 2. 8, 9. *Indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*; which one place, putting the four words together, ſays, 1. That there is ſorrow moſt certainly, and inſeparably on every ſoul that hath ſinned. And 2. That this Sorrow is exceeding great (which may alſo be the

reason why this Sorrow is set out in two words in the Text) therefore four words are used by the Apostle to express it: It's not our purpose here to dispute, whether God in his Justice doth by necessity of Nature punish the Sinner? These three things considered, will make out the Doctrine, which is, That there is a necessary connexion betwixt Sin and sorrow, and that this Sorrow must needs be very great; 1. If we consider the exceeding unsuitableness of Sin to the holy Law of God, and how it is a direct contrariety to that most pure and perfect Law. 2. If we consider the perfectly holy Nature of God himself, *The righteous Lord*, saith the Psalmist, *Psal.* 11. 7. *loveth righteousness*; and the Prophet *Hab.* 1. 13. says, *He is of purer eyes than he can behold evil, and he cannot look upon iniquity*; And though we need not to dispute Gods Soveraignity, yet is is clear that he is *angry with the wicked every day*, Psal. 7. 11. and he *will by no means clear the guilty*, Exod. 34. 7. and that there is a greater suitableness in this inflicting Sorrow and Grief on a Sinner that walks contrary to him, than there is in shewing him Mercy; and there is a greater suitableness in his shewing Mercy to a humbled Sinner, that is aiming to walk holily before Him. 3. If we consider the revealed will of God in the Threatning, who hath said, *the day thou eatest thou shalt surely die*, We may say there is, as they speak in the School, a hypothetick necessity of grief and sorrow to follow on Sin, and that there is a necessary connexion betwixt them; and this may very well stand with the Mediator his coming in, and interposing to take that Grief and Sorrow from off us, and to lay it on Himself; but it was once ours because of our Sin.

If it be asked what Grief and Sorrow this is? We said it's very great, and there is reason for it, for though our act of Sin. 1. As to the Subject that Sins, Man. And 2. As to the act of Sin it self, a sinful thought word or deed that is soon gone, be *finit*; yet if we consider Sin, 1. In respect of the Object against whom, the infinite God. 2. In respect of the absolute purity of Gods Law, a rule that bears out Gods Image set down by infinite Wisdom, and that may be some way called infinitely pure; and Sin as being against this pure rule, that infinite Wisdom hath set down; And 3. If we consider it in respect of it's nature, every sin being of this nature, that though it cannot properly wrong the Majesty of God, yet as to the intention of the thing, and even of the Sinner, it wrongs Him; Sin in these respects may be called *infinite*, and the wrong done to the Majesty of God thereby, may be called infinite; as these who built *Babel*, their intention in that work breathed forth infinite wrong to God, as having a direct tendency to bring them off from dependance on him; and so every Sin, if it had its will and intent, would put God in subordination to it, and set it self in His room, and therefore Sin in some respect as to the wrong against God is infinite.

2. *Observe*, That the real and very great Sorrow that the Sins of the Elect deserved, our Lord Jesus did really and actually bear and suffer; as we have exponed the words and confirmed the exposition given of them, ye have a clear confirmation of the Doctrine from them; 1. *Griefs* and *Sorrows* in the plural Number, shew intensiness of Sorrow and Grief. 2. That they are called *ours*, it shews our propriety in them, And 3. That it's said Christ *bare* them; These concur to prove the Doctrine; that the same Sorrows which the Sins of the Elect deserved, Christ bare; It not only says, that our Lord bare Sorrows, but the same Sorrows, that by the Sins of the Elect were due to them, and so there was a proportionableness betwixt the Sorrows that He bare, and the Sorrows they should have endured; He took up the cup of Wrath that was filled for us, and that we would have been put to drink, and drank it out Himself; suppose that our Lord had never died (as blessed be His Name, there is no ground to make the supposition) the cup of Sorrow that the Elect would have drunken eternally, was the same cup that he drank out for them: It is true, we would distinguish betwixt these things that are *essentially* due to Sin as the punishment of it, and these things that are only *accidentally* due to it; the former Christ bare, but not the latter; To clear both in a word or two, 1. These things essentially due to Sin as necessarly included in the Threatning. The *day thou eatest thou shalt surely die*; and the curse of the Law according to that *Cursed is everyone that abides not in all things that are written in the book of the law to do them*, are Death and the Curse, these are essentially the desert of Sin; in which

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spect it was not only necessary that Christ should become Man and suffer, but that He should suffer to death, or should die; and not only so, but that he should die the cursed death of the Cross, as the Threatning and Curse put together hold out; and as to all these things that he underwent, and met with before, and at his death, they were the accomplishment of the Threatning due to us, and fulfilled in and by Him in our room; so that as he himself saith, *Luke 24. 26 O fools and slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered these things, and to have entred into his glory?* therefore he behoved to be in an Agony, and to sweat great drops of Blood, to be crucified, and die, and to be laid in the Grave. 2. These things which we call accidentally due to Sin, are mainly two. 1. That horrible desperation of the damned in hell, where they gnaw their tongues for pain, and blaspheme God; This we say is not properly and essentially the desert of Sin, but only accidental. 1. In respect of the Creatures inability to bear the wrath that Sin deserveth, and hence ariseth not only a sinless horrour which is natural, but a sinful desperation. 2. Add to this inability of the Creature, the enmity thereof, whereby it cometh to thwart with and contradict the will of God, hence the desperation not only ariseth, but is increased; Now, our Lord Jesus not being simply a Creature or a Man, but God and Man in one Person, He was able to bear the sorrow and wrath due to the Elect for their Sin; and there being no quarrel, nor ground of any quarrel betwixt God, and him on his own account, though He had a natural and sinless horrour at the cup of His Fathers displeasure, when put to His head; yet he had no sinful desperation. The 2d. thing accidentally due to Sin, is the eternal duration of Wrath or of the Curse, because the Sinner being a meer Creature, cannot at one stroke meet with the infinite Wrath of God, and satisfie Justice at once, therefore the Lord hath in his Wisdom and Justice found out a way of supporting the Creature in its being, and continuing it for ever under wrath, because it cannot, being finite, satisfie infinite Justice: But our Lord being God and Man, being of infinite worth or value, and of infinite strength, was also to satisfie Justice, and bear at once, that which the Elect could never have born; yet he had the essentials of that which Sin deserved, to wit, death and the curse to meet with, and did actually meet with them, as the hiding of his Fathers face, and the suspending and keeping back of that consolation, that by vertue of the personal union flowed from the God-head to the Man-head; And He also had the actual sense and feeling of the wrath of God, the awaked sword of the Justice of God actually smiting him; so that Men wondered how he could be dead so soon. We shall only add a word or two of reasons for clearing and confirming the Doctrine; and for proof of it, these three things concur, 1. That Sins deserving by God's appointment, is to have sorrow following on it. 2. That by God's appointment according to the Covenant of Redemption, the Son of God undertook that same very debt that was due by the Elect. And 3. That it was God's design not to pass one of their sins, without satisfaction made to Justice, but to put at the Cautioner for them all; for the declaration of the riches and glory of the free grace of God, when the sinner is liberat, and not put to pay; And for the declaration of the holy severity and justice of God, when not one farthing is owing, but the Cautioner must needs pay it, and that both these meeting together, there may be to all generations a standing and shining evidence of the unsearchable riches both of Gods Grace and of His Justice.

This is a sweet Doctrine, and hath many massie, substantial, and soul-refreshing uses: Out of this eater comes meat, and out of the strong comes sweet; This being the very marrow of the Gospel, holding out not only Christs sufferings, but that he suffered not at randome or by guess, but that he suffered the sorrows and griefs that we should have suffered; and though the equivalent might have been received, yet he would needs undergo the same sufferings in their essentials: Which may exceedingly confirm the Faith and Hope of Believers in him, of their exemption and freedom from the wrath and curse of God, seing he suffered the same that they should have suffered, had not He interposed betwixt them and it, as their Cautioner and Surety.

use 1. Hereby we may know what an evil and bitter thing Sin is, that hath such effects; Would God we could once pre-

vail this far with you, as to make you take up and believe, that sin hath sorrow and grief inseparably knit to it, and that the sinner is miserable and liable to death, and to the curse of God, and there is no difference but this, that sinners are insensible how miserable they are, and so in greater capacity to be made obnoxious to that misery; Do ye mind this, O sinners, *that God is angry with you every day?* That *indignation and wrath, tribulation and anguish, is to every soul of man that does evil?* That *God will by no means clear the guilty?* Tremble to think upon it; Many of you pass as gay honest folks who will be found in this Roll: And would ye know your condition, and the hazard that ye run? It's of wrath and of the curse of God eternally with desperation and blasphemy; And if that be misery, sin is misery, or brings it; And the day comes when there shall be a storm from Heaven of Fire and Thunder, that will melt the Elements above you, and not leave a stone upon a stone of these stately buildings on earth about you; in which day sinners will be confirmed in the belief of this truth, *That it is an evil and bitter thing to depart from the living God.*

To press this *use* a little; There are two sorts of sinners, who, if they would soberly let the truth of this Doctrine sink in their minds, they would see their folly: The 1 sort are these who ly quietly under bygone guilt unrepented of, as if the sorrow were past, because the Act is so; but think not so, will the just God avenge sin on his Son, and will he let it pass in you? Ye that will grant ye are sinners, and are under convictions of sin, ye had need to take heed what is following it; As ye treasure up sin, ye are *treasuring up wrath against the day of wrath*; O! wrath is a heaping up in store for you. A 2. sort are these that go on in sin whatever be said to the effects of it; and will confidently put their hand to it, as if there were no sting in it at all, and drink it over as so much sweet liquor, but these stoln drinks that seem sweet in secret, will be vomited up again with pain, torment and sorrow; and either it shall be grief and sorrow to you In the way of repentance, or eternal grief and sorrow, when the cup of Gods wrath shall be put in your hand, and held to your head for evermore.

Use 2. By this ye may see a necessity of making use of the Mediator Christ Jesus; It's Gods great mercy that he hath given a Mediator, and that the Mediator is come, and that he hath taken on our debt: What had been our eternal perishing & wallowing in Hells torments with Devils, to his sufferings? Alwayes this Doctrine saith, that there is a necessity of making use of him, and receiving of him; And therefore either resolve to meet with this sorrow in your own persons, or betake you to him, that by his Interposing it may be kept off you; Weigh these two, that sorrow, death, and the curse, necessarily follow sin; And that Jesus Christ hath died and undergone that curse for elect sinners, and then ye will see a necessity of being found in him, that ye may be free of the curse; Which made *Paul* make that choise, *Philip.* 3 8, 9. I *count all things dung that* I *may win Christ, and be found in him.* Oft times the allurements of the Gospel prevail not to bring sinners to Christ, but if it's allurements do not prevail, will not the consideration of the vengeance of God perswade you? However in these two Doctrines ye have in sum this, the curse of God following sin, and a free and full Saviour holden out to you, by whom ye may evite the curse, ye are invited to make him welcome; Choose you, death and life are set before you, whereby you are put to it, whether ye will adventure to meet with the curse, or to make him welcome; Now God himself make you wise to make the right choise.

SERMON XX.

ISAIAH LIII. IV, V.

Vers. 4. *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Vers. 5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

IF we had the Faith of that which the Prophet speaks here, and the through conviction, who it is of whom he speaks, we would be in a holy transport of admiration and astonishment at the hearing of it; That it's he who is the Prince of life, that was bruised and wounded, and that these bruises, wounds and stripes are ours, were for us, and the price and satisfaction for our iniquities to Divine Justice; And yet that even he in the performing of all this, is vilipended and despised by those, whose good he is thus pursuing and seeking after, oh how should it be wondered at!

These words (as we shew) hold forth these three, 1. The cause or end of Christs suffering, *Surely he hath bore our griefs, and carried our sorrows*; which is to remove and take away the scandal that might arise from Christs Humiliation, discribed in the foregoing words; He was low indeed, but there was no guile found in his mouth; It was for no quarrel that God had at himself, but he undertook our debt, and therefore carried our sorrows. 2. The aggravation of mens enmity and desperat wickedness, that yet notwithstanding of all this, *we esteemed him smitten of God, and afflicted*. 3. We have the exposition of the first part more clearly set down, *But he was wounded for our transgressions, he was bruised for our iniquities*, &c. Where more fully he expounds what in the beginning of the 4. vers. he asserted.

We expounded the first part of the words, and shew that these griefs and sorrows held forth the due desert of sin, called *ours*, because they are the due and particular desert of our sins, and that which they procured, and that Christ's bearing of them, was not only meant of his taking away, or removing from us of sorrows and griefs, as he did diseases, but of his real undergoing of that which we should have undergone, even such a bearing as made others think him smitten and plagued of God, and such as wounded and bruised him, even such as made him become a curse for us, and such as procured healing to us; All which proves that it was a real undergoing of sorrow and grief.

We spoke to two *Doctrines* from this part, 1. That sin hath sorrow necessarily knit to it, and never wanteth sorrow following it. 2. That Christ Jesus undertook these same sorrows, and really bare these same griefs that sin procured to the Elect, or that by sin were due to them.

That we may proceed to observe some what more, and for clearer access to the Doctrine, we shal speak a word to a Question that may be moved here.

What is meant by these words, *our*, *we* and *us*? He hath born *our* griefs, the Lord hath laid on him the iniquity of *us* all, by his stripes *we* are healed? And the rather I would speak to this, because throughout the Chapter we will find these *Pronouns* very frequent. We know in Scripture *our* and *us* are sometimes extended to all mankind, so *we* are all lost in *Adam*, and sin hath a dominion over *us* all; And that part of the words *verse* 6. *All we like sheep have gone astray*, may wel be extended to all mankind: Sometimes it is to be restricted to God's Elect, and so *all* comprehends only such and all such; And in this respect *our*, *us*, and *we*, and *all*, are contradistinguished from many others in the World, and take not in all men, as *Gal* 4. 26. *Jerusalem which is above is free, which is the mother of us all*; Which is spoken in opposition to the bond-woman & her children spoken of before; So that this *our*, *us*, and *we*, are not to be extended to all individual men in the World, as if Christ had satisfied the justice of God for all, but it is to be applied to Gods Elect, separat in his purpose from others, and in Gods design appointed to be redeemed and satisfied for by Christ; And the words being thus expounded, they lead us to this *Doctrine*, that Jesus Christ in bearing the punishment of sin, had a particular and distinct respect to some definite sinners; for confirmation of it, we shall not go out of the Chapter, the scope whereof we would clear a little; And if we look throw the Chapter, we will find five grounds to clear that these words are to be thus restricted.

For. 1. We are to expound this universal with respect to Gods purpose and covenant, the contrivance of the Elects Redemption, and to the death of Christ, the execution of it, and so these words *our*, *us*, *we*, *all*, are and must be restricted to these, and in them we are to find out, who they are: Now who these are, we find clear, *John* 6. 37. 39. In the 37. v. where he saith, *All that the Father hath*

shall come unto me, And *v.* 39, *This is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing*; It's in a word these whom the Father hath given to Christ, and as many as are given will believe: And certainly these that are given to Christ to be redeemed by him, are the same whose iniquities the Father makes to meet on him; And these are distinguished from these not given, *John* 17. 6, 11. And are called *his sheep*. *Joh.* 10. 15, and 17. *Therefore doth my Father love me, because I lay down my life*, to wit, for my sheep. And all the strain of this Chapter being to shew Gods way of contriving and prosecuting the work of Redemption, and Christs executing thereof, according to the Covenant of Redemption; All this spoken of Christs sufferings must be expounded according to that ingagement. 2. Whereas it is said, *v* 8. *For the transgressions of my people was he stricken*; It is certain, this *our* and *us* and *we* for whom Christ was stricken, must we be restricted to Gods people; That is, his peculiar people who are his by electing love, as Christ saith, *Joh.* 17. 6. *Thine they were, and thou gavest them to me*; They are not his, as all the World are his, but are contradistinguished from the world as his own peculiar, purposed, designed people; Sure all the World are not God's People in this sense, therefore they are called *his sheep*, and contradistinguished from these who are not his sheep, *Joh.* 10. 17. And therefore we are to look on these words, *our*, *us*, and *we*, as of equivalent extent with the *peculiar people of God*; He carried the punishment of the sins of all Gods people that are his peculiar election. 3. So *v.* 10. *when thou shalt make his soul an offering for sin, he shall see his seed*; Hence we gather this, that these whose iniquities Christ bare, are Christs Seed, and for these he purposely laid down his Life, as these whom he expected should be saved for satisfying of him for the travel of his soul, and for no moe, and these cannot certainly be all the World, there being such contradistinction betwixt Christ Mystical, or his Seed comprehending the Elect, and the Seed of the Serpent comprehending the Reprobat and Wicked, who are said *to be of their father the Devil*; These are Christs Seed who are spiritually begotten of him, and these doubtless are not all the World, and for these only he suffered; So that *our* sins here, are the sins of all the Seed. 4. Look to *v.* 11. where it is said, *By his knowledge shall my righteous servant justify many; for he shall bear their iniquities*: Where it is clear whose sins they are that Christ bears; It's theirs who are justified by his knowledge, or by faith in his blood, and justification by faith in his blood, and redemption by his blood, are commensurable, and of equal extent: Now, it being certain as to the event, that not all the World, nor all in the visible Church, are justified by the Faith of Christ, it must also be certain that the sins of others who are not, nor shall not be justified, were never purposly born by Christ. And this ground, as all the rest, will be the more clear, if we consider that it is given as an Argument why they must be justified, because he hath born their iniquities. A 5. ground may be gathered from the last words of the Chapter, *He made intercession for the transgressors*. Whence we may reason, that Christ's intercession and his satisfaction, are of equal extent, he satisfies for no moe than he intercedes for; Now, it was not for all the World, nor indefinitely and by guess for all in the visible Church that Christ did intercede, *but for them that the Father had given him* out of the world, *John* 17, *v* 9. and *v.* 6. *Thine they were, and thou gavest them me*; And *v.* 10. *All mine are thine, and thine are mine*; Christ death being the ground of his intercession, and it being by vertue of his death that he interceded, his death and intercession must be of the same extent; He interceeds for such and such sinners, because he hath payed a price for them, that there may be a good account made of them at the last day.

The 1. *use* of it serves to clear a great and precious truth concerning Gods Covenant, and discriminating love, whereby he hath put difference betwixt some and others. 2. It serves to stir them up who are thus differenced, to admire at, and to commend his love, who hath been gracious and mindful of them, when others are past by. 3. It serves also to clear other Scriptures and this same Chapter, and to teach us not to make common to all, the privileges bestowed on some peculiar ones; and to guard us against the vilifieing and prophaning of our Lords sufferings, as if he had a special and peculiar design in them, or if they might be frustrated in the design

them contrary to the promises made to him of the Father.

And therefore here to obviat an Objection which is made from the 6 *vers. All we like sheep have gone astray*; Whence some would infer, that it's all who like sheep have strayed, whose Iniquities Christ hath born; We say, that that *all* is not meant to comprehend them whose Iniquities Christ hath born only, but to hold out the extent of straying; or the meaning is not, to shew that his suffering and satisfying of Justice, extended to all that strayed; but to shew that the Elect for whom he suffered had all of them strayed, as well as others; And this is like the reasoning which the Apostle hath, 2 *Cor.* 5. 14. *If one died for all, then were all dead*; The meaning whereof is not, that Christ died for all that were dead, but this is the meaning, that all for whom Christ died were once dead: so here while it's said, *All we like sheep have gone astray*; It is to shew that the Elect strayed and esteemed him not as well as others, and had Gods curse lying on them as their due, till Christ interposed and took it off them as well as others. The Point might have also Use for Confirmation, but we do not follow these.

2. *Surely he hath born our griefs, and carried our sorrows*, that is *our* griefs and sorrows who are his Elect, his People, his Seed, who flee to him for refuge, and are justified by his knowledge, or by Faith in him, and for whom he maketh intercession; Hence *Observe*, that Believers would endeavour the strengthening of themselves in the Faith of this, that Jesus Christ hath born *their* griefs and sorrows, and hath satisfied Justice for them in particular; they would study to be in case on good ground with the Prophet, to say, *Surely he hath born our griefs, and carried our sorrows*; To make it sure that they are in the Roll of Elect Believers, and Justified Persons; To say with the Apostle *Paul. Gal.* 3. 13. *He was made a curse for us*; And with the same Apostle, 2 *Cor.* 5 *ult.* to say, *He was made sin for us, that we might be made the righteousness of God in him*; And to say with the Apostle *Peter*, 1. *Pet.* 1. 24. *Who his own self bare our sins in his own body on the tree*; they speak always by way of application; So these places where by we confirmed the Doctrine, that Christ really bare that punishment of the sins of the Elect, are expres in an application way; And that notable place *Gal.* 2. 20. Where, as if it were not enough to say, he loved us, and gave himself for us, he draws it nearer and more home, and saith, *who loved me, and gave himself for me*; But that ye may not mistake the point, my meaning is not, that every body off hand should make application of Christs death; O! the presumption and desperat security that destroyes thousands of souls here; as if there were no such distinction as we held forth in the first Doctrine, nor any Barr to be put in the way of that sanctified universal application of Christs dying for all sinners; whereas we shew that it was for his sheep, and these given to him of the Father only, that he died, and for no moe; But this is my meaning, that (as it is, 2 *Pet.* 1. 10.) ye would *give diligence to make your calling and election sure*, and that in an orderly way ye would secure and sicker your interest in Christs death; Not to make this the first thing that ye apprehended for the foundation of your Faith; that he died for you in particular, for that were to come to the top of the Stairs, before ye begin to set foot on the first step; But the orderly way is to make sure your fleeing to Christ in the sense of sin, and your closing with him on his own terms, and your having the characters of his people ingraven on you; And then from such premisses, ye may draw this conclusion as the result thereof, *Surely he hath born our griefs, and carried our sorrows*: Then ye may be satisfiedly confirmed in this, that when Christ transacted and bargained with the Father about the Elect, when he prayed, and took the Cup of his Fathers wrath and drank it out for them, he minded your names, and was made a curse in your room: The reason is drawen from the advantage of such a Doctrine, as having hanging on it the consolation of all the promises of God; for we can never comfortably apply, nor be delighted in the promises, till we come to make particular application of Christs purpose and purchase in the work of Redemption: This is it that rids Marches, and draws a Line betwixt us and reprobat ungodly men, and that keeps from the fear of eternal death that pursues them; And it gives some ground of hope to lay hold on, and grip to us to our enjoying of Christs purchase: I know there is nothing that folk had more need to be so-

ber and warry in the search of, and in the securing themselves in, than this; yet by the same command that injoyneth us, to make our Covenant-state, our Calling and Election sure, we are bound to make our Redemption sure: And having at some length spoken of the way of making sure our believing, on the 1. *vers*, We may insist the less on this, of making sure our Redemption by Christ.

The 1. *use* serves for Information; To let you know, That there are many professing Christians, that account this a curious, nice, and conceity thing, to study to be sure, and to make it sure, that Christ in his death and sufferings minded them in particular; Others may be think it impossible; And all may think it a right hard and difficult thing, and indeed so it is; But yet we would have you to consider, 1. That simply it is not impossible, else we should say, that the comfort of the people of God were impossible. 2. That it is no curious thing, for the Lord doth not lay the obligation to curiosity on any, though we would wish that many had a holy curiosity to know God's mind towards them, that they might not live in the dark about such a concerning business. 3. That *the secret of the Lord is with them that fear him, Psal.* 25. 14. And even this same secret concerning Redemption is with them. *and he will shew them his Covenant*: And indeed it were no small matter to have this manifested.

And therefore as a 2. *use* of the point, we would commend to you the study of making this sure; for it hath many notable advantages attending it, it would provoke to humility, and to thankfulness to him *that loved us, and washed us from our sins in his own blood*; It would make a comfortable and chearful Christian life; It would warm the heart with love to God, and to Jesus Christ who hath thus loved us as to give himself for us: When we commend this to you, it's no uncouth, nice, needlesly curious, or unattainable thing, nor would we have you when ye cannot attain it, to sit down discouraged; neither would we have you take any extraordinary way to come by it; nor waiting for any new light but that which is in the Bible; nor would we have you resolving to do no other thing till ye attain to this: But this we would have you to do, even to make Faith in Christ sure, by fleeing to him, and casting yo burden on him, by cordial receiving of him, and acquiescing in him; and then ye make all sure; The committing of your selves to him to be saved by his price payed to Divine Justice, and resting on him as he is holden out in the Gospel, is the way to read your interest in his Redemption: And this is it that we have *Gal.* 3. and 2. 19. where it is disputed at length, that we are Heirs of *Abraham* by believing, and *by the Law* (saith the apostle) *I am dead to the Law, that I might live unto God: I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life which I live in the flesh is by the Faith of the Son of God*: Hence he concludes, *who loved me, and gave himself for me*; And this he proves in the last words, *I do not frustrate the grace of God*, I do not disappoint it, I mar it not in its end and design; It is (as if he had said) seeking a lost sinner to save, and I give it a lost sinner to be saved; For though God's Decree be the first step to Salvation, and the work of Redemption follows on it, and then believing on both; yet to come to the knowledge of Gods Decree of Election, and of our concern in the Covenant of Redemption, we look downward, and seek first to know, if we have right to make application of that which was thought upon long since concerning us, and this we do by reflecting on the way we have come to believing: If we have been convinced and made sensible of sin, and of our lost condition by nature, if we have not smothered that conviction but cherished it, If we have not run to this or that duty for satisfying of Divine Justice, and for making of our peace thereby, but were necessitate to betake our selves to Jesus Christ made offer of in the Gospel for the salvation of sinners, and if we have closed with him as he was offered: And if we have done so, we may thence conclude that he hath loved *us*, and given himself to save *us*; Because he hath humbled me for sin (may the serious soul say) and given me this faith to believe in him, and this is his promise which I rest upon, that I shall be saved. Or thou mayest try thy interest in his Redmption thus; Whether am I one of Gods people or no? Whether do I walk like them? and so go thorow the marks and signs of holiness, asking thy self, What sincerity is there in me? What Mortification? What Humility, Meekness, Love to God and his Chil-

dren? And what fruits of Faith in new-obedience? These two, Faith and Holiness are the Pillars that bear up the House of Assurance; Working and not resting on it, believing and yet not growing vain and light because of it, but so much the rather studying Holiness; And to go on betwixt and with these two, till we come to read God's mind about our election and Redemption: For neither Believing nor Holiness can make any alteration in the bargain of Redemption, yet it will warrand our application of the bargain, and clear our interest in it; as the Apostle *Peter* plainly insinuats when he thus exhorts, *Give diligence to make your calling and election sure*; How is that? Will diligence make God alter his decree of Election, or make it any surer in it self? No, by no means, but it will assure us of it; For *by so doing an entrance shall be ministred unto us abundantly into his everlasting Kingdom*; by giving all diligence to add one grace to another, and one degree of grace to another, there shall be a wide door opened to us to go into Heaven by; And there is no hazard in commending this Doctrine to you all, even the study of Faith and Holiness, thereby to come to the knowledge of Gods Secret Council concerning you.

And therefore as a third *use* of this point, know that all of you that prejudge your selves of this comfort of your interest in Christs purchase, do bring the blame of it on your selves, If any shall prophanely *object*, If God hath proposed, so many shall get good of Christs sufferings, and no moe, what will my Faith and Holiness do, if I be not elected? And what can my unbelief and negligence prejudge me, if I be elected? We shew in the former *use*, what Faith and Holiness will do; and we tell you here, what your unbelief and negligence will do, and it's this, it will seclude you from all the blessings of the Covenant, and bring you under the sentence of condemnation; for as the conditional promise looks to the believer and unbeliever; and so it is not Christ's purchase, nor the difference God hath made in his purpose of election, that is the cause why ye are damned and not justified; But ye are damned, because ye transgressed Gods Law, and when salvation was offered to you through Christ, ye would not close with the offer; And ye are not justified, because ye betook not your selves to him for righteousness, but continued in your sin, and in seeking righteousness by the Law: For although this universal be not true, *That Christ died for all men*, yet this universal is true, that *they are all justified that by faith flee unto Jesus Christ for refuge*: Hence these two are put together, *Joh.* 6 37. *All that the Father hath given me shall come unto me, and him that cometh I will in no wise cast out; For I came down from Heaven, not to do my own will, but the Fathers will that sent me*; If it should be asked; what is the Fathers will? He answers, *This is the Fathers will that sent me, that of all that he hath given me I should lose nothing*; There are (as if he had said) some committed to me to be redeemed by me, and I will lose none of them. And lest it should yet be objected, but I wot not, If I be given to Christ to be redeemed by him; He adds, *And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life*: In which words, we have two wills, to say so, both having the same promise and effect, the first relates to the secret action of Redemption, *vers.* 39. And the second is his revealed will pointing at our duty, *vers.* 40. And so if any should say, I know not if I be given to Christ, I know not if I be elected; This answer is here given, What is that to thee? It's not to be searched into at the first hand, and broken in upon *per saltum*, and at the broad side; That is God's secret will, and that which is his revealed will belongs to thee, and that is, to see that thou believe, and if thou believest, the same promise that is annexed to believing is annexed to election, and they sweetly tryst together, and are of equal extent, to wit, believing and to be given to Christ: And therefore let me commend it to you, to hold you content with Gods revealed will For it is not the ground of your Faith, I mean as to his first closing with Christ, *That of all given to Christ, he shall lose none*; But this is the ground of it, *That every one that seeth the Son, and believeth on him, shall have everlasting life*: And we may add this word as one motive amongst others to Faith and Holiness, that by your studying of these ye may turn over the words of the Prophet here to your selves, and say, *Surely he hath born our griefs and carried our sorrows*; And that of the Apostle, *Gal.* 2. *who loved me, and gave*

himself for me; Also, that word of Peter cited before, *His own self bare our sins in his own body on the tree*; And O! what consolation is there?

The 4. *use* of it is, to commend the practice of this to the Believer that hath indeed fled to Jesus Christ; And to shew the great priviledge that they have who are such: The practice of it is, that Believers should seek to be established and confirmed in the particular application of Christs Death to themselves, not only to know that he suffered for the Elect and for believers, but for them in particular, that as it is *Heb.* 4. 16. *They may come with boldness to the Throne of God*, and confidently assert their interest; And as it is, *Heb.* 6. They may grow up *to the full assurance of hope unto the end.* We suppose there are many believers that dar not disclaim the Covenant, and their interest in Christ, who yet are fearful to make this particular application, *Jesus Christ hath loved me, and given himself for me*; But if they could knit the effects, with the cause from whence they came, they might attain to it; for the man that can say I am fled to Christ for refuge, he may also say, that he purposely laid down his life to pay my debt; And he is warranded of Christ to make this application of his particular intention towards him: Upon the other side, the more consolation be in this to Believers, it speaks the greater ground of terrour to unbelievers, because of the prejudice they sustain by the want of this; And as many of you as make not Faith and Holiness your study, ye ly out of the reach of this consolation that flows from Christs bearing the griefs and sorrows of his own; And therefore let the prophane senslesse multitude that know not what it is to die to the Law, or to live to Holiness, as ye would not commit Sacriledge, stand a-back, and not dar to meddle with this redemption, till ye stoop and come in at this door of Faith and Holiness; And let as many as are in this way admit of the consolation, for it's the Lords allowance upon you; But for others, if ye presume to take hold of it, the Lord will wring it from you, and let you know to your cost that ye had nothing to do with it.

SERMON XXI.

ISAIAH LIII. IV, V.

Vers. 4. *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Vers. 5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

THese words, and all this Chapter, look liker a piece of the History of the Gospel than a Prophecy of the Old Testament; The sufferings of the *Messiah* being so directly pointed at in them; We shew that this first part of the 4. *Verse* holds forth the cause of his sufferings, and it is applyed to our Lord, *Matth.* 8. 17. and 1 *Pet.* 2. 24. As for the second part of the *Verse* in these words, *yet we esteemed him smitten of God, stricken and afflicted*; any who are acquainted with the Gospel, cannot but know that it was fulfilled in him; and it is an aggravation of their sin who did so undervalue and despise him, that though he condescended to come so low for us, yet we slighted him, & even then when there was greatest love let out, we abused it and made the rise of greatest malice: and for the 5. *Verse*, it is applied by *Peter*, 1 *Pet.* 2. 24. This whole Chapter then being so Gospel-like, and having a direct fulfilling in Christ, we may draw this general Doctrine from it,

That our Lord Jesus Christ who was born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, died, and was buried, and rose again the third day; is the very same *Messiah* that was prophesied of in the Old Testament, and was promised to *Abraham*, *Isaac* and *Jacob*, whom the Fathers before his coming in the Flesh were waiting for: And though this may be looked on as but a very common and useless Doctrine, yet it is the main ground and foundation of our Faith; we take many things for granted, wherein if we were well tried and put to it, we would be found unsticker, and in this among the rest: Now for confirmation of it, I shall lame one argu-

ment

ment will make it out, we shall not follow it at length, but in the prosecuting of it shall astrict our selves to this Chapter; the argument runneth thus, if in Christ Jesus, that which was prophesied of the *Messias*, and promised to the Fathers, have its fulfilling and accomplishment; then he must be the same *Messiah* that was prophesied of, and promised to them; for these things spoken of the one and alone *Messiah*, can agree to no other: But whatever was prophesied and spoken or promised of the *Messiah* to the Fathers, to the least circumstance of it, was all fully accomplished and fulfilled in Christ; therefore the conclusion laid down in the Doctrine follows, to wit, that our blessed Lord Jesus is the same *Messiah* that was prophesied of, promised to the Fathers, and whom they before his coming were looking for: So that that question needs not now to be proposed, *Art thou he that should come, or do we look for another? Go*, says *Christ*, *Mat.* 11. 4. 5, 6. *and tell* John, *the blind receive their sight, the lame walk, and the lepers are cleansed, the deaf hear, and the dead are raised, and the poor have the Gospel preached to them, and blessed is he whosoever shall not be offended in me*; blessed is he, who because of my Humiliation is not stumbled: Now, not to make a rehearsal of the general Prophesies in Scripture, all of which have their exact fulfilling in Christ, we shall only speak to two things here for making out of the Argument proposed. 1. That this Chapter speaks of the *Messiah*. 2. That what is spoken in it, is literally fulfilled in *Christ*.

1. That this Chapter speaks of the *Messiah*; Though of old the blinded *Jews* granted it, yet now they say that it speaks of some other; but that it speaks of him, these things will make it evident. 1. If we look to the 13 *Verse* of the former Chapter, where it is said, *My servant shall deal prudently, he shall be exalted and extolled, and be very high*; there our Lord Jesus is spoken of as the Fathers Servant or great Lord-Deputy; and the *Jews* themselves grant that this is meant of the *Messiah*, and there is nothing more clear than that what is spoken in this Chapter relates to him, who is called *the Lords Servant* in the former Chapter, as we shew at our entering to speak of it. 2. If we look to the description of his person, it can agree to no other, for it's said, *There was no guile found in his mouth, he was brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so he opened not his mouth* &c. he had no sin of his own, which can be said of no other, therefore this Chapter speaks of him. 3. If we consider the ends and effects of his Sufferings, they do also clear it; the end of his Sufferings, for it's for the transgressions of his People and as it is *Dan.* 6. 27. *He was to be cut off, but not for himself*; the effects, *He shall see his seed, and by his knowledge justifie many*: And the New Testament is full to this purpose, there being no Scripture in all the Old Testament more made use of, nor oftener applyed to Christ than this is.

2. What is spoken in this Chapter is really and literally fulfilled in Christ, and we may shortly draw what is in it to these *five* Heads; all which we will find clearly fulfilled in him. 1. To his Sufferings. 2. To the ground of his Sufferings. 3. To Mens account and estimation of him. 4. To the Promises made to him. 5. To the effects that followed on his Sufferings. 1. For his Sufferings it's said, that he should be *a man of sorrows and acquainted with grief*, that he should be *despised and rejected of men*, and *not be esteemed*; that he should be looked on, *as stricken, smitten of God and afflicted*; that he should *bear our sorrows and griefs*; and be *wounded for our transgressions*, that he should be *oppressed and afflicted*; and *brought as a lamb to the slaughter*; that he should be *numbered amongst the transgressours*; and that he should die, and be buried, *make his grave with the wicked and with the rich in his death*; all which are clearly fulfilled in him; and the clearing of his Sufferings, whereof we spoke before, clears this, that not only he suffered, but that he was brought so low in sufferings. 2. For the ground of his Sufferings, it's said to be the sins of his own Elect, *He bare our griefs and carried our sorrows*; he was wounded *for our transgressions, and bruised for our iniquities*; *there was no guile found in his mouth*; the greatest enemies of our Lord could impute nothing to him; *Pilat* was forced to say, that *he found no fault in him*; all which shew that it was for the Transgressions of his People that he suffered. 3. As for Mens little esteem of him, it is also very clear, for *He was despised and rejected of men, we hid as it were our faces from him, He was despised and we esteemed him not*; he

World thought little of him, and we that are elect thought but little of him, and what is more clear in the Gospel than this? where it is told, that he was *reproached, buffeted, spitted on, despised:* they cryed, *away with him, crucifie him; He trusted in God, let him deliver him; but God hath forsaken him.* 4. As for the Promises made to him, *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; He shall see of the travel of his soul, and be satisfied; and by his knowledge shall many be justified,* &c. what mean all these, but that he shall die, and rise again, and have many Converts, that God's work shall thrive well in his hand, and that he shall have a glorious Kingdom and many Subjects? which is called afterward, *His having a portion with the great, and his dividing of the spoil with the strong*: All this was accomplished in Christ, when after his Resurrection many were win and brought in by the Gospel to believe on him; and though *Jews* and *Heathens* concurred and conspired to cut off all Christians, yet his Kingdom spread, and hath continued these sixteen hundred years and above. 5. As for the effects that followed on his Sufferings, or the influence they have on the elect People of God; as many Converts as have been and are in the World, as many Witnesses are there, that he is the *Messiah*; every converted, pardoned, and reconciled Soul seals this truth: Hence 1 *John* 5. 7,8. It is said, *There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the Spirit* in his efficacy, *the Water in the sanctifying vertue of it,* in changing and cleansing his People, *and the Blood* in the satisfying and justifying vertue of it, *and these three agree* and concur *in one*, even this one, to wit, that *Jesus Christ is the Son of God*; and then it follows, *He that believeth hath the witness in himself*, because he hath gotten Pardon through him, and therefore can set to his Seal to this truth, and say, truly *Christ* is the *Messiah*.

The *use* is, To exhort you to acquaint your selves with these things that serve to confirm this truth; the book of the *Acts* of the *Apostles*, and the *Epistle* to the *Hebrews* are much spent upon it, even to hold out, and to prove Christ Jesus to be the true *Messiah*, and Saviour of his People: If this be not made sure and sicker, we have an unstable ground for our Faith; and though it be sure in it self, yet so long as it is not so to us, we want the consolation of it; and there is a twofold prejudice that cometh through Folks want of thorow clearness in, and assurance of this truth. 1. To the generality of Hearers, there is this prejudice, that they are so careless and little solicitous to rest on him: And as it made the *Jews* to reject him, who to this day stumble at him on this same very ground, that they know him not to be the *Messiah*, the Christ of God, in whom is accomplished all that was spoken of the *Messiah*; so Christians not being through in it, they do not rest on him nor close with him as the true *Messiah*. 2. There is a prejudice also from it to Believers, who having only a glimring light of Christs being the *Messiah*, come short of that consolation that they might have, if they were through in the Faith of it; there is this great evil among Christians, that they study not to be solidly clear and through in this point, so that if they were put to reason and debate with a *Jew*, if there were not a witness within themselves of it, the truth of the Faith of many would be exceedingly shaken.

2. From this, That he never speaks of Christs Sufferings, but he makes application of them, he carried *our* Griefs, he was wounded for *our* Transgressions, &c. *Observe*, That Believers would look on Christs Sufferings as undergone for them, and in their room and place; We cleared before, 1. That Christ suffered for some peculiarly and not for all; And 2. That Believers would indeavour the clearing of their own interest in his Sufferings, and that they have a right to them; Now we shortly add this 3d. of kin to the former, That Believers, and such as are fled to Christ for refuge, would look on his Sufferings as come under for them; and these same Scriptures which we cited to confirm these, will confirm this: The reason why we would have you confirmed in this, is, Because, 1. It is only this that will make you suitably thankful, It is this which is a notable ground of that Song of Praise, *Rev.* 1.4. *To him that hath loved us and washed us from our sins in his own blood*, &c. 2. This is a ground of true, solid, and strong consolation, even to be comforted in the applicative Faith of Christs purchase. 3. It is the

Lord

Lords allowance on his People, which they should reverently and thankfully make use of, even to look on Jesus Christ, as wounded, pierced, and lifted up on the Cross for them; and by doing this according to his allowance, there is a paved way made for application of all the benefites of his purchase.

3. From the scope (looking on the words as spoken to remove the scandal of the Cross (*Observe*) which may be a reason of the former) that folk will never take up Christ rightly in his sufferings, except they take him up as suffering for them, and in their room; This look of Christ, leads 1. To take up much of the glory of grace, and condescending love to sinners. 2. It leads to take up Christs faithfulness, that came to the world on sinners errand, according to the ancient transaction in the Covenant of Redemption, as he is brought in, saying *Psal.* 40. *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O God.* 3. It leads to a stayed look of Gods holiness, Justice, and Goodness, in exacting satisfaction of his own Son, and in accepting of that satisfaction. 4. It gives a right view of the way of grace, and leads in to see it to be a most real thing; God the offended Party accepting of the price, and Christ paying it: Thus the Believers Faith gets a sight of Christ satisfying, as if he saw his own debt satisfied by himself; It sees him undergoing the curse and justice inflicting it on him, that the Believer may go free.

The *use* is, to shew the necessity of studying the well-grounded application of Christs sufferings as for us; much of the reason why Christ is not more prized lies here, that he is not looked on as paying our debt; otherwise when challenges of the Law and of Justice take hold on the Soul, if Christ were seen interposing, and saying, *A body hast thou prepared unto me*; And if Justice were seen exacting, Christ performing, and God accepting his satisfaction, and that in sign and token that Justice is satisfied, he is raised from the dead, justified in the Spirit, and is entered in possession of glory as Believers fore-runner in their name; It would afford precious and lovely thoughts of Jesus Christ, and humbling thoughts of our selves; Therefore there is a necessity, if we would consider his sufferings aright, and prize and esteem him, that we endeavour to make particular application of them to our selves on good grounds. 2. Upon the other hand know, ye who have no ground to make this application, that ye cannot esteem aright of him or his sufferings, nor of the grace that shined in them, because ye have no title to, nor can, while such, have any clearness of interest in them. 3. For you that would fain have a high esteem of Christ, and yet are all your days casting at this foundation, never think nor expect to win rightly to esteem of him, so long as ye fear to make application of his purchase; And therefore that ye may love and praise him, and esteem rightly of him, labour to come up to the making of this application on solid and approved grounds.

4. More particularly from this part of the aggravation, *Yet we esteemed him stricken, smitten of God, and afflicted*; We have a fourfold confirmation of truth, or four precious truths confirmed. 1. That our Lord Jesus in his sufferings did really suffer, and was really brought low in his sufferings, so as on-lookers thought him a most despicable man, and one that was stricken and smitten of God, and afflicted: Of this we spoke on the beginning of the 4. *verse*. 2. We have here an evidence of the exceeding great freeness of grace, and of the love of Christ in his sufferings, in so far as he bare their sorrows, and payed their debt that counted him smitten; There was no good thing in us to deserve or procure his sufferings, but most freely he under-went these sufferings, and undertook our debt, *Rom.* 5. 8. *God commends his love towards us, in that while we were yet sinners, Christ died for us*; And *v.* 10. *While we were yet enemies, we were reconciled by the death of his Son*: Can there be a greater proof of infiniteand free love than appears in our Lords sufferings? There was not only no merit on our side; but on the contrary, despising, rejecting, being ashamed of him, reproaching him, kicking aloft him, and rubbing of affronts on him; *Paul* and others having their hands not in his blood.

use 1. Consider here, behold and wonder at the free love of God, and rich condescending love of Christ, he stands not at the Bar and prays for them that were praying him to pray for them; But as it is in the end of the Chapter, it was for transgressours; It was even for [illegible]

that were seeking to take away the life of the Prince of Life, and for other transgressions.

2. Know that in them to whom the benefite of Christs death is applied, there is no more worth than there is in others who do not share of the benefite of it: It's the opinion not only of Heretick's, but some way of many ignorant Professors; That these for whom Christ died were better than others; But here we see a proof of the contrary.; He dies for them that accounted him smitten of God: And this he doth for two reasons, 1. To shew the riches and freedom of his grace, that could overcome mans evil and malice, and outreach the hight of the desperat wickedness that is in man, and that stands not (to speak so) on stepping-stones, but comes over the greatest guilt of sin and enmity in the creature. 2. To comfort&encourage his followers when ingaged to him, against and out over their grossest fallings and greatest miscarriages; He that loved them when they were despising and rejecting him, and spitting in a manner in his very face, Will he now give up with them when they have some love to him, for this or that corruption that stirreth or breaketh forth in them? Thus the Apostle reasons, *Rom.* 5. 10. *If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*: We were enemies when Christ gave himself for us, but thorow grace we are somewhat better now, Enmity and despite in us was then at an hight, now it is weakned, restrained, and in some measure mortified: And if while we were at the hight of enmity against him, he died for us to reconcile us to God, How much more now being reconciled, may we expect peace and safetie, and all the benefites of his purchase thorow him; Thus there is a notable consolation, from this bent of malice that was sometime in us, compared with the victory that grace hath now gotten over it; and the gradation is alwayes comfortable, to wit, that these lusts that once did reign, and were without any gracious opposition made to them, or any protestation entered against them, prevailing it may be publickly, are now opposed and protested against; And if Christ stood not on the greater, will he stand on the lesser? And our Lords allows this sort of reasoning so much the more, that he may thereby strongly engage the heart of the believer against sin, and to the admiring of grace, and withall to the serious study of holiness.

3 It serves to let you know how much ye Believers are engaged and obliged to Grace, and what thanks you owe to it. 1. Look to what satisfies for your debt, ye pay not one farthing of it, our Lord Jesus payed all. 2. Look to the moving cause, it's to be attributed to nothing in you, but altogether to free grace: Some poor Dyvour may by his pleading prevail with an able and pitiful-hearted man to pay his debt; But there was no such externally moving cause in you to procure this of him, but he freely and willingly, and with delight payed your debt when ye were in the hight of malicious opposition to him, doing all that might scarr him from it; And had it been possible that man's malice, despising, and despite could have scarred him, he had never died for one sinner, but he triumphed openly in his grace over that, and all that stood in his way.

4. We have here a confirmation of that truth that holds out mans malice & desperate wickedness; And can there be any thing that evidenceth man's wickedness and malice more? Than 1. To have enmity against Christ. 2. To have it at such an hight as to despise him, & count him smitten and plagued of God. And 3. To be at the hight of malice even then when he out of love was condescending so low as to suffer and satisfie Justice for him; ye may possibly think that it was not ye that had such malice at Christ; But saith not the Prophet, *we esteemed him smitten of God?* Taking in himself and all the Elect, which might give us this *Observation*, That there is nothing more desperatly wicked, & filled with more enmity against Christ in his condescending love, and against God in the manifestation of his grace, than when even elect souls for whom he hath suffered, despise him, and count him smitten of God and afflicted: It's indeed very sad, yet very profitable, to walk under the deep apprehension, and soul-pressour of heart-enmity against God and Christ: Are there any of you that think ye have such sinful and wicked natures that dispose you to think little of Christ, to despise and reject him and his grace? Gods Elect have this enmity in their natures; And if such na-

mures be in the Elect, what must be in the Reprobat who live and die in this enmity? If this were seriously considered and laid to heart, O but folk would be humble, nothing would affect the soul more, and sound to the very heart, than to think that Christ suffered for me, through grace an Elect and a Believer, and that yet notwithstanding I should have so despised and rejected him, and accounted him smitten of God and afflicted; Let me exhort all of you to look back on your former walk, and to lay this enmity to heart, for the day is coming when it will be found to be a bitter, and conscience-gnawing-sin to many. 4. In that he aggravates their enmity from this, *Observe* this truth, which is also here confirmed, that there is nothing that gives sin a deeper Dye, than that it is against grace and condescending love, that is, against Christ when suffering for us, and offered to us; O! that makes sin to be exceeding sinful, and wonderfully abominable, and thus it is aggreged, *Heb.* 2. as greater than the contempt of *Moses* his Law; And *Heb* 6. It's accounted to be a *crucifying the Son of God a fresh*, and a *putting him to an open shame*; And *Heb.* 10. it's call'd a *treading him under foot*, an *accounting the blood of the Covenant to be an unholy thing*, and a doing despite to the Spirit of Grace; These two last Scriptures look mainly to the sin against the Holy Ghost, yet so as there is some what of that which is said in them to be found in all unbelievers their despising of Christ; *It's* a sin some way hateful, even to the Publicans and Sinners to hate them that love us, to do ill to them that do good to us; How much more sinful and hateful is it to despise and hate him who loved us, so as to give himself for us, and when he was giving himself for us? There are many sins against the Law that will draw deep, but this will draw deeper than they all, even sinning against Grace, and the Mediator interposing for sinners, and manifesting love to them; And the reckoning will run thus, Christ was manifested to you in this Gospel as the only remedy of sin, and set forth as crucified before your eyes, and made offer of to you in the Gospel, and yet ye despised him, and esteemed him not: And let me say it to Believers, that it's the greatest aggravation of their sin; It is true, in some respect that the sins of Believers are not so great as the sins of others, they not being committed with such deliberation and full bensil of will, nor from the dominion of sin, yet in this respect they are greater than the sins of others, because committed against special Grace and Love actually communicated; and therefore when the Believer considers, that he hath requit Christ thus, it will affect him most of any thing, if there be any suitable tenderness of frame.

5. From considering that it is the Prophet that expresseth this aggravation, we may *Observe*, that the Believer that is most tender, and hath best right to Jesus Christ and his satisfaction, and may upon best ground apply it, will be most sensible of his enmity, and of the abominable guilt that is in despising and wronging of Jesus Christ; Therefore the Prophet brings in himself as one of those that by Christs stripes were healed, raking with his guilt, *we despised* and rejected him, *we* esteemed him not, *we* judged him smitten of God; The reason is, because interest in Jesus Christ makes the heart tender, and any wrong that's done to him to affect the sooner and the more deeply, the scurf that sometime was on the heart being in a measure taken away; and interest in Christ awakeneth and raiseth an esteem of him, and produceth a holy sympathy with him in all the concerns of his glory, even as the members of the body have a fellow-feeling with the head; Make a supposition, that a man in his madness should smite and wound his head, or wrong his Wife, his Father, or his Brother; when that fit of madness is over, he is more affected with that wrong than if it had been done to any other member of his body, or to other persons not at all, or not so nearly related to him: There is something of this pointed at, *Zech.* 12. 10. *They shall look upon him whom they have pierced, and mourn for him, as a man doth for his only Son*; As if he had said, the stroaks they have given the head, shall then be very heavy and grievous to be born, and will be made to their feeling to bleed a-fresh; They thought not much of these woundings and piercings of him before, but so soon as their interest in him is clear, or they come cordially to believe in him, they are kindly affected with the wrongs done to him.

The *use* is, That it's a mark, to try if there be indeed an interest in Christ, and

if it be clear; The man whose interest is cleareſt, 1. His wrongs done to Chriſt will prick him moſt, if the wrongs be done by others they affect him; If by himſelf, they ſome way ſa nt him; Wholeneſs of heart under wronging of Chriſt, is ſoo great an evidence that there is littl or no ground for application of his ſatisfaction, but it's kindly like, when wrongs done to Chriſt affect moſt. 2. When not only challenges for ſin againſt the Law, but for ſins againſt Ch ift and Grace offered in the Goſpel, do become a burden, and the greateſt burden. 3. When the man is made to mind ſecret enmity at Chriſt, and is diſpoſed to muſter up aggravations of his ſinfulneſs on that account, and cannot get himſelf made vile enough; When he hath an holy indignation at himſelf, and with *Paul* counts himſelf the *chief of ſinners*; Even though the evil was done in ignorance, much more if it hath been againſt knowledge; It's no evil token when ſouls are made to heap up aggravations of their guilt for wrongs done to Chriſt, and when they cannot get ſuitable expreſſions ſufficiently to hold it out, as it is an evil token to be ſoon ſatisfied in this; There are many that will take with no challenge for their wronging Chriſt, but behold here how the Prophet inſiſts, both in the words before, in theſe, and in the following words, and he can no more win off the thoughts of it, than he can win off the thoughts of Chriſts ſufferings.

6. While the Prophet ſaith, when Chriſt was ſuffering for his own, and for the reſt of his peoples ſins, *We eſteemed him not*, but judged him *ſmitten of God*; *Obſerve* briefly, becauſe we haſten to a cloſe, that Jeſus Chriſt is often exceedingly miſtaken by men in his moſt glorious and gracious works, can there be a greater miſtake than this? Chriſt ſuffering for our ſins, and yet judged ſmitten and plagued of God by us; Or more home, even Chriſt Jeſus is often ſhamefully miſtaken in the work of his Grace, and in the venting of his love towards them whoſe good he is procuring, and whoſe iniquities he is bearing.

The *uſe* of it ſerves 1. To teach us when we are ready to paſs cenſure on Chriſts work, to ſtand ſtill, to animadvert on, and to correct our ſelves, leſt we unſuitably conſtruct of him: He gets much wrong as to his publick work, as if he were cruel, when indeed he is merciful, as if he had forgotten us, when indeed he remembers us ſtill: And as to his privat work in particular perſons, as if he did fail in his promiſe when he is moſt faithful, and bringing it about in his own way. And 2. (which is of affinity to the former) it's a warning to us, not to take up hard conſtructions of Chriſt, nor to miſconſtruct his work, which when miſconſtructed, himſelf is miſtaken and miſconſtructed: How many think that he is breaking when he is binding up, that he is wounding when he is healing, that he is deſtroying when he is humbling? Therefore we would ſuſpend paſſing cenſure till he come to the end and cloſe of his work, and not judge of it by halves, and then we ſhall ſee there was no ſuch ground for miſconſtructing of him, who is every day holding on in his own way, and ſteddily purſuing the ſame end that he did from the beginning; And let him be doing ſo: To him be praiſe for ever.

SERMON XXII.

ISAIAH LIII. V.

Verſ. 5. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

IT's hard to tell whether the Subject of this Verſe, and almoſt of this whole Chapter, be more ſad or more ſweet; It's indeed a ſad Subject to read and hear of the great Sufferings of our bleſſed Lord Jeſus, & of the deſpiteful uſage that he met with, and to ſee ſuch a ſpeat of Malice ſpued and ſpitted out on that glorious face; ſo that when he is bearing our Griefs & carrying our Sorrows, we do even then account him plagued, ſmitten of God, and afflicted, and in a manner look upon it as well beſtowed: Yet it's a moſt ſweet Subject, if we either conſider the love it comes from, or the comfortable effects that follow it; that hath been the riſe, the cauſe, and the occaſion of much ſinging to many here below, and is the cauſe and occaſion o

so much singing among the redeemed that are this day before the Throne of God; and as the Grace of God hath overcome the malice of men, so we are perswaded this cause of rejoycing hath a sweetness in it beyond the sadness, though often we mar our own Spiritual Mirth, and know not how to dance when he pipes unto us.

These words are an explication of the 4th. *Verse*, where it is asserted that Christs Sufferings were not for himself but for us, from, and by which the Prophet having aggreged Mens malice, who notwithstanding thereof esteemed him not, yea judged him smitten of God, he comes again for furthering and carrying on of this Scope, to shew more particularly the ground, end, and effects of Christs Sufferings; where ye would remember what we hinted before in general, that Folks will never think nor conceive of Christs sufferings rightly, till they conceive and take him up as suffering for them; and when we consider this, we think it no wonder, that the most part esteem but little of the sufferings of Christ, because there are so few that can take him up under this notion, as standing in their room, and paying their debt, and as being put in prison for them when they are let go free.

In this 5th. *Verse*, We have these three, 1. A further expression of Christs Suffeings 2. The cause of them, or the end that he had before him in them. 3. The benefites and fruits or effects of them.

There are in the words four expressions which I shall clear, 1. *He was wounded*, to shew the reality that was in his Sufferings, he was actually pierced, or as the word is rendered in the Margin, *tormented*, and the cause is, *our transgressions*; and while it is said, *He was wounded for our transgressions*, he means, 1. That our Transgressions procured his wounding, And 2. That his wounding was to remove them, and to procure pardon to us. 2. *He was bruised*, that is, pressed as Grapes in a Wine-press, he underwent such a wounding as bruised him; to shew the great desert of Sin, and the heavinesse of wrath that would have come on us for it, had not he interposed; and the cause is *our iniquities*; And those two words *transgressions* and *iniquities* shew the exceeding abominableness of Sin; *Transgressions* or Errings pointing at our common Sins, *Iniquities* or Rebellions pointing at greater guilt, 3. *The chastisement*, or as the words bear, the discipline *of our peace was upon him*; It supposes first, That we by nature were at feud with, and enemies to God. Secondly, That before our peace could be procured, there behoved to be a satisfaction given to Justice, the Mediator behoved to come under discipline and chastisement. 4. *And by his stripes we are healed*; he was so whipped, that to say so the marks of the rod remained behind; the first benefite looks to pardon of Sin and Peace with God in the first three expressions; the second in this last expression, looks to our Sanctification & purging from the dominion and Pollution of Sin; By Christs becoming Sin for us, there is a way made to wash us from all the guilt of Sin, and from all the foul spots and stains that were on us by Sin, and he hath thus procured Holiness to us; we come easily by it, but it cost Christ dear, yea very dear.

These very sad, but most sweet, and Soul-solacing words, hold our a short sum of the substance and marrow of the Gospel; and because they do so, we shall speak of them summarily together; and ye would the more seriously attend, especially such as are more Ignorant, that by the reading and opening up of this *Verse* ye may be brought and keept in mind of the sum of the heads of the Gospel; and to make the matter the more clear, I shall endeavour to make the Doctrines drawen from it, as so many answers to six or seven questions, As 1. what is Mans condition naturally, and what is the condition of all them that get not benefite by Christs death? 2. How is Man redeemed and fred from that condition? 3. By whom is he fred, or who makes the Satisfaction? 4. How doth he perform that Satisfaction? 5. What are the benefites that flow from, and come to us by the Satisfaction performed? 6. Who are the Persons for whom Christ hath performed the Satisfaction, and to whom he hath procured these Benefites? 7. What is the way how these Benefites are transferred or derived to those Persons? And putting these seven together, we may have a short Catechism in one Verse.

1. Then, What is Mans condition by Nature. 1. He is under Transgressions. 2. Under Iniquities. 3. At feud with God. And 4ly. Under wounds and most loathsome Diseases of a sinful Nature: In a word, Mi-

by Nature is a sinner, guilty, greatly guilty, under Gods Wrath and Curse; and at feud with God, of a most sinful and abominable nature, even sickof, and loathsome, because of Sin; The first is implyed in this word, *He was wounded for our transgressions*, that is, our common Sins; The second is holden out in the next word, *He was bruised for our iniquities*, or Rebellions, which holds out great guilt; The third in that word, *The chastisement of our peace was on Him*. which suppons that we were once without Peace with God; The last word, *By his stripes we are healed*, suppoſeth, that we continue in that condition filthy and polluted, and polluting our selves more and more, greedy to drink in Sin, and wounding and sickning our selves by Sin; Now lay these four words together, they clear this truth to our Judgement, and serve to point out to us the necessity of a Mediator. Again, consider them in a second notion, and they tell us, that even the Elect themselves, are by Nature in the same sinful and rebellious condition with others, at feud with, and under the Curse of God, and abominably polluted before they be washed and healed, as the Apostle asserts *Ephes. 2. We are by nature children of wrath, even as others*, and here it is plainly declared, *He was wounded for our transgressions, he was bruised for our iniquities*, &c. Some are ready to think (as was hinted before) that the Elect by nature were better than others, or that God foresaw they would be better, and therefore he elected them; This piece of *Arminianism* is in all naturally; but this Text in down right contradiction to such a groundlesse conceit, answers and asserts that by nature they are even like others, as the Apostle saith, *Rom. 11. 32. God hath concluded them all under unbelief, that he might have mercy on all*; All the Elect, as well as others, are concluded under Sin and Wrath, that the way of obtaining any Spiritual Good, might be by Mercy and Free-Grace alone.

2. How are Folks fred from this sinfull and miserable condition? *Answer.* 1. In general, Before the quarrel can be taken away, and their peace can be made, there must be a Satisfaction, which is implyed in these words, *the chastisment of our peace was on him*; which suppons the necessity of a Satisfaction made or to be made, in respect of Gods decree and commination, who said, *the day thou sins, thou shalt die, & cursed is every one that continues not in all things written in the law to do them*. 2. And more particularly, There must be a Satisfaction, because there is, 1. The Justice of God that hath a claim by a standing law, 2. The holiness of God that must be vindicate. And 3. The Faithfulnesse of God that must cause be performed and come to passe what it hath impledged it self for, as well in reference to the Threatning as to the Promise; for these words, *Hath he said and will he not do it?* relate to the one as well as to the other; there is a great mistake in many while they leap immediatly to Mercy, without minding the necessity of a Satisfaction to provocked Justice, and on this ground that God is mercifull, which if it were an argument good enough, it would say, that all, even the Reprobate may get Mercy; but we would consider the way that God hath laid down for Sinners coming to Mercy, and how that before peace can be made, he will needs have satisfaction to his Justice.

3. Who maketh the Satisfaction? The Text says, it's *He* and *Him*; *He* was wounded for our transgressions, the chastisment of our peace was on *Him*; and who is this *He* and *Him*? Its in general the *Messiah*, who was then to come, he who was conceived by the Holy Ghost, born of the *Virgin Mary*, who suffered and was crucified, who died and was burled and rose the third day; even he, who having the nature of God and our nature united in one Person, *He his own self bare our sins in his body on the tree*, as is said 1 *Pet.* 2. 24. and *He who knew no sin, was made sin for us, that we might be made the righteousness of God in him*, as it is 2 *Cor.* 5. *ult.* even he of whom the Apostle hath been speaking here, while he says, *we are ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God*: And when we say it's Christ that is mean'd of, we are to understand it as well negatively and exclusively, excluding all others, as positively including him; when we make him to be the only Saviour, we exclude all that Men can do, with their penance, Prayers, good Works, and all that Angels can do, neither Man nor Angel could satisfie divine Justice, and make our peace with God, and therefore it's said, *Acts* 4. 12. *Neither is there salvation in any other, for there is no other name*

under heaven given among men whereby we must be saved, but the name of Jesus, where it's clear that all others are excluded, as it is *Psal.* 40. 6 *Sacrifice and offering thou wouldest not*, &c. neither Penance, performances, nor any other thing will do it; but it's, *Lo, I come in the volum of thy book its writen of me. I delight to do thy will, O my God.* Take this then as another ground of Saving knowledge, that it is our blessed Lord Jesus that satisfies Justice, even he who being God, was content to become Man, and is God and Man in one Person, He, and he only undertaking the Debt, satisfies Justice.

4. How does he satisfie Justice? *Ans. He was wounded for our transgressions, he was bruised for our iniquities, the chastisment of our peace was on him, and by his stripes we are healed:* In which word observe these three things 1. In Christs satisfaction for us there is an actual undertaking, he becomes Cautioner and enters himself in our room; when all other things are eaten, Angels, Men with their Sacrifices, thousands of Rams, ten thousand rivers of Oil, and the fruit of the Body, then our Lord Jesus comes in and undertakes, *Psal.* 40. 7. *Lo, I come*, he satisfies for our Transgressions; which supposes that Justice could not have sought our Debt of him if he had not undertaken it; therefore *Heb.* 7. 24 He is called the *Surety of a better Testament*, for he comes in our room and place, and undertakes to pay our Debt; even as if a man under Debt were a carrying to Prison, and another able rich man should undertake to pay the Debt, although the Debt should ly over for a while unpayed, yet the Creditor will get a Decreet on the Cautioner for payment of the Debt when he pleases to put at him; so Jesus Christ enters Cautioner for our Debt, and becomes lyable to the payment of it. 2. Christs performance and payment of the Debt according to his undertaking, implys a Covenant and Transaction on which the application is founded, which we shew was also implyed in the foregoing words, *ver.* 4. *He hath born our griefs and carried our sorrows*: God the Father, Son, and Holy Spirit, are the party wronged by Sin; Jesus Christ considered personally and as Mediator, is the Party undertaking: The terms are, that he shall suffer, and satisfie Justice for us, and that we shall go free, that his paying shall be our freedom, that the Debt which he pays for us shall not be exacted off us our selves 2 *Cor.* 5. *ult. He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him*; and here *the chastisment of our peace was on him*; it was transferred from us to him, *that by his stripes we might be healed*; by his stripes and blanes health was procured and brought to us. 3. Our Lord Jesus, in fulfilling the Bargain and satisfying Justice, payed a dear price; it was at a very dear rate that he bought our freedom; He was wounded, bruised, suffered stripes and punishment: So that ye may take the answer to the question in sum to be this, our Lord Jesus performed and satisfied for all that was done by us, by undertaking our Debt and paying a dear price for Sinners, according to the Covenant of Redemption, He came under the Law, and the Law struck at him as Cautioner, and he answered the Laws demands, and fully and condignly satisfied the Justice of God for us.

As for that *Question*, Whether Christ might not by one drop of his blood have satisfied? and such like, we think them very needless, too curious, and little or not at all edifying; But if it be asked, why Christ payed so much? we answer, 1. It behoved Christ to pay a condign price, to to give a condign satisfaction to Justice. 2. *It* was meet that he should pay all that he payed. First we say, it behoved to be a condign satisfaction, For, 1. It behoved to be a price equivalent to all that the Elect should have suffered, had not he interposed. 2. It behoved to be proportionable to the Justice of God, for God having laid down such a way of shewing Mercy, that his Justice should be salved, there behoved to be condign satisfaction for the vindication of Justice; which was done by Christs suffering to the full undoubtedly; if we consider, 1 The excellency of the Person that suffered, God and Man in one Person. 2. If we consider the nature of his sufferings, that they were exceeding great, heavie, and pressing. And 3. If with all we consider the manner of his sufferings, that it was with much readiness and chearfullnesse of obedience to the Fathers will: That such and so excellent a Person should suffer, and suffer so much, and suffer in such a way, this sure makes condign satisfaction, and so Justice is fully there be satisfied, and made as glorious as if all the [illegible]

had suffered eternally; therefore we say, that his sufferings were a condign and proportionable satisfaction to Justice for them whose debt he payed, by this Justice is compleatly and gloriously satisfied. Secondly, we said that it was meet that he should pay all that he payed, and so it is, if we consider, 1. The excellency of Immortal Souls, a little price (as all that Men or Angels could have payed would have been, the finest Gold, Silver, or precious Stones) could not have done it, *the redemption of the soul is precious, and ceaseth for ever*, to wit, amongst all the Creatures, *Psal.* 49. 8. 2. The severity of Justice on the just account of Sin, called for such a price 3. Gods end, which was to make both his Grace and Justice glorious, required, and made it meet that our Lord should suffer condignly, & in his Sufferings suffer much, even all that he did suffer: And in this ye have an answer to this question, why Christ suffered so much as the loss (to speak so) of his declarative glory for a time, outward sufferings and inward sufferings, even the bruising and squeezing that his soul was under, which made him to say, that *it was heavy unto death, and exceeding sorrowful*: Let not sinners then think it a little or a light thing to get a Soul saved, the redemption whereof ceaseth for ever as to us or any Creature: Behold herein the glory of Grace eminently shineth forth, when there is such a price payed for that which in some respect is of so little worth; and also the glory of Justice, when so great a price is demanded and payed down for its satisfaction, by so worthy and excellent a Person; and let none think little of Sin, the guilt whereof could not be otherwise expiated, the chastisement of our peace behoved to be on him.

5. What are the benefits that come by these Sufferings? *Answer* 1. The benefits are such, that if he had not suffered for us, we should have suffered all that he suffered our selves. 2. More particularly, we have 1. Peace and Pardon of Sin. 2. Healing by his Sufferings, so that if it be asked, what procured pardon of Sin and peace with God? We answer, it's Christs sufferings; Or if it be asked, what is the cause of Gods justifying Sinners? We answer, it's Christs satisfaction or suffering; and it is (by the way) much to be regrated, that such is the ignorance of some, that if a question be proponed in divers words or expressions, as if it should be asked, wherefore are we pardoned? wherefore are we justified? which is one and the same, they know not how to answer; but here ye are called to remember, that Christ being wounded and his bearing the chastisement due to you, is the cause of your Pardon and Justification. 2. Healing looks to Sanctification, as we hinted in the exposition, so that if it be asked, how comes it to pass that a sinner is made holy? we have it here answered, that though efficiently it comes by the Spirit, and be his work yet meritoriously it comes by Christs sufferings, he bought it *by his stripes we are healed*: And under these two words *peace* and *healing*, we take in all things needful or pertaining to Life and Godliness; for by *peace*, the feud and enmity is taken away, and we are reconciled to God as *Eph.* 2. 14. *he is* said to be our *peace*, and he who came *to speak peace to all that are afar off and near hand*; and also by *peace* we understand all the effects of peace 1. Pardon of Sin, Justification, Adoption, Communion with God here and hereafter, Peace with our own conscience, and with the Creatures, eternal Peace and Glory, and all these good things purchased by Christs death: For the *Hebrews* under *peace* comprehended all good things: And under *healing* we take in Sanctification (as distinguished, though not divided from those other things mentioned) dying to sin, and living to righteousness, with the several degrees of their advance and progress, and the making of us to be without spot and wrinkle, or any such thing; So that folks have much advantage by Christs purchase, and much prejudice thorow the want of it. By his death we are keept out of hell, and admitted to peace with God and every thing that is good; We have libertie to pray for all that is good, and are brought in his own way and time to the possession of it; It's by the blood of sprinkling that we have a new and living way made patent to us unto the most holy, and holinesse in the way whereof we enter in thither.

6. To whom hath Christ procured all these good things? The Text saith, it's *our* and *we*, the chastisement of *our* peace was on him, and by his stripes *we* are healed, to wit, we Elect. Whence *Observe*, That the benefits of Christs purchase re-

bounds only to the Elect, there is a certain select number to whom they are applyed, and not to all indifferently, it' sonly of as many as are healed, whose chastisement he hath born; It's only they whom the Father hath given him, to them he gives eternal life, and they shall never perish, *John* 10. 28. They are Effectually called, Justified and Sanctified. 2. *Observe*, That what Christ Jesus hath purchased, and the benefits of his purchase, redound, and are extended to them that are guilty of hainous sins; to them that are under transgressions and iniquities, that are at feud with God, and under many pollutions, and most loathsome spiritual diseases; to them who contemned and despised Christ, and judged him smitten, and plagued of God, as is clear from the forgoing words, and to them which have gone straying like lost sheep, as is clear from the words following.

This points at these two or three things very usefull, 1. That the Elect are by nature, and before Christ do them good, no better than others. 2. It shews the freedom of the Grace of God that comes over that, and freely gives pardon, peace, and healing to them: And 3ly. It serves to strengthen a sinners Faith, who is sensible of his enmity and sinfulnesse, and to be a ground of encouragement to him, to step to, and lay hold on Christs purchase, because it was for such that he died; he may humbly, yet confidently say, Christ died even for such as me, for them that wounded and pierced him by their transgressions and iniquities, for them that were at enmity with God &c. and alas I am such, and will therefore on the call of the Golpel come to him, and on his own terms endeavour to cast my self on him.

7. How are these benefits, this Justification, Pardon of Sin, Peace and Healing, and all that is comprehended under them, derived from Christ to the Sinner that by Faith fleeth unto him for refuge? *Answer*. These two generals will clear it. 1. They are derived to us *justly* and in a legal way; Christ steps in in our room, that we may come in his room. 2. They are derived to us *freely*, he was wounded and bruised that we might go free; he endured stripes that we might be healed; he got the buffets and bare the burden, and we get the benefites, there is not a grain weight of it laid on us as it is satisfactory to divine Justice. To clear this a little more anent the deriving the benefits of Christs purchase to us there must be a respect had, 1. To the Covenant of Redemption, the ground of his suffering for us. 2. To the Covenant of Grace and Reconciliation wherein the offer of these sufferings, and the benefits purchased by them to us, and the terms of both is made.

1. I say, that respect must be had to the Covenant of Redemption, wherein it was acted in the council of the God-head, that the Son of God should become Man, and suffer, and condignly satisfie divine Justice by paying the price due by the Elect; and that that price being laid down, it should be made forthcoming for them for whom he payed it, and be reckoned theirs, and they set actually at liberty, when having recourse thereto by Faith, and here there is a legal ground for transferring Christs purchase to and upon us; the Cautioner satisfying, we the Debtors are on that account absolved in his own order and method, and have a right to seek the application of the price, and the benefits purchased by that price; Christ stands in our room at the bar, and sentence passed on him to pay our Debt; he satisfied according to his undertaking for us: And upon the other hand, we are brought in, and the sentence of Justification passed on us on that account: *He* saith the Apostle, who knew no sin, is made sin for us, that in him we may be accounted righteous, and may be declared free (as we are) by vertue of his satisfaction.

But it may be *objected* here, What, are we then absolved from the very time of Christs death and forward? For *answer*, We would distinguish betwixt a right *to* the thing, and a right *in* the thing (as we use to speak;) betwixt *jus ad rem* and *jus in re*; the Elect from Christs death forward, and before too, have a right to the thing, but not in the thing, as to the application of it to themselves; an Elect Person by vertue of Christs Satisfaction hath a legal right to his purchase before believing, but when he comes to believe, the obstruction is taken away that hindered his application, and then he hath a new right not only *to*, but *in* Christs purchase; even as a Person that is *Minor* or mad, may have a right to a great possession, but by the law he is excluded from the use of it till he come to Majority,

and have the use of reason; and this distinction we have as one of the clauses of the Covenant, *John* 6. 39. 40: where 1. in the 39. Verse, Christ says, *This is the Fathers will that sent me that of all that he hath given me, I should lose nothing but should raise it up again at the last day*; It's the Fathers will that Eternal Life be given to as many as are given to Christ on his Satisfaction, and Christ hath purchased it to them by his Satisfaction absolutly as to the event, and therefore they have an accessibleness to it, a right to it, and cannot but partake of it, yet not simply, but in the way that he hath laid down: And therefore alv. In the 40. Verse, he saith, *This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have eternal life*; by believing they come to the application of that to themselves which they had a legal right to before by Christs death.

2. Respect must be had to the Covenant of Grace, which is nor quite an other thing than the Covenant of Redemption, but the making offer of it, & the benefits contained in it in the preached Gospel, when Christ sends out his Ambassadours to woo and invite Sinners to Christ, and to bring them to the application of his Purchase; and it is by closing with, and receiving of Christs offer that the actual Cure comes, and that by Christs stripes our sores are healed: Even as when a Child that was *Minor* becomes *Major*, he comes to have a right to possess the same Lands or Sums of Money by the same Law that gave him a legal or simple right to them before; or he comes to have a right *in* that, which before he had a right *to*: So elect Souls that have a right to Christs purchase before believing, while they are mad in nature, are under the curse and wrath threatned in the word of God for not believing; but when they come to believe, they come to get an extract from the same word of their right *in* Christs purchase, because the Word says, *He that believes, is past from death to life, and shall not come into condemnation*; and so the same word that did condemn before believing, doth now absolve upon a Sinners believing; and we come at this absolution by receiving of Christs offer in the Covenant of Grace: And if it be asked, how comes it that the receiving of Christs free offer in the Covenant of Grace, gives a right to Christs purchase? we answer, It is by vertue of the Covenant of Redemption, wherein it is so transacted betwixt God and the Mediator, so that there is the offer of the Covenant received, and the Covenant it self that concur for making over and deriving a compleat Right to wretched Sinners in Christs purchase.

7 Let the 1 *use* of this be for your instruction and information, which is the end wherefore we have chosen in this way by this short view to give you in a very short sum, the marrow of the Gospel; And if ye remember these few Questions, ye may be in a capacity not only to answer us, but through grace to exercise Faith on Christ; And we think ye will all readily grant, that these who cannot at all answer them, should not go to the Communion: And therefore that ye may take them with you, we shall shortly resume them. 1. What condition is man in by nature? Answer, Under sin and misery, and even under the curse of God; Or thus, every man is a sinner, and hath a sinful nature, or, he is under transgressions and iniquities, is naturally loathsome, wants peace with God, and hath need of healing; Let this in the first place sink in your hearts. 2. How is man freed from this sinfulness and misery? Answer, He cannot be free from it, till there be a condign satisfaction made to Divine Justice; wounding and bruising must be to procure pardon, and stripes must be to procure healing, and chastisement must be to bring about our peace; That word, *Exod.* 34. *Who will by no means acquit the guilty*, would alwayes be remembered, and Faith would look to a Saviour for satisfaction. 3. Who can satisfie? Answer, Neither Man nor Angel can do it, no penances, no prayers nor performances of any meer creature will do it, but *He* only that was wounded and bruised, He who by Nature is the Son of God, the express Image of the Fathers Person, and who in respect of His Humane Nature was born of the Virgin *Mary*, like to us in all things except sin; It's he that satisfies Justice, and it's by no other way that we get pardon, and peace with God, and Holiness. 4 What way doth Christ satisfie Justice, and make peace betwixt God and sinners? Answer, He entered himself in our room, and as Cautioner undertook our debt, suffered the condign punishment that was due for our sins, and payed the price that we should have payed; He in a manner

manner left Heaven and became Man, had a mean life in the World, drank the Cup of his Fathers Wrath, was wounded, bruised, chastised, and died a cursed death, whereof his hanging on Cross was but a sign. 5. What benefites come to us by his sufferings? Answer, Pardon of sin, Peace with God, and healing; the Conscience by his blood is sprinkled from dead works, the person absolved, reconciled to God, made whole, and made at last to be without spot or wrinkle, or any such thing; And this is not as *Papists* blasphemously speak, a putative effect, but a most real one. 6. Who are made partakers of this pardon, peace, and healing? Answer, The Elect have right to it, and by believing they make the application, therefore it's said here, *our* and *we*; And we may look upon the Prophet speaking in the name of all the Elect, or in name of the believing Elect, who on believing are actually healed; The Elect then are healed, and the way how, is by Faith-making application of Jesus Christ. 7. How in Justice can he be condemned that was free of sin, and how can we be absolved that were guilty? Answer, He in Justice was condemned, because as our Cautioner he came in our room, and undertook to pay our debt; And on the same ground we wretched sinners, may in his way make application of his purchase; because it was on these terms that he undertook the debt, that we might be set free; And it's on these terms that it is offered in the Gospel, that seing he hath payed for elect sinners, they may upon the hearing of the offer, close with it: But how may the sinner apply it? Answer, Not only because it's free, and freely offered, but by gripping to it by Faith, as the Prophet doth here; It's not only to apply it simply, but to step in and rest upon it in the terms it is made offer of, so that as on the one part Jesus Christ became really lyable to suffering, and satisfied for our sins, when he said, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will*; So upon the other part, the believing sinner comes to apply the price payed, by imbracing the price, and acquiescing in the satisfaction, and gripping to it as his own, and by his being brought to say in Faith, Let his wounding be my pardon, let his chastisement be my peace, and let his stripes be my healing: By this means, as the Law had a right to Christ for his paying the Elects debt, so they by believing get a right to the promise of pardon and healing; For if the bargain was sicker on the one side to procure wounding to Christ, as if he had been the sinner himself, so on the other side, the bargain is as sure; the Believer is set free, and may be as really comforted, as if he had a righteousness of his own, or had never had sinned.

use 2. Therefore there is here wonderful matter of consolation to Believers, that what was Justice to Christ is Grace and Mercy to us, that which was pain to him, is pleasure to us; His sorrow our comfort, his wounding our pardon, his stripes our healing, *&c.* —

use 3. As ye would not prejudge your selves of these benefites which Christ hath purchased, make your peace with God through Christ; If your pardon and peace be not obtained this way, ye will never get it, but ye shall be made to pay your own debt, and be lyable to wrath eternally, because of inability to pay your debt to the full: Therefore step to, and make the offer welcome, how sinful, and undone soever ye be; The more sensible ye be, ye are the more welcome; This is the particular use of the Doctrine? O! Let these things sink in your hearts, that ye are sinners, great sinners, under wrath, and at feud with God; that Jesus Christ is the Saviour of lost sinners, and that there is no way to pardon and peace but by closing with him, and laying hold on his satisfaction; That ye may be drawn to cast your selves over on this everlasting Covenant, for obtaining the benefites that Christ hath purchased; And himself bless what hath been spoken for this end and use.

SERMON XXIII.

ISAIAH LIII. V.

Vers. 5. *But he was wounded for our transgressions he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

IT were no small progress in Christianity, to know and believe the truths that are implyed and contained in this same *verse*; the Lord by the Prophet is giving a little compend of the work of Redemption by his saving of sinners from death, through, and by the wounding of the Mediator. We did a little open the meaning of the words, and gave a sum of the Doctrines contained in them, at least of some of them which do contribute to this scope.

The Prophet is here speaking of Christ's sufferings, with a respect to the cause of them, and the effect that followed them, and shews how this was indeed the mistake and blasphemous imputation that we had of, and were ready to put on him, even to judge him smitten and plagued of God for his own sins, whereas God hath another design; He was altogether without sin, but he was wounded for *our* transgressions, he was bruised for *our* iniquities, *We* were at feud with God, and he took on him the chastisement of *our* peace; And this is the effect, to procure healing to *us*.

We shall now speak a word to three *Doctrines* further beside what we spoke to the last day, which are these, 1. That there was an eternal design, plot, and transaction betwixt God and the Mediator, as to Christs suffering for the redeeming of elect sinners before he actually suffered; This the Prophet speaks of as a thing concluded; For the cause of his sufferings was condescended on, and the end and fruit of them was determined, which implyes an *antecedanius* transaction betwixt the Father and him for putting him in the room of sinners; And by this transaction Justice hath access to exact the payment of this price; He interposed, and the Father exacts of him the payment of their debt, and seeks satisfaction from him for all that he bargained for. 2. That this transaction or design concerning the Redemption of elect sinners, is in respect of Christs suffering and satisfying of Justice, fully and actually performed, he undertook to be wounded and bruised, and he was accordingly actually wounded and bruised: The transaction as to the engagment in it, and efficacy of it, took place in *Isaiah*'s time and before his time; but as to the actual performance of what the Mediator engaged himself to suffer, it is spoken of prophetically by him as a thing done, because to be done; and now it is done, and indeed long ago. 3. That the satisfying of Justice by the Mediators Sufferings according to his engagement, proves as effectual to absolve, justifie and heal these, even the grossest Sinners, that come under this Bargain and Transaction, as if they had actually suffered, and payed and satisfied their own Debt themselves; these Sins are pardoned through his Sufferings, their deadly Wounds are healed by his Stripes, as if they had never had a wound; their Compt is dashed and scored as clean out, as if they had never had any Debt; they are acquited and set free, as if they had never been guilty.

These three *Doctrines* ly very near the line of the Gospel, and the Prophet in this Chapter, and particularly in this Verse, is often on them. Our purpose is only shortly to explicate them to you, as a short sum and compend of the tract of the Covenant of Redemption: The *first* of them shews the rise of the work of Redemption. The *second* shews the mids by which it is executed. The *third* holds out the effect and consequence, and the end of all.

For the *first* then, There is (we say) an eternal transaction betwixt God and Jesus Christ the Mediator, concerning the Redemption of Sinners, His actual redeeming, by being wounded and bruised, supposeth this; for the Son is no more lyable to suffering (not to speak of his suitableness) than any other of the Persons of the blessed Godhead, had there not been an antecedent transaction; there was no obligation nor ty on him to be wounded, and to enter into the room of Sinners as their Cautioner, for payment of their Debt, if there had not been a prior engagment; neither could his wounding and bruising hath proven useful, or have brought healing to us, if this prior engagement had not been: And this is it which we call the *Covenant of Redemption*; which we would not extend so as in all things to stretch it to the properties of these Covenants and Bargains that are amongst Men, it being in some respect an expression used to make Grace more discernable to us that can conceive so little of Graces way: This Transaction or Covenant of Redemption is sometimes called *the Fathers will*, and *his law*, as *Psal.* 40. 8. *I delight to do thy will, O my God, yea thy law is within my heart*; and *John* 6. 38. It is called

called so, *I came from heaven, not to do my own will, but the will of him that sent me*; so also *John* 17. 14. it is called the Fathers *work* in one respect, and the Sons *work* in another respect, *I have finished the work thou gavest me to do*; which is the prosecution of the same contrivance usually called a *Covenant*; because as to the essentials, it hath the nature of a Covenant, to wit, two Parties agreeing, and terms whereupon they agree; and is well ordered in all things for prosecuting and carrying on the design of saving lost sinners; called *Acts* 2. 23. *determinate counsel and fore-knowledge of God*; there was a plot and design in Gods counsel concerning Christs sufferings, whereof his sufferings were the execution.

To clear it a little, we would consider these *five* things in it. 1. The Parties. 2. The matter about which it is. 3. The rise and occasion of it. 4. The terms wherein the form of it stands, or the medies whereupon it is undertaken. 5. Some properties of this Covenant.

1. For the Parties upon the one side is God essentially considered, or all the three Persons of the glorious God-head, Father, Son, and Holy Ghost, who are all concurring in this Covenant, it being the act of the determinate counsel of God; and in this respect God is the Party to whom the satisfaction for lost Sinners is made, and he is also the Party condescending to accept of the satisfaction: And upon the other side, the Party engaging to make satisfaction, is Jesus Christ, the second Person of the blessed, dreadful, and adorable Trinity, personally considered, now becoming the Head of the Elect; that he may have them all with himself to be one mystical body; in the first respect, all the three persons, that same one blessed God give the command or require a satisfaction as God, and concur as the infinitely wise orderers of the Decree; and in the second respect, Jesus Christ as Mediator, undertakes to make satisfaction *Psal.* 40. 6, 7. *Sacrifice and offering thou didst not desire*; God as it were making the offer, what can, or shall be given to me for the redemption of sinners? Sacrifice and Offerings will not please, nor are accepted by me; then follows the Mediators part, *Lo, I come, in the volum of thy book it is written of me, I delight to do thy will, O my God*; for though in the first respect, all the Persons of the Trinity be on the one side, being of one will, yet in the other respect, Christ Jesus as Mediator comes in on the other side to do that will.

2. As to the matter about which this Covenant is; it's about the satisfying of Justice, and making of peace between God and lost sinners; it's that we might be pardoned, justified, have peace with God, and be healed; it is true there is an end above and beyond this, even the glory of Gods rich Grace, and condescending love that stoups so low to save Sinners; but Sinners pardon, and peace with God, and their healing, is the immediate end: Or if we come nearer; the matter about which it is, is the redeeming of the Elect, for these words in the Text, *we* and *us*, are of equal extent with them that are justified and reconciled, and whom he actually healeth by his wounds and stripes; so that whoever they be who are never justified and healed, they are not comprehended in this Bargain.

3. The rise and occasion of this Covenant may be gathered from these three. 1. There is the supposing of Mans sin and fall; for whatever Election doth, Redemption doth most certainly suppose Man to to be lost and under sin. 2. There is Gods decree, not to pardon sin without a Satisfaction. 3. There is Gods election preceeding, or his purpose to save some for the glory of his Grace, which are the Elect, who are said to be *given to Christ*: These three are the rise and occasion of the Covenant of Redemption; Man hath sinned, the threatning must be executed, and Justice satisfied; and yet God hath for the glory of his Grace, elected a certain number to Life, and that must needs stand firm; and these three seeming to thwart one of them with another, gives the occasion and rise to the excellent and admirable contrivance of this way; how the lost Sinner shall be saved, yet so as Justice shall be satisfied, and not wronged in the least, and Justice so satisfied, that yet the decree of election by Grace shall stand.

4. As for the terms (wherein the form of the Covenant stands,) and the medies by which these ends may be brought about; to wit, how the Redemption of lost Sinners may be attained, Justice may be satisfied, and the glory of Grace made to shine; and how any thing that makes these seem to justle and thwart might be guarded against;

and that was it which (to speak so with reverence) put God to the consultation about it; which shews the excellency of the Covenant of Redemption, and the deep draughts that are about it, for otherways and properly God needs not consult or advice: They are shortly these, 1. Gods offer to redeem Man, if his Justice may be satisfied, and if any responsal Person will become Cautioner and undertake to pay the Elects Debt. 2. The Sons accepting of the Offer, and undertaking or engaging to pay their Debt, upon condition that his payment and satisfaction shall be accounted the Elects, and accepted for them. 3. The Fathers acceptation of this engagment, and undertaking according to his offer; and the Mediators accepting of it, and acquiescing in it, he holds the Bargain (to speak so,) and so it is a closed Covenant: The first is comprehended in these words, *Sacrifice and offering thou didst not desire*, Psal. 40. Insinuating that God did desire something; The second in these words, *Mine ears thou hast opened, then said I, Lo, I come, in the volum of thy book it's written of me, I delight to do thy will*; which implys the Fathers acceptation as well as Christs undertaking; and it also points at the way how the satisfaction is made effectual; especially if we compare these words of the *Psalm* with *Heb.* 10. 5. 6. we will find that they relate to Christs Humiliation in general, for it is in the *Psalm*, *Mine ears hast thou opened*; but in *Heb.* 10. 5. It is, *A body hast thou prepared me*; and where it is said in the *Psalm*, *I delight to do thy will*, the Apostle says, *By the which will we are sanctified*. The Father makes the offer on the terms of a satisfaction to Justice, the Son as Mediator accepts the offer, and undertakes for the Elect, here am I, to do thy will on the same terms that the offer is made; and the Father accepts of the Sons engagement, according to that word, *Matth. 3. This is my beloved Son in whom I am well-pleased*; he offers himself Surety for Sinners, and the Father is content to accept of him as their Surety: In the one respect it's called the *Fathers pleasure*, *Vers.* 10. of this Chapter, *yet it pleased the Lord to bruise him*, &c. because the terms were so proposed, and in the other respect, it's called the *Mediators pleasure*, or *satisfaction*, *Vers.* 11. because the condition proposed is satisfying to him *The pleasure of the Lord shall prosper in his hand*; He undertakes to pay, and God accepts of his undertaking, and obliges himself to absolve the Believer; and the words following, *He shall see his seed, and of the travel of his soul, and be satisfied, and by his knowledge shall my righteous servant justifie many*; are Promises made to him on supposition of his making satisfaction: And in 2 *Cor.* 5. *ult.* the first part of the Transaction is, *He hath made him to be sin for us, that knew no sin*; and the other part of it is, *That we might be made the righteousness of God through him*; he accepting of the Bargain, obtains a right to a justifying and absolving Sentence by vertue of his suffering, for which cause these words are added, *in him*, or *through him*; This shews the clearness of Gods Justice in proceeding with the Mediator; the ground of Sinners Justification through him, and gives Sinners a warrand to make use of Christs satisfaction as theirs, because it was so agreed upon in the counsel of the God-head.

5. We come now to speak a little to some properties of this Covenant, and shall content our selves with three or four of them that make for the scope, As 1. The justice and equity of it. 2. The faithfulness of it. 3. The freeness of it. And 4. The wisdom that shines in this Bargain; passing by the rest.

1. *The justice and equity* of this Transaction may appear in these respects; 1. That the Father should be satisfied, that he that was wronged should have his honour restored, that the threatning given out in his Law should light and take effect; that the Soul that sins should in his own, or in the Suerties person die; and that a suitable recompence should be made to Justice before the Sinner be absolved. 2. Justice appears in this respect, That when the Son of God, the Mediator, offers to become Man, and to endure and suffer all that the Elect should have suffered, his sufferings should be accepted as a satisfaction; because the justice of God, yea the holiness, power, and greatness of God, are as gloriously manifested in Christs satisfaction, as if Man had suffered; nay, there would not have been such an amends and satisfaction made to Justice, if all Creatures had suffered; Justice by this means hath more satisfaction than it could have had other ways; and hereby the holiness of God, and the severity of his justice, as well as the condescending

scending love of God, is the more manifested, that he himself should condescend to satisfie; therefore *Rom.* 3. 26. it's said, *That he might be just, and the justifier of him that believeth on Jesus*; God is just, in that he will not only have satisfaction, but an equivalent satisfaction for the restoring of his Justice to its declarative glory wherein it suffered by Mans fall, 3. Justice appears in this respect, That the Mediator satisfying Justice, these for whom he suffered should be acquitted, and have the sentence of absolution past in their favours; which the rather we would take notice of, that we may know the redemption purchased and bestowed by the Mediator, is by an exact satisfying of Justice, and not by removing of our sins, as he did remove diseases, nor by pardoning of them by an authority committed to him; but, as I said, by a real and actual satisfying of the Justice of God for them; therefore *Luke* 24. it's said, *He behoved to suffer these things, and then to enter into his glory*, there was a necessity of it, because of the justice of this Covenant, for the Son, not only to become Man, and be in a low condition, but to become a Curse and to die the cursed death of the Cross.

A second property is *faithfulness* on all sides; Faithfulness on the Fathers side in his Word and Promise to the Son, *All that are given of the father are made to come to him, and there is nothing lost*, *John* 6. 37, 44, 45. Faithfulness on the Sons side, performing all according to his undertaking, *fulfilling all righteousness*: Therefore when in the one word he says, *Deliver me from this hour*; in the next word he sayes, *But for this cause came I unto this hour*; It was my errand into the World, and now I am to go about it by and by, *And I lay down my life for my sheep of my self, no man taketh my life from me, but I have power to lay it down, and power to take it up again*; His faithfulness also appears in keeping all that are committed to his trust, *None of them shall perish, but he shall raise them up at the last day*; Therefore he is called the good or faithful *shepherd*.

3. It's a *free* Covenant, it's *just*, as betwixt God and the Mediator, but as to the Elect, it's most *free*; By his wounds we have pardon, and by his stripes we have healing; *The chastisment of our peace was on him*; There is not one grain weight or worth to be satisfied by us; *He was made sin for us*, he was made the curse, even the wrath-pacifying-sacrifice and offering; *That we might be made the righteousness of God*, not through ought in our selves, but *through him*, 2 *Cor.* 5. *ult.*

4. It's a most *wise* contrivance, for if the Son had not become Man and Mediator, how could justice have been satisfied or the Elect pardoned and healed? They could not satisfie for themselves, and no creature could satisfie for them, therefore the only wise God finds out a wise mids for such an end, as is the saving of the Elect, in a way wherein Justice and Mercy, or free Grace, sweetly kiss each other, and wherein they both shine forth conspicuously and radiantly.

That which we would say in short concerning this Covenant, is this; that Jesus Christ hath undertaken to pay the Elects debt, and hath stepped in unto their room, and God hath imputed unto him their sin, and accepted of a satisfaction from him for them; And all this in a legal and just way, so as there is access before the Throne of God for them, to plead for the application of his Righteousness by vertue of this Covenant; That as really and faithfully as Christ performed his undertaking to God, and his satisfaction was accepted for them, they may as really and on good ground expect the application of it to them; For though all be of Grace to us, yet it's a bargain on just and legal terms betwixt God and the Mediator; Therefore there is a Title and Right in Justice for the Elect when they come to Christ, that his satisfaction shall stand for them, as being Members of his Body, and in whose room and place he satisfied; Hence it is said, 1 *John* 2. 1. *If any man sin, we have an Advocat with the Father, Jesus Christ the righteous*; And whereon is this righteousness founded? The next words tell us, *He is the propitiation for our sins*; He hath payed the price that was due by us, and we may seek the application of it to us according to the transaction past betwixt the Father and Him, now performed; which is the next point.

The 2. *Doctrine* is, That this transaction and design concerning the Redemption of sinners, is now not only undertaken, but fully performed, as is clear, *Acts* 2. 23. *Him being delivered by the determinat counsel of God, ye have taken, and by wicked hands have crucified and slain*; The eternal pur-

pose concerning this is now execute: As to the efficacy of his sufferings, *He is* indeed *the Lamb slain from the beginning of the world*; Because neither the Son's undertaking was questioned by the Father, nor the Fathers promise questioned by the Son: To speak so with reverence of such a mystery, the Father before his coming trusts him upon his engagment with the Salvation of so many Elect Souls as he had given him; And the Son considered as Mediator, trusts the Father with the justifying of them, according to the promise made to him in the 11. Verse of this Chapter; But the actual performance of the undertaking was not till Christ suffered, This actual performance of the Covenant comprehends these things shortly: 1. That as this plot and design of Redemption was laid down, so it hath the performance by all the Parties Covenanting: It is actually performed according to the terms of it. 2. That it hath the real effects Covenanted for, actually and really brought about? It hath with it a most real and effectual following to speak so, whereof Christs actual suffering was a part, and a main part.

I say it is performed by all parties according to the terms, and hath its real effect in these respects, 1. Christ Jesus hath according to this Covenant, sisted himself before the Bar of Justice, and undertaken our debt. 2. Justice hath pursued Christ for our debt, and hath exacted payment of it from him; The cup that belonged to us was put in his hand, and he was made to drink it, in which respect it is said, *He was made a curse for us*, *Gal.* 3. The Sword of Divine Justice awaked against him, and did smite him. 3. Jesus Christ according to his undertaking, doth accept of the Claim, undergoes the Debt, and satisfies Justice therefore when he stands in our room; as if he had been the guilty person, he opens not his mouth to justifie himself, he says not, these are not my sins, but is as dumb, as the sheep is before the shearer, because, he was our Cautioner; The everlasting Covenant, to say so, stood Registrar over his head, and he is made to count for all that was due by, and to us. 4. It's performed in this respect, that the Father pursues not the Elect on this account to be satisfied of them, who as soon as they accept of the Covenant, are actually justified and absolved; Indeed while they are in nature the sentence still stands; Cursed is he that sinneth and believeth not; Yet by vertue of his performance of the transaction they have a legal right to Justification, and the promise to him stands good, that the Elect by his knowledge shall be justified, and it hath an actual performance in all them that believe, they are really made free as he was made the sinner. 5. In respect of the manner, 1. It's performed exactly according to the Covenant, even as it was agreed upon, that for so many he should suffer and procure eternal life, and so it is; Eternal life is given to so many according to the condition of this Covenant and Bargain. 2. As it was a Bargain wherein Justice was to be satisfied; so it was exactly satisfied, Christ Jesus gets nothing down, not one farthing is remitted, but satisfies all, payes down the full price, he drinks out all the wrath contained in the Cup, till it come to that sweet word, uttered by him amongst his last words on the Cross, *It is finished*.

The 3. *Doctrine* is, That though Elect sinners be as well sinners by nature, and as gross sinners as others, yet by vertue of this Covenant, and upon condition of their accepting of it, they may obtain, and do actually obtain peace with God, pardon and healing, as if they had never sinned, or as if they had satisfied the Justice of God themselves: This is the very end of this transaction, *He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him and by his stripes we are healed*; His wounds, bruises and stripes effectually procured Justification and healing to us; And this is the ground of that which we call *imputed righteousness*, and shews how it comes to pass, that we are made righteous by the righteousness of another, scornfully called *putative righteousness* by *Papists*: But considering what is in the former Doctrines, and in this; we will find it to be a clear truth on which our Justification and the whole weight of our Salvation hangs; That the believing sinner closing with Christs satisfaction, is as effectually absolved from sin, as if he had never sinned; Christ's satisfaction becomes as really his, as if he had payed the debt himself: And if we consider these three, 1, The great design of the Covenant of Redemption betwixt God and the Mediator, 2. The faithfulness of God in this Covenant, in performing his part on the terms on wh ch

which the Mediator laid down a price for the Elect. 3. The excellency and efficacy of the price payed with respect to the Covenant; We will find that there is clear access in Law, or according to the Decree of God manifested (the Decree is called a *Law*, *Thy Law is within my heart*) for the grossest sinners that come under this bargain, and close with this Covenant, their obtaining Peace, Pardon, Justification, and Healing, as if they had never sinned, or had satisfied themselves, and that they may confidently expect it on this ground.

1. I say, if we consider the great end and design of the Covenant betwixt God and the Mediator, we will find it to be the Justification of the Elect: Christ suffered not for any sin that was inherently in himself; He had no sin, there was no guile found in his mouth; no quarrel betwixt God and him on his own account, but he was wounded for *our* transgressions, the chastisement of *our* peace was on him; to make peace betwixt God and us by his wounding, was the great design of the Covenant of Redemption; And can that design hold, if his satisfaction come not in the room of ours, and stand not for our satisfaction and payment? In man's Law the Cautioner paying the debt proves valid for the Principal Debtor (when this is the design of God in the Covenant of Redemption, how to get the debt of Dyvour Sinners payed, and themselves set at liberty, and when this is found out as the mids; *A body hast thou prepared unto me*; the Covenant must be as real on the one side as it is on the other; That is, as real and effectual to make the Believer in Christ just, as it was real and effectual to make Christ to be accounted the sinner, and to be dealt with as such. We my clear it further in these two, 1. By looking to Christ typified in the offerings under the Law; When the sinner came with his offering, he laid his hand on the head of the Beast, especially of the *Scape-goat*, to shew that Jesus Christ who was to come to be both Priest and Sacrifice, was so to bear the sins of the Elect, as that they were to be set free; That he was to lay his neck down to the Knife of Justice that the stroak might be kept off our Throat. 2. We are so justified by Christ as Christ was made sin for us, now our sins became really Christs, not that he was made the sinner inherently, that were blasphemous to be thought or spoken of; But he was reckoned the sinner, and was substitute in the room of sinners, as if he had been the sinner, and was made to satisfie for Original sin, and for Actual sin; as if he had been guilty of them by committing them: Therefore 2 *Cor.* 5. *ult.* He is said to be *made sin for us*, and *Gal.* 3. To be made *a curse for us*, and 1 *Pet.* 2. 24. *To bear our sins in his own body on the tree*; And if he suffered for us, and if we partake of his righteousness, as he did of our sins; then our Justification really follows, and we are absolved and made righteous through his satisfaction closed with by Faith, as if we had never sinned: The parallel is clear, 1 *Cor.* 5. *ult.* He was made sin for us who knew no sin, that we might be made the righteousness of God in him; So that as Christ was made sin, in the same manner we are made righteous; That as legally as he who had not debt, was made lyable to our debt, so as legally we partake of his righteousness, and are declared free; even as the Dyvour is legally freed from the debt which his Cautioner hath payed, and cannot be lyable to it; So the Believer by Christs satisfaction is freed from the debt of sin, and absolved and declared righteous: And though this may seem strange and a wonder, to be a sinner, and yet in some respect free of sin, under guilt and yet absolved; yet Christs satisfaction is as real and effectual as to the Believer, as if he had satisfied himself, because his Cautioner hath satisfied for him.

2. If we consider Gods faithfulness in this Covenant in performing his part, according to the terms of it, the matter is clear; For as the Mediator hath performed his part according to his engagement; so it is impossible but God must perform his, and must accept of the satisfaction in name of the Elect, and upon their believing justifie them; For as it was the Fathers will, that he should lay down his life for his sheep, so it was the will of the Father, Son, and Holy Ghost, that Believers in him should through his satisfaction have eternal life, *John* 6. 39, 40. When he hath said before, *I came not to do my own will, but the will of him that sent me*, he subjoyns, *This is the Fathers will which sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day*; Where the satisfaction that Christ should make is implyed, and it is a great

one; And what satisfaction shall he have for that? Even the salvation of the Elect, *This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day*; And *vers.* 10. of this Chapter, it's clear that he shall not want satisfaction, for *he shall see the travel of his soul and be satisfied*; And what is the satisfaction? *By his knowledge shall my righteous servant justifie many*; he shall be the cause of the justifieing of many, and they shall be actually absolved in due time; And what is the ground of it? *For he shall bear their iniquities*: And therefore as God is faithful, he shall get that which he merited and purchased for them, applyed unto them.

3. If we consider the excellent and equivalent price that Jesus Christ hath payed, & that with respect to the Covenant, we have a clear ground why the Believer may expect and be confident to be absolved and declared free; It is no mean price. Gold, Silver, or precious Stones, but the Blood of Him that was and is God; which we say would be considered not simply, but with respect to the Covenant, and to the end wherefore he suffered and shed his Blood; For though it be no comfort to a sinner simply that Christ suffered, yet when he considers that it was for this end, to wit, that Justice might be satisfied, and that these for whom he satisfied might be justified and set free; The believing sinner may hence reason, if there was a realitie in Justice pursuing of him as my Cautioner, and and a reality and efficacy in his satisfaction; and if it was ful and compleat, so as Justice was fully satisfied by it; then there is a reality of Mercy, Pardon, Justification, and Peace with God, and of healing to and for me, their being made forth coming to me upon the condition of believing; And in this respect, though it be grace to pardon sin as to us, yet it is Justice in God to give Christ the satisfaction for the travel of his Soul, as well as he gave God satisfaction to his Justice; And the equivalent of that which the Elect should have payed, being payed to Justice by Christ their Cautioner, the Lord cannot, nor will not shun nor shift the pardoning of a believing sinner according to the Covenant.

The *uses* are five, 1. Of Instruction, whereby we may have a little Map of Gods way of saving sinners; and of the way of sinners coming to get Salvation through Jesus Christ.

2. To stir us up to admire the love of God contriving such a design for the salvation of lost sinners, at the love of God that gave his Son; and at the love of the Son that engaged to come, and hath come and payed our debt.

3 It gives a notable warrand to the faith of a sinner to take hold of, and close with Christ; and to rest upon his satisfaction for his Justification and healing; because he hath God and the Mediator Covenanting for this very end, the Mediator engaging to satisfie, and God engaging to receive the satisfaction, and to justifie all these who shall accept of it, and rest upon it.

4. Its therefore a notable ground of encouragement and of exhortation to take hold of Jesus Christ, and of his satisfaction: Folk would not skar at him, but tippen their Salvation to him, and be sure the bargain will not fail; As it is sure that the Mediator hath satisfied, it is as sure that his satisfaction shall be made forth coming to Believers in him.

5. To reprove the neglecters and slighters of Jesus Christ, and of this offered salvation through him; when he hath taken the threatning and curse of the Law on himself to make out the Promise to them, it must be a great aggravation of folks guilt to slight him. It serves also to comfort a poor sinner that hath many sins and challenges, and knows not how to be quit of them: The Covenant sayes our sins are translated on the Mediator, that we might be set free; Christ Jesus Covenanted on the terms of Justice to make way for us, to covenant on the terms of Mercy. God Covenanted with him to pursue our sin in him, and he Covenanted to impute that satisfaction freely to us: Hence is that never enough noted saying, 2 *Cor.* 5. 19. *God was in Christ reconciling the world to himself*: It is Justice on his part, he satisfied for pardon of sin, and peace to them; But on the Elects part it's grace, God is reconciled to them, not imputing their sin to them, but its for Christs satisfaction that he freely forgives them their sin; so that what cost him dear comes most freely to us; and this is no smal ground of comfort to a conscience pressed with sin. God fix these things in your Hearts.

SERMON XXIV.

ISAIAH LIII. V.

Vers. 5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

IF there were more deep conviction amongst us of our natural deadness in sin, and of that fearful condition that naturally we ly under by our lyableness to the wrath and curse of God, all Men and Women having by nature Gods curse, as the sentence of the Law registrate against them; the reading of such a Text, wherein a way of remedy is holden forth, would be more welcome to us; and we are perswaded that such a thorow conviction would not only make the Word more lovely and delightsome to us, but more plain and easie to be understood by us, and to be sooner taken up by us; and one Preaching would thus be more profitable and effectual than many are to you while in a secure condition; when People are not under the deep and due conviction of their sin and misery, they have no serious thoughts, that the word of the Gospel concerns them in particular, and that their souls stand in need of that which is spoken to them therein.

Ye may remember we spoke somewhat from these words for clearing the way of making Peace betwixt God and Sinners; and for holding forth the way that God in his infinite wisdom hath laid down for setting of poor sinners that are lying under his Curse, free; for this end there was an eternal Transaction and Covenant entered into by the Father and the Son, the Father demanding, and the Son accepting, and satisfying as Mediator and Sinners-Cautioner what was due to Justice for the sins of the Elect, as was determined in the counsel of God; from which blest'd Bargain all our Salvation flows as from the Fountain, and runs down as a river to us.

That which now we are to speak a little to, is some profitable *uses* which are the scope of all, and tend to lead you in to know the use of such Doctrine, and not only to know it, but to engage you to make suitable practical improvement of it.

There are several sorts of *uses* that flow from this Verse whence the preceeding [illegible] have been drawen.

The *first* sort is for *Information*; which ye who are more ignorant, and have not so much light in you as to discover the way to Heaven, would especially take heed to, though they be useful to all. And 1. Ye would know and be informed in this, that all Men and Women without exception are lying under Transgressions and Iniquities, and lyable to be smitten and cursed of God till these be taken away; But this having been spoke of in the Forenoon, we need not insist on it now; but the truth is, neither Law nor Gospel hath gained this much ground on the great part of you, as to bring you really to know, that naturally ye are dead in sins and trespasses, and till this be drunk in and digested, other Truths cannot to any purpose profite you.

2. Ye would know and consider the necessity of a satisfaction to the Justice of God before Sinners can be fred from sin, and from the curse and wrath of God that they are under and lyable to, by reason of their original corruption and actual transgressions. Do ye think that Jesus Christ did needlessly enter into the Covenant of Redemption, and engage to satisfie, and actually and really did suffer and satisfie Justice? If men might come so easily to Heaven as many suppose, it had been needlesse: Would God (think ye) have wounded the Cautioner, his own dear Son, if those who ly under Sin and Wrath might have by another way satisfied his Justice and restored him to his Honour? Nay, Ere their Peace could be made this behoved to be; and yet I much doubt if many do think that there is any such distance betwixt God and them, which a word of Prayer, or Confession, or some Pennance cannot remove: This is, alas! the woful Ignorance of many that live under this Gospel; but ye would know that a Satisfaction behoved to be, and such a Satisfaction as was equivalent to the wrong done, and suitable and satisfying to him that was wronged by sin, and that among all the Creatures it could not be found: Yea, ye may read from this the dreadful

cts of sin, and what a horrible thing it is to have your Transgressions to count for with God your selves: If sin brought such heavy things on the Cautioner, what will it bring on the Sinner? who hath continued all his days in ops with God, to speak so, and would not make peace with him when he was earnestly invited to it? Yea we may from this know, what is that most horrible, dreadful, and confounding Sentence which is abiding all of you that stand it out, and do not make your Peace with God through this Satisfaction of our blessed Lord Jesus, when ye shall be made eternally to bear the wrath that Sin deserves, which yet is intollerable.

3. Ye would hence know, and study to be clear and distinct in your knowledge of this precious Truth, how a Sinner that by nature is under Sin and Wrath, and hath ground every day to look for it, may be freed from that Curse and Wrath; To prevent which, the Lord hath made a Covenant with the Son who is appointed Mediator for making Peace betwixt God and Sinners by satisfying his Justice for them, and by paying the same Debt that was due by them, so that this Wrath is prevented, and their Peace is made by vertue of this Covenant of Redemption; wherein these two clauses are agreed and concluded, upon betwixt these two infinitely respondal Parties. 1. That Christ shall become the Sinner, and be handled as a Sinner, though there was no sin in him. 2. That the Elect Sinner that by nature was a child of wrath even as well as others, shall be free from the Wrath to come by vertue of his Satisfaction: These are two Pillars that our Salvation is built upon, and that our Peace and Reconciliation with God flow from; By his wounding and bruising we are pardoned, *The chastisment of our peace was on him, and by his stripes we are healed.*

To clear this a little; This Covenant would be considered, 1. As it looks to the parties and their several actions. 2. As it looks to the Execution thereof in all the steps of it.

For the first, There are three parties that concur in their own place, 1. God is the Party offended, and he is here bruising and wounding the Mediator: He is the Judge, and stands ready to execute the Sentence that stands in his Law against Sinners, if he get not an equivalent Satisfaction. 2. Jesus Christ the Mediator is the Party wounded and bruised: the Mediator's part is to satisfie justice, to pay the Price and perform the satisfaction resolved upon in the Counsel of God, of suitable and sufficient value for the Redemption of the Elect, according to his Engagement; and he is actually wounded and bruised: God determined what shall satisfie, Christ Jesus accepts of the Determination, engages to satisfie, and does actually satisfie for elect Sinners. 3d. Party is, We poor Sinners, He was wounded for *our* Transgressions *&c.* It's the elect Sinner, or the Sinner, who being made in due time sensible of Sin, and afraid of Wrath, and who being kindly touched with the Apprehension of it, and cleared anent the firmness and freeness of the Covenant, and anent the fulness of Christ's Satisfaction doth by Faith flee unto Jesus Christ and submit to his Satisfaction, and betakes himself allenarly to that for Righteousness; Christ layes down the Price, and the believing Sinner pleads for Interest in it, and for the Benefit of it, and by Faith gets Title and Right to an Absolviter from his Debt and Guilt: If it then be asked, what is the thing whereby a Sinner is pardoned and justified, reconciled to God, and delivered from Wrath and healed? I answer, It is by Believing in Jesus Christ: If it be again asked, What is the ground or reason why the believing Sinner obtains that Favour? I answer, Because our Lord Jesus hath sufficiently satisfied for, and fully payed the debt of so many as are brought to believe on him: If it be 3dly asked, how comes it that Christs Satisfaction becomes a Ransom, and is accepted for such and such a Believer? I answer, It is by vertue of the Eternal Covenant of Redemption, or Transaction made betwixt the Father and the Son; wherein it was agreed that his suffering and satisfieing of Justice, should be accepted for believing Sinners, as if themselves had satisfied; according to that of *Joh.* 6. 39, 40. *This is the fathers will that sent me, that of all that he hath given me, I should lose nothing; and this is the will of him that sent me, that whosoever seeth the Son and believeth on him, may have everlasting life:* So our believing is the first immediat step, whereby we come to obtain pardon of Sin and Peace with God; Christ's Righteousness or Satisfaction, is that whereon our believing founds it self; yet so as it hath a re-

a respect to the eternal Covenant of Redemption, whence both Christ's Satisfaction and our Believing do flow, and without which we could have no Warrand to expect Righteousness through a Mediator; for unless we know that Christ hath satisfied Justice for Elect sinners that shall believe on him, we cannot rest on him for righteousness; And unless we have an eye to the Covenant of Redemption, we cannot expect that this satisfaction will be accepted for us: And therefore if we will trace these steps back again, the first rise of our Salvation is in the counsel of God; the prosecution of it is in Christs satisfaction; And the application of his satisfaction, is by our fleeing to it, and accepting of it by Faith: And therefore we would learn in our looking and stepping up to Heaven, to look to these three in this order, we would first begin at Faith, and in believing we would consider Christs satisfaction, and from that we would ascend to the rise of it, to wit, the Covenant of Redemption, and the terms of it; All which put together, give a very clear ground of expecting righteousness through Jesus Christ: I shall illustrat it by a Scripture-similitude, wherein I shall shew you how all the three concur, yet so as there is a difference in their concurrence; Ye know that under the Law there were *Cities of refuge* appointed, which were Types of Jesus Christ, in whom we find a shelter; In these Cities of refuge, consider these three that concurred for saving the person that had committed manslaughter: 1. God's determination appointing such a thing, and that the man-slayer being within such a City, should be safe from the avenger of blood, and this gave the rise to the other two that follow. 2. The City it self as a shelter or refuge to the Man-slayer. 3. The persons fleeing or running to hide themselves in it: Now the safety of the person of the Man slayer did flow from all the three. 1. The Law, appointing such a City, was the ground. 2. The City was the shelter. 3. The persons actual running to the City, gave him a claim and title to the priviledge of the City; For though the former two had been, if he had not fled to the City, he had not obtained the benefite of safety: Even so, the Believer that would be saved, is to consider these *three*, 1. Gods determining such a way of Salvation to Elect Sinners by a Mediator. 2. The Mediator priviledged as the City of Refuge for this end. And 3. The sinners fleeing to him, which is his believing on him, and his seeking and pleading for the benefite of Christ's satisfaction according to the terms of the Covenant: Now suppose a person to flee to the City of Refuge, he is preserved in it, Justice cannot follow him further than the Gates, yet so as he hath the benefite by Gods determination and appointment of the City for such an end, and yet so as he must flee into it ere he can plead for the benefit of the City: So, suppose a sinner to be fled to Jesus Christ by Faith, he may plead for exemption from wrath, by God's determining and appointing a Mediator for such an end; And the Mediator Jesus Christ hath this priviledge conferr'd on him, that he that thus flees unto him shall be safe; Yet it is also suppos'd that such a sinner hath fled to him, else he could not expect safety through him, notwithstanding of Gods determining the Mediator for safety: Thus we would have these three put together; And yet (as we said) they differ: for Gods determination is the efficient cause & fountain of all; Christs satisfaction is the meritorious cause, and our believing is the ground on which we have right to plead for the benefit of his satisfaction; Even as the man that fled to the City of Refuge, his safety was not by any vertue in his running, but by God's determination, yet his running to the City was requisite as the meds, and except he run or fled to it, he could not plead for the benefite of the City; So our believing gives us ground to plead a right and title to Christ and his satisfaction, without which we could not have that right.

But 2*dly*. Because one will take up this under one notion, and another under another; To clear it therefore a little further, we shall again consider in this Covenant these three steps, 1. The determination of it, as it is enacted in the Council of the God-head, which in sum is this, that such and such persons shall be satisfied for by the Mediator, and his satisfaction accepted for them. 2. The execution of this Covenant, where we take in all our Lords sufferings; all the strokes and wounds that Justice pursued him with, as Cautioner for the Elect; and God's accepting and justifying of him, and declaring his accept-

cts of ſin, and what a horrible thing it is to have your Tranſgreſſions to count for with God your ſelves: If ſin brought ſuch heavy things on the Cautioner, what will it bring on the Sinner? who hath continued all his days in tops with God, to ſpeak ſo, and would not make peace with him when he was carneſtly invited to it? Yea we may from this know, what is that moſt horrible, dreadful, and confounding Sentence which is abiding all of you that ſtand it out, and do not make your Peace with God through this Satisfaction of our bleſſed Lord Jeſus, when ye ſhall be made eternally to bear the wrath that Sin deſerves, which yet is intollerable.

3. Ye would hence know, and ſtudy to be clear and diſtinct in your knowledge of this precious Truth, how a Sinner that by nature is under Sin and Wrath, and hath ground every day to look for it, may be freed from that Curſe and Wrath; To prevent which, the Lord hath made a Covenant with the Son who is appointed Mediator for making Peace betwixt God and Sinners by ſatisfying his Juſtice for them, and by paying the ſame Debt that was due by them, ſo that this Wrath is prevented, and their Peace is made by vertue of this Covenant of Redemption; wherein theſe two clauſes are agreed and concluded, upon betwixt theſe two infinitely reſponſal Parties. 1. That Chriſt ſhall become the Sinner, and be handled as a Sinner, though there was no ſin in him. 2. That the Elect Sinner that by nature was a child of wrath even as well as others, ſhall be freed from the Wrath to come by vertue of his Satisfaction: Theſe are two Pillars that our Salvation is built upon, and that our Peace and Reconciliation with God flow from; By his wounding and bruiſing we are pardoned, *The chaſtiſement of our peace was on him, and by his ſtripes we are healed.*

To clear this a little; This Covenant would be conſidered, 1. As it looks to the parties and their ſeveral actions. 2. As it looks to the Execution thereof in all the ſteps of it.

For the firſt, There are three parties that concur in their own place, 1. God is the Party offended, and he is here bruiſing and wounding the Mediator: He is the Judge, and ſtands ready to execute the Sentence that ſtands in his Law againſt Sinners, if he get not an equivalent Satisfaction. 2. Jeſus Chriſt the Mediator is the Party wounded and bruiſed: the Mediator's part is to ſatisfie juſtice, to pay the Price and perform the ſatisfaction reſolved upon in the Counſel of God, of ſuitable and ſufficient value for the Redemption of the Elect, according to his Engagement; and he is actually wounded and bruiſed: God determined what ſhall ſatisfie, Chriſt Jeſus accepts of the Determination, engages to ſatisfie, and does actually ſatisfie for elect Sinners. A 3d. Party is, We poor Sinners, He was wounded for *our* Tranſgreſſions *&c.* It's the elect Sinner, or the Sinner who being made in due time ſenſible of Sin, and afraid of Wrath, and who being kindly touched with the Apprehenſion of it, and cleared anent the firmneſs and freeneſs of the Covenant, and anent the fulneſs of Chriſt's Satisfaction doth by Faith flee unto Jeſus Chriſt and ſubmit to his Satisfaction, and betakes himſelf allenarly to that for Righteouſneſs; Chriſt layes down the Price, and the believing Sinner pleads for intereſt in it, and for the Benefit of it, and by Faith gets Title and Right to an Abſolvitor from his Debt and Guilt: If it then be aſked, what is the thing whereby a Sinner is pardoned and juſtified, reconciled to God, and delivered from Wrath and healed? I anſwer, It is by Believing in Jeſus Chriſt: If it be again aſked, What is the ground or reaſon why the believing Sinner obtains that Favour? I anſwer, Becauſe our Lord Jeſus hath ſufficiently ſatisfied for, and fully payed the debt of ſo many as are brought to believe on him: If it be 3dly aſked, how comes it that Chriſts Satisfaction becomes a Ranſom, and is accepted for ſuch and ſuch a Believer? I anſwer, It is by vertue of the Eternal Covenant of Redemption, or Tranſaction made betwixt the Father and the Son; wherein it was agreed that his ſuffering and ſatisfieing of Juſtice, ſhould be accepted for believing Sinners, as if themſelves had ſatisfied; according to that of *Joh.* 6. 39, 40. *This is the fathers will that ſent me, that of all that he hath given me, I ſhould loſe nothing; and this is the will of him that ſent me, that whoſoever ſeeth the Son and believeth on him, may have everlaſting life:* So our believing is the firſt immediat ſtep, whereby we come to obtain pardon of Sin and Peace with God; Chriſt's Righteouſneſs or Satisfaction, is that whereon our believing founds it ſelf; yet ſo as it hath

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a respect to the eternal Covenant of Redemption, whence both Christ's Satisfaction and our Believing do flow, and without which we could have no Warrand to expect Righteousness through a Mediator; for unless we know that Christ hath satisfied Justice for Elect sinners that shal believe on him, we cannot rest on him for righteousness; And unless we have an eye to the Covenant of Redemption, we cannot expect that this satisfaction will be accepted for us: And therefore if we will trace these steps back again, the first rise of our Salvation is in the counsel of God; the prosecution of it is in Christs satisfaction; And the application of his satisfaction, is by our fleeing to it, and accepting of it by Faith: And therefore we would learn in our looking and stepping up to Heaven, to look to these three in this order, we would first begin at Faith, and in believing we would consider Christs satisfaction, and from that we would ascend to the rise of it, to wit, the Covenant of Redemption, and the terms of it; All which put together, give a very clear ground of expecting righteousness through Jesus Christ: I shall illustrat it by a Scripture-similitude, wherein I shall shew you how all the three concur, yet so as there is a difference in their concurrence; Ye know that under the Law there were *Cities of refuge* appointed, which were Types of Jesus Christ, in whom we find a shelter; In these Cities of refuge, consider these three that concurred for saving the person that had committed manslaughter: 1. God's determination appointing such a thing, and that the man-slayer being within such a City, should be safe from the avenger of blood, and this gave the rise to the other two that follow. 2. The City it self as a shelter or refuge to the Man-slayer. 3. The persons fleeing or running to hide themselves in it: Now the safety of the person of the Man-slayer did flow from all the three. 1. The Law, appointing such a City, was the ground. 2. The City was the shelter. 3. The persons actual running to the City, gave him a claim and title to the priviledge of the City; For though the former two had been, if he had not fled to the City, he had not obtained the benefite of safety: Even so, the Believer that would be saved, is to consider these *three*, 1. Gods determining such a way of Salvation to Elect Sinners by a Mediator. 2. The Mediator priviledged as the City of Refuge for this end. And 3. The sinners fleeing to him, which is his believing on him, and his seeking and pleading for the benefite of Christ's satisfaction according to the terms of the Covenant: Now suppose a person to flee to the City of Refuge, he is preserved in it, Justice cannot follow him further than the Gates, yet so as he hath the benefite by Gods determination and appointment of the City for such an end, and yet so as he must flee into it ere he can plead for the benefit of the City: So, suppose a sinner to be fled to Jesus Christ by Faith, he may plead for exemption from wrath, by God's determining and appointing a Mediator for such an end; And the Mediator Jesus Christ hath this priviledge conferr'd on him, that he that thus flees unto him shall be safe; Yet it is also suppos'd that such a sinner hath fled to him, else he could not expect safety through him, notwithstanding of Gods determining the Mediator for safety: Thus we would have these three put together; And yet (as we said) they differ: for Gods determination is the efficient cause & fountain of all; Christs satisfaction is the meritorious cause, and our believing is the ground on which we have right to plead for the benefit of his satisfaction; Even as the man that fled to the City of Refuge, his safety was not by any vertue in his running, but by God's determination, yet his running to the City was requisite as the mids, and except he run or fled to it, he could not plead for the benefite of the City; So our believing gives us ground to plead a right and title to Christ and his satisfaction, without which we could not have that right.

But 2*dly*. Because one will take up this under one notion, and another under another; To clear it therefore a little further, we shall again consider in this Covenant these three steps, 1. The determination of it, as it is enacted in the Council of the God-head, which in sum is this, that such and such persons shall be satisfied for by the Mediator, and his satisfaction accepted for them. 2. The execution of this Covenant, where we take in all our Lords sufferings; all the stroaks and wounds that Justice pursued him with, as Cautioner for the Elect; and God's accepting and justifying of him, and declaring his accepta-

of him, and being well satisfied with what he did and suffered by his raising him from dead. 3. The application of his purchase by his accepted satisfaction; which consists in these, 1. That these that were given to Christ on this condition, that his satisfaction should stand good for them, should be justified and saved, that is, that in due time application of his satisfaction should be made to the persons given him to be saved by him; Which takes in Christ's making intercession, that Renewing grace, Faith, &c. may be given to such persons. 2. That the work of the Spirit, who as the Sanctifier, begets Faith, and perswads to imbrace Jesus Christ, shall be given them. Then 3. follows the Believers actual coming to Christ, being sweetly and powerfully drawn to rest on him and his satisfaction; Whereupon follows the application of the sentence of Justification and Absolution that results from the former; So that whereas it was before, *Cursed is he that continues not in all things written in the Law*; Now it is, *He that believeth on Jesus Christ hath eternal life, and shall never come into condemnation*; All these go and agree well together, the Covenant as the ground, Christ's satisfaction as the meritorious cause, and the application of his satisfaction by Faith, which entitles and gives the Believer a right to it.

The reason why we have so much insisted on this, is, that we may teach you to joyn respect to the Covenant of Redemption, Christ's suffering, and your believing together; It will not be Faith that will justifie, that is without respect to the Covenant; Neither will the Covenant and Christ's satisfaction justifie without Faith; yet ye would so put them together, as the glory of Salvation through Grace may not ly on Faith, but on God's everlasting Love, and on Christ's satisfaction: And indeed it is no little practick for a Soul sensible of sin, in the exercise of Faith, so to lay the weight of its Salvation on Christ and the Covenant, as it neglects not running to Christ by Faith; and so to lay hold on Christ by Faith as it lay not the weight on Faith, but on Christ and the Covenant; As in the comparison before used, suppose a man that had killed another unawares, had been taken before he won to the City of Refuge. God's determination was not the cause of that, but his not running, or his not coming at the City; So it may be that some are apprehended by the Justice of God, that are less sinful than others; yet the reason or cause is not in God's Covenant, nor in Christs want of worth, but in the persons not running; or not fleeing to Christ as to the City of Refuge, and therefore they are not heard to plead for immunity by vertue of that satisfaction before the Bar of God.

A 2d. sort of *uses* are for exhorting and encouraging Sinners to come to Christ; There is here then 1. A clear ground to our Faith, and a plain way opened to Heaven, and a mighty encouragement to perswade Sinners to lay hold on Christ, and to take this way for obtaining of life; This Text opens as it were the gates of the City of Refuge, and points out the way how to eshew the wrath which is to come; There is a way here laid down in the Wisdom, Justice, Goodness and Grace of God, which is made offer of in the Gospel; and since it is so, we beseech you that ye would not receive this Grace in vain, but seing there is a Covenant well ordered and sure, a Mediator and a Ransom provided, and a way laid down how to come to Christ by Faith, let all of you who come under the conviction of Sin and apprehension of Wrath, step to and close with him, and plead for Pardon by vertue of his Wounds, and for healing through his Stripes with respect to the Covenant.

There are these *four* things here that will serve to give ground for this Application, if we consider 1. The great ground of Faith that is here. 2. The great reason we have to make use of this ground. 3. The great encouragement we have so to do. And 4ly. The great necessity we have to make this Application; A little to each of these; But we shall premit one word to all, and it's this, That considering you are all in tryfling terms with God, whether ye live at a distance from him, the Use will by way of Exhortation reach you; or whether ye be brought to greater nearness under the sense of Sin, and have some seriousness in seeking after God, it will reach you for Consolation; In a word, we would exhort all, and it may convince some, & comfort others: But to the first thing we proposed, We declare and proclaim this as a true and faithful saying, that there is here an everlasting Covenant, wherein the salvation of the Elect is concluded through Christs satisfaction to Justice

Justice for them, and a way laid down for making Peace betwixt God and all them that will thorowly renounce their own righteousnes and lay hold on this Satisfaction, even such a way as procures Justification and Healing to them: And for your confirmation consider in general. If it be possible that this Covenant of Redemption, the Sufferings of the Mediator, and the Promises made to Believing, can be for nought; did the Father pursue the Cautioner so hotly for nothing? or did the Cautioner pay such a Ransom for nothing? no certainly, if it had not been to communicate Pardon and Peace, with Healing by his Wounds and Stripes to them who were lyable to Condemnation, and under the dominion of Sin, neither of these would have been; And therefore for grounds of your Faith more particulary, see here 1. A full Satisfaction, God hath made way to Sinners peace with himself, by satisfying himself fully in Christ the Mediator for the sins of elect Believers, so that a sinner that in the sense of sin betakes himself to him, needs not to fear any back-accompts, because what-ever might make for our Peace, was fully laid on him, so that we may with holy and humble boldness say, that *we are not come to the mount that might not be touched, nor to blackness and darkness, tempest, and the sound of a trumpet; but we are come unto mount Sion, the city of the living God, the heavenly Jerusalem, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling:* Our invitation therefore to you, is not to bid you come and compt for your own Debt your selves, but to come and accept of Christs payment of it, and of his Satisfaction, whereby Justice is compleatly satisfied. 2. See here as another ground of Faith, the Justice of God, not with respect to us, but to the Bargain betwixt the Father and the Son, who are the principal Parties, and we (to speak so) but Parties accidentally in this Covenant, the Covenant being primarly and mainly betwixt God and the Mediator; the Justice of it appears in this, that it hath respect to a Covenant which is fulfilled on all sides, and therefore the Elects believing and taking hold of the Mediators Satisfaction, cannot but be accepted as if he had payed the Debt himself; the Father (to speak so) had the carving of the Bargain and what satisfaction his Justice was to receive, to his own mind; and as it was Justice on the Sons side to satisfie according to his undertaking, so it's Justice on the Fathers side to pardon and be at peace with the Sinner that by Faith flies unto Jesus Christ. 3. See in this Bargain not only Justice, but Mercy; as its just, so its a graciously free Bargain; which is wonderful and may seem somewhat strange if not paradoxal, yet its nothing inconsistent with the way of Grace; it's just that the Cautioner should pay the Debt; and yet that Debt is most freely and frankly pardoned as to us; it's Justice in the height as to the Mediator, but free Grace as to us in the height; we come to it freely and without price though it cost him dear; And that is one of the Mediators Undertakings that it should be free to his Seed, *Joh. 6. 40. This is the will of him that sent me, that he who seeth the Son and believeth on him should have eternal life.* 4. Consider the reality and sureness of the Bargain, it is such as it cannot fail, having such Pillars to lean on, the Faithfulness of God engaged on just and equal terms, and the glory of God as the end; and having a most necessary and certain effect, to wit, Healing to all to whom this soveraign Medicine is applyed: This stability and sureness of the Covenant flows from Gods engaging to the Mediator, and the Mediators engaging to God; from the Mediators satisfying, and the Fathers accepting of his Satisfaction, which being confirmed by the Blood of the Testator, it becomes a *Testament* which cannot be annulled nor altered or changed. And if all this be so, let me put the question, is there not good ground here to exhort the Hearers of the Gospel to believe in Christ, and on Believing to look for Life through him? and a most solid ground laid down whereupon to build the hopes of Eternal Life? and therefore seing this is the upshot of all, that Life is to be gotten freely by Faith in Jesus Christ, improve this way of Salvation for making your Peace, under no less certification than this, even as ye would shew reckoning with Divine Justice in your own Persons for the least Farthing of your Debt.

If it be *Objected* here by any, 1. We are at enmity with God and cannot satisfie. I *answer*, This Text tells you that satisfaction is not sought from you, but from the Mediator who hath already given it, and the Father hath accepted it for all such as

shall by Faith plead the benefite of it. 2. If ye shall say, we know not how to win at God, we are such as cannot step on foot forward, and so very sinful and miserable that we know no such Transgressors and Wretches. I *answer*, Was it not for such that the Mediator transacted, even for such as we, Transgressors, Rebels, Despisers of him, and such as judged him to be smitten and plagued of God? If he had been Caution only for righteous Folk, there had been some reason for such an objection, but it is for Sinners, for most hainous Sinners: Nay, this way of reasoning and pleading says on the matter, that Christ needed not have laid down his life. 3. If it be said, We are so sinful and backsliding, so filthy and poltured, that we think we are not within the reach of healing: I *answer*, This reasoning would, if it held, turn in effect to this, that ye are not within the reach of Gods Grace, and of Christs Satisfaction, which is not only injurious, but even blasphemous to the Grace of God, and to the Satisfaction of the Mediator; if your sin be ugly and horrible, he suffered horrible Wrath; he was wounded, bruised, chastised, &c. 4. If it be said further, We can do nothing for our selves, we cannot come to Christ, we know not what it is to Believe, or if we win to do any thing, alas all our Goodness is as the morning Cloud and early Dew that soon passeth away. I *answer*, The Covenant is not transacted betwixt God and you, but betwixt God and the Mediator and the ground of your Peace, as to the procuring cause, depends on the Mediators performing his part of the Covenant in your name: And further, as for your Believing, it is a piece of the Fathers engagment to the Mediator, and must certainly be made as effectual as the Father must keep his word to the Son, according to these Promises of the Covenant, *I will put my law in their hearts, and write it in their minds, they shall all know me*; *and they shall be all taught of God*; And *thy people shal be willing in the day of thy power*, and the like. All these Promises were in the Covenant betwixt the Father and the Son; and the application of them is but their execution as to us; and therefore seing such a City of Refuge is cast open to Man-slayers and Transgressors, step humbly and boldly forward and run into it. There is yet a 5th. Objection which will possibly be sticking with some, and it is this, we know not whether we shall believe or not, for we know not if we be in the Covenant or not, I *answer*, Would ye have thought that he who had committed Man-slaughter would have reasoned well if he had reasoned thus; I know not if that City of Refuge was appointed or built for me, and when the Gates of it were cast open should start to enter in it on this account? when it was told him that it was appointed for such: Just so it is here; And suppose one should say, I cannot believe, it is as if such a man should say, I cannot, I dow not run to the City; nay rather though he had been feeble, yet he would have creeped, clinshed and cripled to it as he might: Even so here, in a word, a man should not dispute whose name is in the Covenant, but should step forward to the shelter and Refuge; as it is *Heb.* 6. 18. 19. where the Apostle borroweth the same similitude, and says, *God hath confirmed his promise by an oath, that by two immutable things, in which it was impossible for God to lye, that we might have strong consolation who have fled for refuge to lay hold on the hope set before us*: Men in their Natural condition are compared to the Man-slayer, lying under the stroak of the Law, or under the hazard of being pursued by the Avenger of Blood; Christ is compared to the City of Refuge; and the heir of Promise being pursued, what shall he do? will his election simply save him? no, but he must flee unto Jesus Christ as to his City of Refuge: And therefore, by all means run and flee to him, as having this fear, least the Avenger of Blood pursue and overtake you; and if ye cannot run so fast as ye would, yet run as ye may; and ye have this advantage, that the City of refuge is not far off, it's near you, even at your Door, as the Apostle speaks *Rom.* 10. *The word is near thee, in thy mouth and in thine heart*; the cripleit Body amongst you all has Christ at your Door, that ye may enter into him, as into a City of Refuge, and that he may come in and sup with you; so that though ye cannot lift your feet so quickly in running to him, if ye can but in good earnest roll your selves over upon him ye shall be safe: Seing then that this way of Salvation is so full, so free, so equal and effectual, take heed least ye prejudge your selves of it.

2ly. To press this yet a little further; Consider what good reason ye have to run

Take but this one word, Ye are Sinners lying under the Curse and Wrath of God, and have ye any other way of obtaining Pardon or of making your Peace? and if ye believe that ye are Sinners and under the Curse, is there not need that ye should run to a Shelter from it? If we were preaching to Angels that had never sinned, there might be some reason for their slighting or laying little weight upon such a word of exhortation, but seing ye are Sinners, and lyable to Gods Curse, why do ye slight a Saviour, having so much need of him?

3*dly*. Consider yet further, that ye have encouragment to run, and nothing to discourage you; What prejudice is in believing? There is no prejudice at all in this way, but many advantages; Doubtless Salvation will not fail them that believe: Yea, we may add from the words of the Text, for encouraging to this, that the man or woman that is sensible of sin, and afraid of wrath, hath the Covenant to look to, for begetting and throughing the work of Faith in them with power; for if it be true that all the mildes are in the Covenant, as well as the end; and if we may lay weight on the Covenant for the effect, to wit, the pardon of sin, and healing, then we may also lay hold on the Covenant for furthering us to that effect: I speak not this as if folk could of themselves act Faith on the Covenant, before Faith be given them; But I speak it to encourage young beginners, that think they have no Faith at all, that they may act what they have, and may look more and more to the Covenant, to be inlightened, quickened; and strengthened, and that they may say with the poor man in the Gospel, *Lord, I believe, help my unbelief*; And with the Spouse, *Cant.* 1 *Draw me, and we will run after thee.*

4. And finally, for pressing of this, consider the absolute necessity that ye are under of making use of this way of Salvation, of getting your peace made by Christs satisfaction, and your wounds healed by his stripes; There is no mids, but either ye must hazard on a reckoning with God on your own score, or accept of his satisfaction: There was never a Covenant made by God with Man but two, a Covenant of Works for perfectly righteous folks, by which Covenant no sinner was ever able to come to life; And a Covenant of Grace wherein Christ is made sin for us, and as many as flee by Faith unto him, are made the righteousness of God through him; and therefore either betake your selves to this way, or resolve on compting with God your selves without a Mediator and Surety; or if ye think it a fearful thing to compt thus with God, and if it be certain, that many have been condemned for taking the way of Works; Let me earnestly intreat you to welcome and make more use of Christs righteousness, for obtaining pardon of sin, and peace with God: This way will do your turn when the other will quite fail you; But as for them who take this way, I will adventure to say in his Name, that as certainly as Christ was smitten, as certainly shall pardon and healing come to them; Even to as many as creep in to him, and by believing lay hold on him: And on the other side, I say in the same Name to all of you who take not this way of Salvation, that ye shall most certainly be brought to reckon with God your selves without a Mediator, and to undergo his curse according to the tenor of the Covenant of Works: Thus this Text sets before you life and death; God's blessing and God's curse; Life, and God's blessing, if ye betake your selves to Christ, as to your alone City of Refuge; And death, and God's fearful curse, if ye do it not; God himself make you wise to make the right choise.

SERMON XXV.

ISAIAH LIII. VI.

Vers. 6. *All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

YE have in the former Verses somewhat of our Lord's suffering, and of his suffering for sinners, that he was wounded and bruised, &c. In this *Verse* the Prophet proceeds to clear how this came to pass, that Christ Jesus was made to suffer for the Elect, the Seed that God had given him; which he doth by laying down the Occasion and Foun-

cause whence it proceeded, 1. The Occasion of it in these words, *All we like sheep have gone astray*; All the Elect, as well as others, had wandered, and *every one of us had turned to our own way*; We had denuded our selves of all right and title to eternal life, and had made our selves lyable to Gods curse and wrath through our sinning. 2. The Fountain-cause is *The Lord hath laid on him the iniquity of us all*; When we had all strayed, Jehovah took our Lord Jesus, as the Sacrifices under the Law were taken, and put him in our room, and laid on him the punishment due to us for our sins, and actually pursued him for our debt.

So the words are an answer to that question, How comes it to pass that our Lord Jesus suffered thus for sinners? It's answered, The Elect had made themselves lyable to the wrath and curse of God, through their straying; and to keep them from that wrath, God designed and provided his Son Jesus Christ to be the Redeemer, and according to the Covenant of Redemption laid on him the punishment due to them for their iniquities; In a word, their sin, and God's appointing him to be Cautioner, made him liable to satisfie for all their debt.

The first part of the words holds out our natural disease; The 2. part holds out Gods gracious cure and remedy.

In the first part we have these three, 1. The natural state and condition of all Men and Women, even of the Elect themselves (who are mainly to be look'd on here) *All we have gone astray*. 2. This is illustrat by a similitude, *we have gone astray like sheep*. 3. It is amplified, *Every one of us hath turned to his own way*; Several words being put together to set out the desperat sinful condition, whereinto the Elect as well as others had brought themselves.

1. Our natural state and condition is set down in this word *straying*; To *stray*, is to wander out of the way, to go wrong, to be bewildered; For God hath set a rule to men to walk by in the way to life, the rule and way of holiness, and whoever walk not in that way, do go astray, and wander out of the right way.

2. This is, as I said, illustrat by a similitude of sheep, The comparing of the Elect to sheep here, is not at all to extenuat the sinfulness of their straying; though sometimes the innocency of that Creature in some other comparisons is insinuated; But it is to hold out the witlessness, spiritual sillyness and brutishness of their straying, the Scripture usually pointing out that Beast to be disposed and given to wandering; And both nature and Experience tells us, that in a Wilderness where there is greatest hazard, they are readiest to run on the hazard; such is their silly, and to speak so, foolish inclination; just so are the Elect by Nature.

3. It's amplified by this, *That every one hath turned to his own way*; Before, it was collectively set down, *All we have gone astray*; But now lest any should exeem himself, it is distributively set down, *Every one*, even *Isaiah*, *Jeremiah*, and others such, not one excepted: This *turning to our own way*, holds out two things, 1. It's called our own way, to distinguish it from Gods way, as it is, *Psal.* 81.11. *He gave them up to their own hearts lusts, and they walked in their own counsels*, That is, in their own inventions, or according to their own will, humour and inclination. 2. While it is said, that *every one* turns to his own way, it's to shew this, that beside the common way that all sinners have to turn away from God, distinguished from God's way, every sinner hath his own particular and peculiar way, whereby in his way he is distinguished from another sinner; There is but one way to Heaven, but many ways to Hell, and every one hath his different way, some have one predominant lust, some another, but they all meet here, that every one turns from God's way, and every one takes a wrong way of his own.

Considering the scope, we shall shortly and pathingly point at two general *Observations*, whereof the 1. is this, that it contributes much for folks conceiving and considering of Christs sufferings aright, to be well acquainted with their own sinful nature and disposition; Men will never look rightly on Christs sufferings, nor suitably esteem of him, nor make him, and the Doctrine that holds him and his suffering forth cordially welcome, except they have some sense of their sinful nature and disposition; Hence it was that many of the *Pharisees* and *Hypocrites* of that time, wherein the Lord exercised his Ministry among the *Jews*, never welcomed him, nor prized his sufferings, whereas among the

Publicans and sinners many were brought to get good of him.

Not to insist in the use of this, only in a word, see here a main reason why Jesus Christ is so meanly thought of, and the report of his sufferings is so little welcomed and esteemed, even because so few walk under the due sense of this, that like lost sheep they have gone astray.

The 2d. general *Observation* from the scope, putting both parts of the Verse together, is this, that we should never look on Christ's sufferings but with respect to to the Covenant of Redemption, and God's transacting with him as our Cautioner; Therefore the last part comes in, *The Lord hath laid upon him the iniquity of us all*; For albeit we know that Christ hath suffered much, yet if there be not an eye to, and some acquaintance with the Covenant, the rise of his sufferings, and God's hand and end in his sufferings, it will be to no purpose; Therefore when *Peter* is to speak of his sufferings, *Acts* 2. 23. He premits these words, *Him being delivered by the determinat counsel and fore-knowledge of God*, and then subjoyns his being crucified: Looking on Christ's sufferings with respect to the Covenant. 1. It lets us know that Christ's sufferings comes not by guess, but by the eternal counsel of God, and by vertue of that transaction betwixt the Father and the Son, and this takes away the scandal off them, which the Prophet sets himself here to remove. 2. It gives Faith access to make use of his sufferings when we look on him as purposely designed for this end. 3. It holds out the love of God, Father, Son, and Spirit, towards Elect Sinners; That howsoever God looked angry like on the Mediator, as personating them, and sustaining their room; yet that Jehovah had the devising and designing of these sufferings, and that he sent his Son to suffer thus, it holds out wonderfull love.

3. And more particularly, from the first part of the words, which is the main thing to be marked, *Observe*, That all men, even the Elect themselves not excepted, are naturally in a most sinful and desperat state and condition, so that if ye would know what they are by Nature, this is a description of their state, *All we like sheep have gone astray, and every one hath turned to his own way*. And when it's called *our own way*, there needs no other Epithet to set out the desperatness of it; That which I mean is this, that all men are naturally under these two, 1. They are under guilt before God, *Eph.* 2. 1. 2. *Dead in sins and trespasses, children of wrath, and heirs of condemnation*, lyable to the curse of God by vertue of the Covenant which *Adam* broke. 2. Which is mostly aimed at here, there is in every one a sinfull nature, a sinfulness or sinning sin, an inclination to sin, every one hath a straying humour; So that although the similitude of sheep agree not to them in that sense as sheep are innocent creatures, yet it agrees to them in this sense, that they are silly foolish Creatures; And in this respect it is said *Gen.* 6. 8. That *all the imaginations of the thoughts of the heart is man are only evil continually*; and *Eph.* 2. 1, They are said to be *dead in sin*, not only in respect of their being obnoxious to God's curse, but in respect of their natural deadness, of their sinfull nature, and want of spiritual life; So *Rom.* 3. 9. 10. and forwards, the Apostle describes the sinfulness of man's nature at large, not only in respect of its guilt, but of its inclination to sin, and says that *their throat is an open Sepulchre*; Insinuating thereby that men naturally are like to a Tomb, and that the Corps within the Tomb is death and sin, and that all that comes from them savours of that; *Their feet are swift to shed blood, with their tongues they use deceit*; &c. Every member and part of the body, and every faculty of the soul is bent to that which is evil. These three may further confirm it, 1. If we look in general to what the Scripture speaks of men by nature, *Eph.* 2. 1. 2. 3. *Rom.* 3. and 5. Chapters; They being as it is *Isaiah* 57. *ptnult. As the raging Sea that casts out dirt and mire continually*; It is always moving and working one way or another, and more especially in a storm, so that though at one tide ye should sweep the Shore never so clean, it will be as foul and dirty the next Tide that cometh; So are these hearts of ours (as *Peter* speaks, 2 *Epist* 2. And *Jude ver.* 13.) *foaming out their own shame*; And *James* saith, *Chap.* 4. 5. *The spirit that dwells in us lusteth to envy*; It hath as great eagerness after, and as great delight in sin, as a Drunkard hath after, and in drink. 2. Experience also confirms it, Go thorow all the Men and Women that ever were in the World (our blessed Lord Jesus being excepted, as not

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descending of *Adam* by the ordinary way of Generation) and that will be found true which the Apostle hath, *Rom.* 3. *There is none that doth good, no not one*; And that which is spoken. *Gen* 6. *All flesh hath corrupted their way*; And what is the spring of all the abominations that are in the World, and the rise of these particular evils that are in believers and Saints mentioned in Scripture, as in *David*, *Peter*, and others: But this same corrupt nature, this body of death, as it is called, *Rom.* 7. 24. All which strongly prove a fire to be within, when there is such a smoak without. 2. We may confirm it from well grounded reason, for it cannot be otherwise if the root be of such a nature, can the branches be otherwayes? Who can bring a clean thing out of an unclean thing? No, not one, *Iob.* 14. 4. When *Adam* fell, the root was corrupted, and the branches cannot be fresh; the fountain was defiled, and the stream cannot be clean and clear: Hence when *Adam* begot *Seth*, an Elect in whom the Church was continued, it is said, that *he begot a son after his own likenesse*, *Gen.* 5. He himself was created after Gods Image, but begat children after his own Image.

Though this be a commonly received Doctrine, yet it is not without good reason, nor for no use insisted on so much here and in other Scriptures; We shall therefore speak a little to these four *uses* of it.

The 1. *use* of it serves for information; and we may make it a looking glass wherein we may see clearly our own most sinfull state and condition; Would ye know what ye are by nature? This Text tells you that not only all men have strayed, but that each of us, or *every one of us hath turned to his own way*; But knowing how ready we are to shift the challenge, we would be perswaded that we are by nature lyable to Gods curse for *Adams* sin, dead in sin, and inclined to all evil, sheep are no readier to go the wrong way, and will no more readily stray if they want a Shepherd than we are inclined to do: There is a common word in many of your mouths; that we are all sinners by nature, but when it's searched into, we find that there is much ignorance among you of what it means; many count themselves to be sinners, only because of their being guilty of the first sin, and so put no difference betwixt the first sin and Original sin, which is an effect that flows from and follows upon the first sin; The first sin was *Adam's* deed, & is legally ours being imputed to us; As it is *Rom.* 5 *Death Reigned over all, even over them that had not sinned after the similitude of* Adams *transgression*, because *Adam* in his standing and falling stood in our room, representing all mankind that was to come of him; But Original sin is inherent in us, and cleaveth close to us, and is that which we are born and bred and grow up with: And therefore ye would distinguish these sins, that ye may know, that ye are not only guilty of *Adams* first sinful deed, but that ye have a present sinful and corrupt nature, though it be not always alike exercising and acting it self; Others again look only upon their nature as inclined to evil, and look not on it as that which makes *them* lyable to wrath, by reason of the first sin; But ye would put both together, and know that though your sinfulness doth not consist only in an inclination to evil, that yet your sinfulness lyes mainly in that, and that it will not be long a going wrong; And it's not only your actual straying and going wrong that ye would take notice of, but also and mainly of your sinful nature that inclines, disposes, and sets you on work to go wrong; It's your filthy corrupt Nature, the Body of Death, the smell and savour whereof, to say so, is the kything of some actual sin; We may clear it in a similitude or two: We are by this Original sin as young Serpents before they can sting actually, or like Ravenous Birds before they come out of the Nest, yet we call these Serpents and ravenous Birds, because they are come of such a kind; In our Swadling clouts we have the venemous and Ravenous Nature,, to wit, Original sin in us; And in our actual sinning we are like Serpents when they come to sting actually, or like Ravenous Birds when they come to catch the Prey; And our actual sin is a fruit of Original sin: Or take it in this same similitude in the Text, there are many Sheep that never actually strayed; yet they are called straying witless Creatures, because they are inclined to stray, and ready to stray; Or take it in this similitude, there are some deseases that follow such a House and Family, some are inclined to Consumption, some to the Stone, some

one disease, some to another, which is from some defect of the Body, even so it is here, that from a defect of our Nature, infected by Original sin, all Actual sins flow.

The advise is for Conviction and reproof, and indeed we cannot well tell where we shall begin here; However the first thing that it reproves is our natural Pride, though this be the sinfulness of our very Infancy, yet we are ready to look upon our selves as something; it's a true saying, though much misapplyed, that *Job* hath *Chap.* 11. 12. *Vain man would be wise, though man be born as an wild asses colt*; a Colt hath a wild humour, and is the most witless of Creatures, and this same is it that is implyed in that saying of *James* 4. 5. *Do ye think the Scripture saith in vain, the spirit that is in us lusteth to envy*; which saith this much, that the most part never know that they have such a spirit in them that's inclined to all evil, bent to hate God and every thing that is good. 2. It reproves the great security that is amongst the most part; if this be a truth, that Men and Women are thus born under the curse of God, and inclined to every thing that is evil, born enemies to God and enclined to aggrege & highten the quarrel, how comes it then to pass that the great part sleep as soundly and securely as if they were in no hazard? If ye were all posed and put to it, how many of you can give a solid proof that ye are reconciled, that your peace is made, that ye are changed and your nature renewed, and the quarrel betwixt God and you taken away? and yet if we look up and down, ye are generally as secure and quiet as if ye were born friends with God; There are but few taking with a conviction and saying within themselves, is yonder Doctrine true of me? as if the Scripture had spoken in vain whatever it speaks of Original Sin: Ah! shall never this be amended? will ye never lay your sinfulness to heart? shall ye still think nothing of that which gives the occasional rise to the Covenant of Redemption, and to Christs Satisfaction? all the preaching that ye hear daily, if it be not now laid to heart, it shall be most terrible and dreadful to you one day; and the Peace that ye now have shall end in red War and great bitterness. 3. It reproves Folks exceeding great unwatchfulness, and their trusting to their own Nature and following their own Counsel; the wise man saith, *Prov.* 28. 26 *He that trusteth in his own heart is a fool*; Is it not reproof-worthy for a man to be as bruitish as the very beast that perisheth; as it is *Psal.* 49. and yet to be as little watchfull, and as much trustful, or to trust as much to a mans own guiding, as if nothing of a misguiding humour and disposition were in him? we may more than allude to these words of our Saviour here, *If the blind lead the blind, shal not both fall into the ditch?* many of you think that ye are instructed as Scribes in the way to Heaven, & will be ready to say, God forbid we should be ignorant of that, and what have we been doing all our days if we be yet to learn that lesson? but we will tell you what ye have been doing, ye have been like silly witless sheep straying all your dayes: And we would the rather speak to this, because it is so necessary to be known and believed, and yet so little known and credited; For, 1. Ye will never be rightly humbled, nor make use of Jesus Christ, nor walk watchfully and soberly; In a word ye will never believe & repent, till ye know, be convinced of, and believe this to be your natural Inclination, and the sinfulness of your nature: And yet 2. Tho this be so necessary that the want of it marrs the fruit of the Word in you, and Preaching doth but buff on you to say so; How many are there that are as little sensible of it as the very stones of the Wall that are before us, or the boards that they lean upon as to their own particular state and condition? I would but ask you, Is it possible that ye could live so securely, and satisfied with your own case, if ye believed indeed that ye had such a sinfull nature, and that ye were lyable to Gods Wrath and Curse? or would ye give such way to your natural sinful humours and inclinations, and so contentedly slight Jesus Christ, and the offers of the Gospel, as many of you do? and yet we see amongst them with whom we converse, Men and Women not only as secure, as if they had no such natures, but even belching and foaming out their own shame: We would have you therefore to be convinced and know, that not only ye are Sinners in the general, but that every one of you is such in particular.

To make it the more clear, I shall give you two or three Qualifications that are requisite to a suitable conviction of your sinfullness. 1. If it would be particular. 2. It

would be sensible, ye would not in bare words take with it that ye are Sinners, but ye would see and be convinced, that in this and this ye have sinned, and ye would be kindly affected with it. 3. It would be distinct, not a guessing, but a thing that from the seeing and feeling of it ye would be clear in. 4. It would have such influence on the moving of your Affections, and such an inward working on your hearts, as that ye may loath your nature, and your self because of it: We may see all these in *Paul*, *Rom.* 7. *vers.* 10. and forward, who, though he was greatly renewed, yet saith he, *I see a law in my members rebelling against the law of my mind*: he feels and is very sensible of that which leads him in captivity, and he cryes out, *who shall deliver me*, &c. his affections are mightily stirred with it, *What I do, I allow not*, &c. *O miserable man that I am*, &c. if ye believe this to be a truth, and that *Paul* lived in the faith and feeling of it; then judge if there be not just ground to expostulate with most part of you, as being yet without the faith and feeling of this most concerning thing.

The 3d. *use* of it serves wonderfully to set forth the glorie of the free & rich Grace of God, that all this business is made and this transaction entered into, that Christ comes to satisfie, and doth actually satisfie Justice for a number of such wretches that had gone astray like lost sheep; This comes in as the scope; we have strayed & done the wrong, but he hath payed the debt, & satisfied for the wrong done: and from comparing this *v.* with the forgoing, we may take these *five* Considerations that serve to heighten the glory of Gods Grace and Free-love, and to shame Believers, that are so little in wondring at it. 1. Who is smitten? His own Son; we sinned, and he was smitten, even he who was and is the Fathers fellow, the Sword awakes against him, and we go free. 2. What did our Lord suffer? *He was wounded and bruised, the chastisement of our peace was on him, he laid on him the iniquity of us all*; It was not a complemental or fashional suffering, but he was arraigned before the Tribunal of Justice, and did really pay our Debt, and satisfie Justice for our Sins. 3. who exacted this Satisfaction? who did smite him? It's the Lord Jehovah, it's the Father; which makes the glorie of Grace shine the more; It's God the Father whose Heart was tender to the Son of his love that exacts the full price of him, so that as he said of *Abraham*, *by this I know that thou lovest me, because thou hast not withheld thy Son, thine only son* Isaac *from me*; we may say, by this we know God's love to the elect, when he hath not with-held, nor spared his own Son from them, but hath laid on him the iniquities of them all. 4. For whom did he smite him? for Sinners, for straying sheep, for Covenant-breakers, for such as had gone a whoring from God, and were bent to sin against him, I mean the Elect. 5. When was it that he suffered for them? even when they were straying, rejecting, despising, nodding the head at him, spitting in his face, and saying, away with him, even then he is praying and dying for them: Now put all these together, that such a price shall be exacted of such a Cautioner, and for such Sinners, and at such a time; behold & see therein how God commends his love to us, as the Apostle speaks *Rom.* 5. 8. *In that while we were yet sinners Christ died for us*; when we were in our sin, not praying to him, nor in a capacity to pray or give him thanks for any thing that he did or suffered, he then died for us; Is there any thing here but freedom of Grace? & does not this exceeding highly commend the love of God, that he exacts the Debt due by us of his Son, and the powerful love of the Mediator and Cautioner, that at such a time and for such transgressions he should pay such a price?

use 4. Seing this was our state that we were *Sinners*, and that yet herein was the love of God commended, that he laid on his Son the Iniquitie of us all, then is there not good ground to take with the Sin, and to make use of the remedy, to take with Sin and to close with Christ? We might take occasion here to exhort, 1. To Watchfulnesse, and to walk soberly and humbly from this ground, that we have such a Nature. 2. To exhort every one to Repentance, because by Nature ye are all in such a sinfull state and condition; it may be ground of exercising Repentance, even to after your justification; & peace made with God who are justified, with whom it should be as we see it was with *David*. But 3ly Seing by Nature ye are under God's Wrath and Curse, and in a state of enmity with him, it mainly serves to exhort you to flie unto Jesus Christ, and not to rest till ye see the quarrel taken away; It might be in

son thought that Folks would be soon and easily induced to this, even to run unto Jesus Christ, and to welcome the Gospel with good will, for preventing the Curse and Wrath due to them for sin, and for subduing of this sinful nature and inclination to stray from God and his Way: Therefore seing there is a fountain opened to the house of *David* for sin and for uncleanness, since there is a satisfaction given to Justice for removing the guilt of sin, & since the Spirit is purchased for mortifying of sin & making holy; let as many as think that they have gone astray, and have turned to their own way, as they would not be found still at this distance with God, make use of Christ for making their friendship with God; it's the word that *Peter* useth 1 *Pet.* 2. *ult. All we like sheep have gone astray, but we are now turned unto the shepherd and bishop of our souls*; hold, O hold you near this Shepherd, and make use of his Righteousness for making your Peace: If we could rightly understand the words, we would see in them, 1. A Motive to put us on to believing in Christ, and can there be a greater motive than *Necessity?* We have sinned and gone astray, he is the only Saviour, there is no other name given under Heaven whereby Sinners can be saved. 2. There is also in them an Encouragement to Believing; It was for Sinners, such as we are, that Jesus Christ suffered all that he suffered, which may be ground of hope and encouragement to step forward; and if neither our need, nor Christ's being a Saviour willing to make Sinners welcome will prevail, we know not what will do it: It will turn to this, and ye will be put to it, Whether are ye Sinners? and if Sinners, whether is it not a desperate thing to ly under Sin and Wrath? If ye be not Sinners, we have no warrand to propose this Doctrine to you, to invite or make you welcome to a Saviour; but if ye grant that ye are Sinners, will ye contentedly ly under Sin? will ye be able to bear it out against God? or think ye that ye will be well enough for all that; and if ye dare not resolve to ly under Sin, I would ask, what way will ye win from it? think ye it easie to win from under it? must not the Justice of God be satisfied? some of you think that ye can pray your selves out of Sin, but what need was there of Christs sufferings if a satisfaction might have been made to Justice another way? and if none but Christ can satisfie, it turns to this, that by all means ye would make use of him, else ye will most certainly drown and die in your sins; And this is the thing that we would commend to you, that under the sense of sin, and in the faith of Gods condescending love, ye would flee to Jesus Christ, and give him employment for making your peace with God, and taking away your sin and sanctifying of you; O but this be suitable to Sinners; and if ye think your selves Sinners, prejudge not your selves of the benefit of a Saviour.

SERMON XXVI.

ISAIAH LIII. VI.

Verse. 6. *All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

EVery expression that the Prophet useth to set forth the grace of God in Jesus Christ to sinners by, is more wonderful than another, because indeed every thing that he expresseth is more wonderful than another; And there is so much grace and infinite love in the way of the Gospel, that it's hard to know where there is most of it, whether in its rise, or in its execution; whether in the decree of God, or in Christs satisfaction; whether in the benefits that we enjoy, or in the way by which we are brought to enjoy them; Sure all together make a wonder passing great, a most wonderful wonder, even a world of wonders: Is it a wonder that (as it is, *vers.* 5.) he should *be wounded for our transgressions, bruised for our iniquities, that the chastisement of our peace should be on him*, and that *by his stripes we should be healed*? And when here he comes to explain this and to shew how it came to pass that Jesus Christ suffered so much, he holds out another new wonder. *All we like sheep have gone astray*, &c. As if he had said, Now

ye know how it came to pass that the Mediator behoved to suffer, and suffer so much? All we, the Elect People of God had gone astray like so many wandring sheep, as well as others, not one excepted; And there was not another way to recover and reclaim us but this, *The Lord Jehovah laid on him the iniquity of us all*: To recover us when we were lost. Jesus Christ was substituted in our room by the eternal Decree of God, and the iniquities of all of us who are his Elect people as to their punishment were laid upon him; This then is the scope, to shew the rise of Christs sufferings, and how it came to pass that our Lord suffered, and suffered so much, the occasion of it was the Elects sin, and the Fountain cause, the Fathers laying of their sin on him by an eternal Decree, and making him to answer for it according to that Decree, with his undertaking, which was the Covenant of Redemption whereof Christ's suffering was the execution: Thus we have the Fountain whence our Lord's sufferings flowed; He is in the Covenant of Redemption substitute & judicially enacted the Elects Cautioner, and takes on their debt, and being substitute in their room, Justice pursues the Claim, and Sentence passes against him for making him answerable and liable to the debt of their sins; Which sets out as it were a Judge on the Throne, *Jehovah*, and two Parties at the Bar, *we* and *Him*; *We* the Principal Debtors, and *Him* the Cautioner, Jesus Christ in our room and place; The Law by which the Judge proceeds is the Covenant of Redemption; And we the Principal Debtors not being Law-biding, he is made lyable to the Debt, and on this ground the Sentence passes against him for satisfying what we were owing, and hereupon followed his sufferings; So then the rise of his sufferings is, that it was so transacted by the Wise, Just, and Gracious God; and thus this *verse* comes well in to explain and further to clear what he asserted in the former *vers.* Though the words be few, yet they are a great compend and sum of the Gospel; How therefore to speak of them, so as to unfold them aright, is not easie: And because the Devil who seeks by all means to marr the beauty of the Gospel, doth most fiercely assault where most of its beauty shines, and hath therefore stirred up several sorts of enemies to wrest these words, and to obscure the beauty of grace that may be clearly seen in them; We shall a little open the few words that are in this last part of the *verse*, *And the Lord hath laid on him the iniquity of us all*; Having spoken to the former part of it the last day.

In these few words then, we have, 1. something spoken of Iniquity, which three Parties have some acts about, to wit, 1. The Elect, *us* all. 2. *Him*, to wit, the Mediator. 3. The *Lord*, to wit, Jehovah; Then we have the express act of the Lord, to wit, his laying on Him the Mediator, the iniquity of us all. 1. As for this word *iniquity*, by it is meant sometimes 1. *Sin* formally taken as it hath a disconformity to the Law of God, and supposeth a spot and defect, and so it is commonly taken when we pray for pardon of sin; And when *David* says, *Psal.* 51. *My sin is ever before me*; And *Psal.* 38. *My iniquity is gone over my head*; And so it is the transgression of the Law of God. 2. It is sometimes taken for the effect that sin procureth, and so it's in effect the punishment of sin, as *Levit.* 7. the 18. and 20. *verses* being compared together; *vers.* 18. it's said, *He shall bear his iniquity*, which *vers.* 20. is, *He shall be cut off*, and so it is clearly meant of the punishment of iniquity; For *to bear his iniquity*, and to *be cut off*, are the same thing there; And that word of *Cain. Gen.* 4. 14. *My iniquity* or punishment *is greater than I can bear*, hath a manifest respect to Gods curse inflicted on him for his sin, and is, as if he had said, I will not get lived under the punishment that is inflicted upon me, for every one that finds me will cut my throat; and sometimes it is translated *punishment*, as in that of *Gen.* 4. 13. The Question then is, Which of these two is understood here in this Text, whether iniquity or sin formally taken, or iniquity taken for the punishment thereof? These who are called *Antinomians* plead, that it is to be understood of sin formally taken: But though it be hard so much as to mention this, it being so blasphemous-like to assert, that our blessed Lord Jesus should be formally a sinner, and have the spots and defilement of sin on him, which we wonder that any Christian should dare to assert, or presume to maintain; Yet because this Scripture is alledg'd for it, we shall clear, that iniquity is not here to be taken for sin formally,

for sin in the punishment of it; And the 1. reason that we give shall be drawn from the plain scope of the words, the prophet having in the 5. *vers* said, that *he was wounded for our transgressions, and bruised for our iniquities*; The scope of this *vers.* is to shew how it came to pass that Christ suffered, and suffered so much; which he doth by declaring that it could not be otherwise, because the punishment of all the sins of the Elect was laid upon him; And that which was called *wounding* and *bruising* in the former *vers.* is here called on the matter a *bearing of their iniquities*, (for if they were laid on him he did certainly bear them) the sins of all the Elect trysted on him as to their punishment; And this shews how that Christ behoved not only to suffer, but to suffer all that he suffered; So ch 8 *vers.* it is said, *He was cut off out of the land of the living, and for the transgression of my people was he stricken*; That which is here called the *bearing of iniquity*, is there called *being cut off and stricken for the transgression of his people*; And this may be the 2d. reason of the Exposition, as we have given it; because when iniquities are spoken of, they are not called Christs, as inherent in him, but they are called his peoples iniquities, they being *formally* theirs, but his *judicially* and *legally* only; Even as the debt is *formally* the Bankrupts, but *legally* the Cautioners. A 3d. reason is drawn from comparing this Text with other parallel places of Scripture, that which is called bearing of iniquity here, is called, *Gal* 3. 13. His *being made a curse for us*, so that his bearing of our iniquity, is his being made a curse for our Iniquity, and his bearing the wrath of God due to us for our sins: I shall illustrat it by a comparison, whence the 4. reason will clearly result, our iniquities become Christs as his righteousness becomes ours; for these two are parallel, 2 *Cor.* 5. *ult. He was made sin for us who knew no sin, that we might be made the righteousness of God, in, or through him*; Where 1. it's clear, that Jesus Christ is so the sinner in our room, as we are righteous in his room; and contrarily we are righteous in his room, as he was the sinner in our room. 2. That righteousness is not so derived to us that it is formally made ours, and to be inherently in us, but is ours only by imputation it self, or the verdict of it being imputed to us; And it is upon this ground that *Rom.* 4. *Imputed righteousness* is often mentioned, that is, when God accounteth a man to be righteous, though he be yet a sinner in himself; even so our sin is imputed to Christ, and reckoned his, because he became our Surety: And though *Antinomians* have a vain notion to elude this, yet the Scripture is very clear, as holding forth a legal procedour; the debt is accounted his, because of his obligation to be answerable for it, and in Justice and Law he is lyable to it. And there is no other way that we can rationally imagine, how our blessed Lord can bear our iniquities, For 1 It cannot stand with his absolute purity to have any spot of sin, or to be formally the sinner: Neither 2. is it necessary that he should be the sinner, but only that he should pay the penalty due by us, it being the nature of Contracts among men, that where the Principal Debtor succumbs, the Cautioner comes in his room, so is it here. Yea, 3. If Jesus Christ were the sinner formally, it would incapacitat him to be our Cautioner, to pay the penalty, or to satisfie Justice for the debt of our sins: We would not have spoken so much to this, were it not that this same place is pressed in a most fastidious manner by the abusers of the grace of God to maintain their errour; So then we take this in short to be the meaning of this Part of the *verse*, that Jesus Christ did bear the punishment due us to for our sins.

2*ly*. The three parties that have some acts about iniquity, are 1. *us all*, 2. *Him*, 3. *The Lord Jehovah*. 1. *us all*, and here we meet with the *Arminians*, another party that abuseth and perverteth this place, as if it were to be extended to all Men and women that ever sinned or went astray; For, say they, It's the iniquity of all them that went wrong that is laid on Christ, and that is the iniquity of all Men and Women in the World: But (as we shew before) the scope of the words is not so much to shew the universality of all Men and Womens sinning, as to shew that all the Elect as well as others went astray, and turned every one of them to their own way, therefore it's restricted, *All we*; And the word *All* is no broader than the word *we*, now the *we* that is here meant, is the *we* who in the former words are *healed by his stripes*; And that sure is not all Men and Women that sin, but the Elect only; And *vers.* 11

it's they *that by his knowledge*, that is, by Faith in him *are justified*; It's these *All* whose iniquities he bare, and no moe: So that in short, *us all*, is not all men simply considered, but *us all* that are Elect, and thus it is necessarily to be restricted to the Prophets scope.

The meaning of both parts of the *verse* together then is this, *we all*, even the Elect as well as others *went astray, and turned every one of us to his own sinfull way*, and the Lord Jehovah made him to bear the punishment of all our sins, and it could not be but a mighty great punishment, and a most huge and horrible suffering, when the Lord made the iniquities of *us all*, his Elect to meet upon Christ.

There is not much debate about the other two parties, The 1. whereof is *Him*, that is the Mediator Jesus Christ, the eternal Son of the eternal Father, *the brightness of the Fathers Glory, and the express Image of his Person*, who remaining God, became Man, to perform and bring about the work of our Redemption according to his undertakings.

The other Party is the *Lord Jehovah*, the Judge and the Party offended; as we are the Party offending, and Jesus Christ the satisfier; And the *Lord* is here considered essentially as Father, Son, and Holy Ghost, having one common Essence and Justice, and who being all three one God, are to be satisfied, He is *Jehovah*.

But how is this punishment of our iniquities laid on Jesus Christ? And here *Socinians* make as great a bustle and business, the Devil intending (if he could effect it) to blow up the very foundation of the Gospel, bends all his Forces against such places as do most lively hold it forth: But the words are clear and most significant as they are rendered according to the *Hebrew* on the Margent, thus, *The Lord hath made the iniquity of us all to meet on him*; The iniquities of the Elect are as so many Brooks and Rivolets, any one of which is hard and difficult for them to pass over; But O! when Christ comes to satisfie for them, they are brought and gathered into a great Lake, or rather into a vast Sea or Ocean together they all collected and combined met on him, and he did meet with them in a mighty shock, and sure they could not but be great sufferings that he endured when he had such a Sea to pass thorow; Or the sins of the Elect were like so many Companies or Regiments of Men, any one whereof they could never have overcome, but when Christ came to satisfie Divine Justice for them, all the Companies and Regiments of sins (so to speak) Rendezvouzed, and brought in one formidable Army together met on Christ, The word is well rendered here *were laid on him*, being the same word in the Root that *Saul* used when he commanded *Doeg* to fall upon the Lords Priests, 1 *Sam.* 22 18. The word is, *Lay upon them*, or *lay at them*; As when one is angry with another, he will cry, *Lay upon him*; and this shews the exceeding greatness of Christs sufferings, when all the sins of all the Elect met together as a huge and heavy Host, did fall and do terrible execution upon our blessed Lord Jesus. This then being the meaning of the words, the question is, Whether the Lord Jehovah did lay this punishment really upon Christ, or whether, as *Socinians* fondly imagine, he only interceeded for them? But for *Answer*, 1. What sort of meaning of the words would that be I pray? The Lord made the iniquities of us all to interceed on him, when the Text sayes plainly, that *they were laid on him*. and on the matter that he bare them, and expressly so, *vers.* 11. *For he shall bear their iniquities*: Yea, 2 Consider the scope, and it comes in as a reason why Christ suffered so much; and would that, (can any think) be a good reason for so great and grievous sufferings undergone by Christ, that God made him to interceed for all the sins of the Elect? But if you look upon the words in their true meaning, they are a clear reason why he was wounded, and exceedingly bruised and chastened, and why he endured so many stripes, even because all the sins of all his Elect met on him, because he was made to bear the punishment of them all; Also the words following clear it, *He was cut off out of the land of the living, for the transgression of my people was he stricken*; And *Gal.* 3. *He was made a curse for us*. He suffered, *the just for the unjust*; He actually, and really suffered that which we should have suffered: if it be asked, what is this, *to lay iniquitie on Christ*? Or how is it said, that the iniquitie of the Elect *was laid on him*? Or in what respect? I answer 1. in respect of Gods eternal Covenant; the punishment due for our sins is laid upon him

by an eternal deliberat Counsel or Consultation of the Persons of the God-head; Wherein (as we shew before) Christ enters Surety for us, accepts of, and engages to pay our debt. 2. In respect of Gods actual pursuing Christ, having thus engaged himself, putting in his hand the Cup, and making him drink, and the Bill of our account, and making him countable. 3. In respect of Gods acceptation of that satisfaction which Christ performed and payed down for them.

This being the meaning of the words, we come to point at some things from them, & the very opening of them may give us some insight in the way of the Gospel, and of a notable ground of footing to our Faith, if we could rightly apprehend God making this transaction with the Mediator, we might not only have a ground to our Faith, but a great encouragement to come to Christ, and to rest on him who hath thus fitted himself in our room before the Tribunal of Divine Justice, and it would waken and warm Faith and Love towards him.

But *Observe* here more particularly, 1. That all the Elect People of God are lying under iniquity even as others. This we spoke to the last day, and shall not repeat what was then said; It's with respect to iniquity in the Elect that all the business of Redemption is transacted, and from hence is the occasion, it hath its rise, even from God's being offended, and from the necessity of a Mediator; for this doth presuppose our debt, and a standing sentence against us, till Christ interposed for the removing of it.

2. From its being said before, that *every one turned to his own way*, and here, that *the Lord hath laid on him the iniquity of us all*; *Observe*, that every one of the Elect beside the common state of sin wherein all are, hath his own particular guilt that is *in his own way*; This is clearly holden out here, while it is said, that not only *like sheep we have gone astray*, but that *every one hath turned to his own way*; Which as it holds forth a way in them all different from God's way, so also a way in every one of them somewhat different from anothers way; And this is called a *walking in the counsel of our own heart*, Psal. 81. and a mans *own sore*, 2 Chron. 6. 29. and a mans *own iniquity*, Psal. 18. 23. Because it's in a special manner his. To clear it a little, consider that sin is peculiar to a Believer, or may be called his *own way*, in these respects; 1. In respect of his being more addicted to one sin than another, which is usually called a mans predominant: Two men may both be covetous and passionat, but the one of them may be called a covetous man, because he is especially given to that sin of covetousness, and the other may be called a passionat man, because he is especially given to passion. 2. In respect of some peculiar aggravating circumstances; Though we will not dar particularly to determine as to persons, yet if we look thorow all men and women, it will be readily found that there is some sin which in respect of some or several aggravations, is in some a greater sin than it is in others; And hereby God hath given ground of humiliation to all; There is not a man (as we just now hinted) but readily he hath an evil which is at a greater hight in him than in another; As for instance, one may be given more to the sin of Drunkenness, another more to Uncleanness, *&c.* I do not speak so much here of the divers kinds of sin, as of the several aggravations of this or that sin that they are given to; such and such a man may have aggravations that will aggrege such a predominant evil in him far beyond what it is in others: And it is from this ground that a Believer not in a complementing way, but most really and sincerely doth call and account himself the *chief of sinners*; because there are some aggravations that elevat his sin above the sins of others, or about that same sin in others; as a weak Believer may have some one good thing in him more commendable than it is in a stronger Believer, so the stronger Believer may have some one sin, that in respect of its aggravations, may give him ground to look on himself as beyond others in sin.

Use. 1. It serves much for our Humiliation, in as far as this adds to our sinfulness; There are none of us, but beside the common way of sinning incident to all, we have something that is peculiar to our selves, we have *our own way*, wherewith we are chargeable above and beyond others; we will readily all grant that we are sinners, but who of us will take with our particular and peculiar guilt that doth more easily beset us? who amongst many are as Doves of

Valleys on the Mountains, every one mourning for *his own iniquity* for his own Plague and Sore, that by several circumstances may be aggreged as to its sinfulness beyond the sin of others?

Use 2. The second Use which is the scope, serves to shew the exceeding greatness of Christs sufferings; O! what a shock he was in when he had not only all the common sins of the Elect to satisfie for, but when all their peculiar sins with their respective aggravations, rendezvouzed and trifled on him? It serves likewise to exalt the free Grace of God, and the condescendency of our blessed Lord Jesus who took in all together in his making satisfaction for them when there were several sorts of them, as if every one of the Elect had been set to invent a new sin; what great and sore suffering was here when he condescended to drink the Cup, that had the wonderful effects of all the sins of the elect wrung into it? when not only in gross he takes on the sins of the elect, but this and that mans particular sins which were all reckoned and summed on Christs account, and for which he was made to satisfie; and wherein Justice proceeded equally and equipollently; this notably confirmed the reality of Christs satisfaction, by suffering what all the Elect should have suffered eternally, or the equivalent of it; for if there had not been a proportional satisfaction in his sufferings, wherefore serves such an enumeration of his sufferings.

Use 3. The third Use serves to lead us in to know, how much we are in Christs Debt, and what a great encouragement we have to believe, and withall, what notable ground of consolation Believers have: I say, 1. It shews how much we are in Christs Debt, when we take a view of all our sins, and consider that there was a particular view taken of them in the Covenant of Redemption, not only all our common sins, but even all the particular and peculiar sins of Believers were reckoned unto Christ the Cautioner, and put on his account, and he engaged to satisfie for all and pay the whole Reckoning; doth it not lay a great obligation on us to him who counted for the least farthing of our Debt? we like a pack of bankrupt Devourers did take on the Debt, and the Accompt was put in his Hand, not only (as I just now said) of all our common sins, but of this and that particular sin, with all their several aggravations, and the sinful circumstances that did highten them; and he satisfied for them all: And of this we would take special notice, for it may readily wrong us to look upon the Covenant of Redemption as a Bargain in gross; there is a particularness in it, to shew not only the soveraignty but the exactness of Justice, and also the riches of Gods Grace, and of the great condescendency of Christs love to elect sinners. 2. It's a great encouragement to believe; for even these sins that would fright and skar serious and exercised Souls from coming forward to Christ, were all compted on Christ's score, and were all satisfied for by him. 3. It's a notable ground of consolation to Believers when they are disposed and ready to think that their particular sins are insuperable and unpardonable; they think that course might be taken with all their common evils, but as for this most sinful and shameful unthankfulness, this despising of his Grace, this woful Unbelief, *&c.* it stairs them in the face, and they know not well how that will be got done away: But Believers in Christ who are sorrowful and sadly perplexed on this account, Is that *your own way?* It's transacted on Christs score with the rest; *every one of us hath turned to his own way, and the Lord hath laid on him the iniquity of us all*; O! impregnable ground of strong consolation, which is as *good news from a far country*, a non-such cordial to a fainting soul.

3. *Observe* here, That a believing Elect, or an elect Believer, will not only be sensible of sin in the general, but of his own particular and peculiar sinful way; or thus, it's a good token when Folk look not only on sin in common, but on their own peculiar sinful way; or thus, that Folk should consider their sinfulness, not only in common, but in particular with its several aggravations; The Scriptures which we cited before do confirm this, as *Psal.* 18. 23. *I kept my self from mine iniquity*; and 2 *Chron.* 6. 29. where Saith *Solomon, when every one shall know his own sore and his own grief*; or as it is 1 *Kings* 8. 38. *The plague of his own heart*: This imply's these two things 1. A distinct aggravating of sin, when a man not only looks on himself as a sinner, but looks on his sin by reason of several aggravating circumstances as being above and beyond the sin of others, and abhorreth and loath-

eth himself as the chief of sinners, as *David* doth when he saith *Psal.* 51. *Against thee, thee only have I sinned*; he is not there extenuating his sin, as if it were done only against God, but aggreging his sin, as the words following shew, and *I have done this evil in thy sight*, as if he had said, thy concern in the matter doth most affect and afflict me, *Thou lovest truth* or sincerity *in the inward parts*; but I have been (alas) all this time jugling and greatly playing the Hypocrite, which makes it to be a wonderful great evil; and *Psal.* 65. 3. *Iniquities prevail against me*; and as *Paul* doth, who calls himself *the chief of sinners*, 1 Tim. 1. 15. 2ly, that Believers before conversion, yea and in respect of their natural inclination even after their conversion, are wofully inclined each of them to a sinful way of their own, called *Eccles.* 11 *the way of a mans own heart*: And of this Believers would be sensible, not only of their sinfulness in general, and of their particular acts of sin, but of their peculiar sinful acts, and that for these ends or uses.

1. It serves deeply to humble, and to press forth (to speak so) Repentance; When we consider our own way to be sinful beyond others and that such and such a man hath sinned, but his sin hath not such aggravations as mine, this makes the Soul to blush and to say, as it is *Psal.* 40. 12. *Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of mine head, therefore my heart faileth me*; he wonders at himself how a man can be so given to sin, and every day to add one new sinful step to another & never to weary and give over; this makes him to blush and to be ashumed, as it is *Ezek.* 16. 63. the remembering of common sins, and of this and that particular act of sin, will not so affect this; but when a sinner remembers, that such a sin hath been *his own way*, that humbles and stops his mouth exceedingly.

2. This adds a peculiarness to the Grace of God in the Believers esteem, and maketh it so much the more amiable & admirable to him, as it is with *Paul* when he saith 1 Tim. 1. 13, &c. *I was a blasphemer and a persecuter, and injurious, nevertheless I obtained mercy, and the grace of God was exceeding abundant towards me. This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief, howbeit for this cause I obtained mercy, that in me he might shew forth all long-suffering, for a patern to them that should hereafter believe on him*: I was, as if he had said, singular in sinning, but Grace was eminent and singular in shewing Mercy, and hath cast a Copy thereof in me that is singularly eminent; The peculiarness of Believers sin as it makes them know the aggravations of it beyond others, so it makes them exalt Grace the more.

3. It serves someway to discriminat a sound Believer from a Hypocrite, and a right sight of Sin from that which is not so: It is not so much to know that we are sinners, for the light of a Natural Conscience will tell men that, especially when their Lives are so bad; but its more to know, and rightly to take up the peculiarness that is in our own way of sinning, to take up the many windings and turnings of the deceitful heart in following of such a sin that it is addicted to; This makes a Believer think that there is no bodies heart like his: We see ordinarily that but very few, if any natural men, will take kindly with the peculiarness of their way of sinning, and even when they will take with this, that they are sinners in general, yet they shun to take with it, that they are given to such a sinful way of their own; and with the particular turnings, windings, and traverslings of their own hearts to that way; But few will grant that they are given to despising or slighting of Christ, to Hypocrisie, Self seeking, Lying, &c. I will not be peremptory here, to say that every body must know what is their own one peculiar sinful way; For some see so many predominant sins in themselves, that hardly can they pitch upon one by another: nor upon the other side, will I positively say, that they are all gracious that see one sin by another to carry sway in them; But this I say, that this contributes much for the humbling of the sinner, and for the exalting of free Grace; And that the Believer will see many windings and turnings in and to their own way, that others who are not Believers will not see, and will see one predominant after another; Wherein a natural man, though he complementingly call himself *the chief of sinners*, yet he doth not really think himself to be such; But rather if he be given to Drunkenness, to Filthiness, or the like, he will readily cast up *David*

and *Let*, or some others of the Saints to excuse or extenuat it, but the Believer can get none to compare himself with in the point of sinfulness, *Iniquities prevail over me*, saith *David* in the Singular Number, but when he speaks of the pardoning and purging away of sin, he speaks in the Plural, associating others with himself, *As for our transgressions thou shalt purge them away*, Psal. 65. vers. 3.

4. Considering our sinful way as the occasion of this transaction, and of the laying of our iniquities upon Christ, as the result of it, we have this sweet *Observation*, that the Elect are considered in the Covenant of Redemption as foully and vilely sinful, and with all the aggravations of their sins and sinful ways; so that they cannot be fouller and more vile in time than they were considered to be when they were given to Christ to be satisfied for by him: How were they then considered? The Text tells us even as *straying sheep*; But that is not all, they are considered as such who have had their own peculiar way of straying from God, and have *turned* aside to and run on in their *own* sinful *way*, Thus the Lord considered the Elect in the Covenant of Redemption, thus Jesus Christ considered them in the undertaking for them, even with all the several aggravations of their sinfulness, so that they are not, nor cannot be worse in time than they were considered to be before time: This is so ordered by the Lord for these ends. 1. That Justice might be distinctly, exactly, and fully satisfied, and that it might be known that it is so, he would needs be restored to his honour, to his declarative, or manifested honour and glory, which suffered by man's fall, and by the many great and variously aggravated sins of the Elect, and would have his Justice, as I said, fully satisfied: And therefore as there is a Volumn of a Book, wherein all the Elect are written, for whom Christ should satisfie, so there is a Volumn of what, and for what he should satisfie, that there may be a proportional satisfaction and price told down to Justice. 2. That Believers may have a more full view of the way of Grace, and of Christs undertaking for them; When Jesus Christ undertook our debt, he had a full view of the sum he was to pay, he knew what he had to pay to the least farthing, and what his peoples sins would cost him, and yet he skarred not to ingage to satisfie, but did satisfie according to his ingagement to the full. 4. It's also ordered so for this end, even to confirm the Believers Faith, when he cometh to take hold of Christ, and of the Covenant, and when this Objection mutters within him, dare such a sinful wretch as I take hold of Christ, who have been thus and thus polluted with sin? Yes, saith the Text, for these sins so and so aggravated, were not unknown to the Father, nor to the Mediator when thou wast bargained about; Nay, these sins with their aggravations were expressly considered in the Covenant of Redemption, and there is no sin already committed; or to be committed by thee in time, that was not considered before time: What was your posture, Believers, when God *passed by, and cast the lap or skirt of his love over you*; Were you not *cast out in the open field, wallowing in your own blood, with your navels uncut, having no eye to pity you*, &c. As it is, *Ezek.* 16. And wherefore I pray is this set down? *But* as to let you know that ye are no worse in time than ye were considered to be before ye had a being; So, to aggrege the Love and Grace of God in Christ, and to draw you in to him, that since God and Christ the Mediator in the transaction about your Redemption, stood not on your sinfulness, ye may not stand on it when seriously taken with, but may submit to his Righteousness, and say, Be it so, Lord, I am content to take what thou freely offerest; And the more sinful and lost ye be in your selves, when suitably affected therewith, the more wonderful is the grace of God in the Plot of your Redemption, the more strong is your consolation, and the greater ground of believing have ye; your sins do not surprize God, nor the Mediator, the Bargain was made before your sins were committed, and therefore the price must reach them, even when they are all summed up together; He was content to accept of them so as to satisfie for them, and blessed be He for evermore that accepted of the bargain, and payed the price according to his undertaking.

SER-

SERMON XXVII.

ISAIAH LIII. VI.

Vers. 6. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

IN the former *verse* the Prophet hath asserted three most wonderful truths, and very concerning to the people of God, and yet such truths as will not be easie got digested by natural reason. 1. That our Lord Jesus was put to sore and sad sufferings, *He was wounded and bruised*, &c. 2. That these sad sufferings were for us the Elect; It was for our sins, and what was due to the Elect, he was made to bear them, *He was wounded for our transgressions, he was bruised for our iniquities*. 3. The end of these sufferings, or the effect that followed on them to us, pardon of sin, peace with God, and healing, *The chastisment of our peace was on him, and by his stripes we are healed.*

And each of these being more wonderful than another, therefore the Prophet goes on to clear their rise, which is no less wonderful; How it came to pass that he suffered, and suffered so much, and that we have such benefite by his sufferings; It could not (would he say) be otherwayes, but it behoved our Lord Jesus to suffer, and to suffer so much, and for us, Neither was it unreasonable that it should be for our benefite, *For we had all like lost sheep gone astray, and every one of us had turned to his own way*: And there was no way of relief for us, but by Christ's stepping into our room, and interposing for us, and ingaging to pay our debt; and by vertue of that interposition and bargain, *The Lord hath laid on him the iniquity of us all*: And therefore, 1. Would ye have the reason of Christ's so great sufferings? Here it is, the Elect had many sins, and he interposing for them, their compt was scored out, and they were reckoned on his score. 2. If the cause and reason be asked, How it came to pass that Christ suffered so much for us? Here it is, he undertook to satisfie for our iniquities, and God imputed them to him; Even as if a Dyvour were pursued, and one should step in and be Cautioner for him, and being enacted Surety, should take on, and become lyable for the Debt; The exacting it of him is the laying it on him. But 3. If it be asked, how it comes to pass that his suffering become our healing, and bring peace to us? It is answered, it was so transacted and agreed upon; He was content to pay all our debt, and the Father accepted of his payment for our sins; Our blessed Lord Jesus engaging and satisfying, the Elect are set free, and Justice betaketh it self to him as the more responsal Party; This is the scope of the words, which though but few, yet exceeding full and significant, as holding out the fountain and fundamental grounds of the Gospel: We shall look upon them in these three respects, 1. As they imply a Covenant and Transaction, whereby the Elects sins are transacted on Christ, and his righteousnes is made application of to them; Christ undertaking to pay their debt, and Jehovah accepting thereof, and promising that his satisfaction made for the behove of the Elect, shall be applyed to them. 2. In respect of the effects, which are two; Which though they seem contrary, the one to the other, yet they are well consistent together, and subordinat the one of them to the other; The 1. is of Justice on Christs side, He satisfies for the debt due by the Elect. The 2. is of Mercy and Grace to the Elect, which is also implyed; but comparing these words with the former, it is very clear; He is wounded and bruised, and they are healed, the chastisement of their peace was on him, the imputing of their debt to him, makes that it is not imputed to them. 3. In respect of the influence that the eternal Covenant hath on these effects, it lays down the way how these may be justly brought about, which is the scope of all, even to shew how Christ Jesus being the Innocent Son of God, and without sin, was made lyable to the debt of the Elects sin; He became Cautioner for them, and is made lyable on that account to satisfie for them; It clears also how his sufferings stood for theirs; which may seem to be unreasonable and unjust among men, that the inno-

rings of an innocent party should stand for the guilty; It was so articled in the Covenant of Redemption, that the Son as Mediator interposing and undertaking to pay the Elects debt, the Lord Jehovah the Creditor, should not reckon it on their score, but on the Mediators, and that he should count for it: The Prophet in every *verse* almost, is striking on the sweet and pleasant string of this noble plot and contrivance of God concerning the Redemption of Elect sinners, called the *Covenant of Redemption*; Which these words considered with respect to their scope, do in all the parts of it clearly hold out; And therefore the clearing of it, being the clearing of a main ground of our Faith in reference to Christs sufferings, and to the way how they are made forth-coming to us, and withal to the benefits that come by them to us, we cannot speak too much nor too often of it, if we would speak of it suitably to the passing excellency of the matter.

The *first Doctrine* supposed here is, that there is an eternal Covenant and Transaction betwixt the Lord Jehovah and the Mediator, wherein the whole business concerning the Redemption and Salvation of the Elect is contrived; There is an eternal Covenant past betwixt God and the Mediator, wherein all that is executed, or will be, concerning the Elect till the day of Judgement, was contrived; There is nothing relating to the Elects Salvation, but it was in this Transaction exactly contrived and laid down, even as it is in time executed; And it's called a *Covenant* in Scripture, and we call it so, not strictly and properly, as if all things in Covenants among men were in it, but because materially and substantially it is so, and the resemblance will hold for the most part; The Lord having laid down in it the plot of man's Salvation in a legal way, so as his grace and mercy may be glorified, and his justice satisfied, hath put it in this form so as it may bear the name of a Covenant: Wherein we have 1. Mutual Parties, *the Lord Jehovah*, the Party offended on the one side, and *the Lord Mediator Him*, the Party engaging to satisfie on the other side; Which shews the freeness of the Redemption of the Elect as to them, and the certainty of their Salvation; And withal, the immutability of Gods purpose, for the Parties are not mutable Creatures, but on the one side *Jehovah*, and on the other side the *Mediator*, though considered as to be Incarnate and the Head of the Elect; This whole business is cared there, to wit in the Counsel of the God-head, for promoving of that great end, the glorifying of the Grace and Justice of God in the Elects Salvation. 2. Wherabout is it? It's about this matter, how to get the Elect saved from the curse, to which on their foreseen fall and sinning they were made lyable; Redemption necessarily presupposing mans fall and the Covenant of Works, to which the certification and threatning was added, *The soul that sins shall die*, and the Elect presupposed as fallen as well as others, are lyable to that curse, except a satisfaction for them do intervene; So that the Elect are considered as having sins, and as being in themselves lost: And what is the Lord Jehovah and the Mediator doing, what are they about in this Covenant? It's now to get the punishment due to the Elect for their sin removed from them: And these persons *us all* in the Text, are all the Elect, wherein there is imployed a particular consideration of them that are designed to Life and Salvation, and a particular consideration of all their sins, and of their several aggravations, that there may be a proportion betwixt the price and the wrong that God hath gotten by their sinning against him. 3. The occasion of this Covenant, and the reason why it behoved to be, is holden forth in the first words, *All we like sheep have gone astray, and turned every one of us to his own way*; The elect as well as others had made themselves through their sinning lyable to Gods wrath and curse, and they were uncapable of Life and Salvation till the curse was removed; And so there is a lett and obstruction in the way of the execution of the Decree of Election (which must stand for the Glorification of God's Grace and Mercy; principally intended in all this work) and till this lett be removed, the Glorification of God's Grace is letted and obstructed; For the removal of which obstruction there is a necessity of a Redeemer, for the Elect are not able to pay their own debt themselves; Now that there may be a Redeemer, and that a price of Redemption may be laid down, there is also a necessity of a Covenant, otherwise the Redeemer cannot be, if a Transaction do not proceed, on which the Redeemer interposing is founded. 4. What is the price

what is the stipulation, or that which the Mediator is to engage to, and that which provocked Justice required? It is even satisfaction for all the wrongs that the sins of the Elect did or were to do to the Majesty of God; These sins deserved wounding and smiting, and the Capitulation runs on this, that Justice shall get that of the Mediator, that the Elect may be spared; And comparing this *verse* with the former, upon the one side our Lord Jesus gives his back to bear their burden, and engages to satisfie for their debt, and to undergo the punishment due to them; And upon the other side Jehovah accepts of this offer and engagement, and lays over the burden of their debt on him; As the Mediator initiates and inacts himself in their room for payment of their debt, so he lays it on him, and accepts of it. 5 The end of this great Transaction, to wit, of the undertaking on the Mediators side, and of the acceptation on the Fathers side, is, that the Elect may have pardon and peace, and that by his stripes they may be healed; That Justice may spare them and pursue him, and that the discharge of the debt purchased by him, may be made forth-coming to them, as if they had payed the debt themselves, or had never been owing any thing to Justice.

Hence *Deductions* may be made holding forth several points of truth, As, 1. Concerning the determinatness of the number of the Elect. 2. Concerning the vertue and efficacy of the price which the Mediator hath payed, and the fulness of his Satisfaction. 3. Concerning imputed Righteousness, which is or may be called the laying of his Righteousness on us, as our Iniquity was laid on him; he is counted the Sinner by undertaking our Debt, and the Elect by receiving the offered Righteousness in the Gospel, are accounted righteous by vertue of his satisfying for their Debt. 4. Concerning the ground and matter of wonderful Soul-satisfaction and ravishment that it is here; that God should be thus minding the salvation of the Elect, and thus contriving and ordering the work of their Redemption, that their Debt shall be payed, and yet nothing (to speak so) come out of their Purse; and that by so excellent a mean as is the intervention of the Mediator, and that this shall notwithstanding of the dear price payed by him, be made freely forthcoming to the Elect.

Use 1. O! Look not on the salvation of Sinners, and the bringing of a Sinner to Heaven, as a little or a light business and work; It's the greatest work and most wonderful that ever was heard tell of; yea its in effect the end of all things which God hath made, and of his preserving and guiding the World in the order wherein it is governed, even that he may have a Church therein for the praise of the glory of his Grace; we are exceeding far and sinfully wrong in this, that we value not the work of Redemption as becomes, and that we endeavour not to pry into, and take up the admirable love and deep wisdom of God that goes along and shines brightly in this whole contexture; who could ever have found out this way? when the Elect were lying under Gods Curse and Wrath, that then the Son of God should undertake to satisfie for them, and that the Majesty of God should be so far from all partiality and respect of Persons, that he will pursue his own dear Son for the Elects Debt when he undertakes it; This is the rise of our Salvation and the channel wherein it runs; O! rare and ravishing. O! admirable & amiable, O! beautiful & beneficial contrivance, blessed, eternally blessed be the Contriver.

Use 2 The second Use serves to stir us up to study to know somewhat, and to know more of the way of Salvation under this notion of God's covenanting with the Mediator; not thereby to astrict God to mans laws & forms, but for helping us to the better & more easie up-taking of these great things; and that we may see that the salvation of the Elect is sure forasmuch as it is laid down by way of Bargain, Transaction or Covenant betwixt Jehovah and the Mediator, whom the Lord will no more fail in performing the promises made to him, than he hath failed in giving the satisfaction required: This would help both to clear and confirm the Faith of Believers, and to strengthen the hope of all who are fled for refuge to take hold of him, In the certain expectation of these things engaged for in the Covenant; seing there is no less reason to think, that Jehovah will be forthcoming to the Mediator, than there is to think that he hath performed all that he engaged himself for.

The 2d. thing here, Is the native effect or fruit of the Covenant, and that which the Prophet aims at; even to show how it came to pass that Christ suffered so much, became

It was so covenanted, statute and ordained, because he was by a prior contrivance and contract substituted with his own hearty consent in the room of the Elect, who had many and great sins to compt for; whence *Observe*. That by vertue of this eternal Covenant betwixt Jehovah and the Mediator, all the sins of the Elect with their several aggravations, are imputed to Jesus Christ, and reckoned upon his score; Or take it thus, by this eternal Covenant that past betwixt God and the Mediator, the compleat punishment that was due to all the Elect for their sins in their greatest aggravations, was laid upon Jesus Christ; *Jehovah laid upon him the iniquity of us all*; this is frequently touched on in this *Chapter*, as particularly in the words going before, *He carried our sorrows, he was wounded for our transgressions, and bruised for our iniquities* &c. and it's sufficiently confirmed in the *New Testament*, as 2 *Cor* 5. *He who knew no sin was made sin for us*; he had no sin in himself, but by vertue of this Covenant, he was made the Sacrifice for our sin, and made to bear the punishment thereof; and *Gal*. 3. 13. *He hath redeemed us from the curse of the law, he himself being made a curse for us*.

There are two words which we shall a little clear in this Doctrine; and secondly, give some reasons of it; and then thirdly, we shall speak to some Uses from it.

1. For the two words or things in the Doctrine to be cleared, they are these, First, What we mean by this when we say, Iniquity is laid upon Christ? The second is, How it is laid upon Christ? As to the first, When we say, iniquity is laid upon Christ, we mean these things shortly, 1 That our Lord Jesus is really made comprable, and lyable to Justice for these iniquities, as if they had been his own, by vertue of this Covenant; in Gods Justice he having engaged to pay the Elect Debt, his engagement makes him lyable to it. 2. We mean that not only our Lord Jesus is made lyable to our Debt, but that really he is made to satisfie for it; In short, we have done the wrong, but he makes the amends, as if he had done the wrong himself. *The just satisfied for the unjust*; *He in whose mouth there was no guile*, was made to satisfie for guilty Sinners as if he had been the guilty person himself; By the sins of the Elect God's declarative Holiness suffered; Creatures malapertly brake his Command, and his Justice was wronged; Creatures topped with it, to say so, and that even after the Curse was pronounced, and after they had believed the Devil more than God; But our Lord Jesus comes in to make the amends, and the Holiness of God is vindicate by his obedience, and his Justice is vindicate by his suffering; the Elect have deserved wounding, but says the Mediator, let the wounds which they have deserved come on me, let them be mine; and thus he makes reparation of the wrong and the amends, because though the Elect be spared, yet hereby the Lord is known to be as really and as much a hater of sin, and as just in fulfilling his threatning, as if the Elect had been smitten in their own persons; because he punished Sin in his own Son; yea by this means he is seen so much the more to be holy, severe, pure and spotless; and that the Son of God sweetly submits to his becoming Man, and to these terrible Sufferings for satisfying Divine Justice, Here, O! here the spotlesness and severity of the Justice of God, as also the greatness of the glory of free Grace and Love shine forth conspicuously. 3. It implyes this, That really there was a converting and turning of that Wrath, and of these sufferings proportionably on Jesus Christ, which Justice was to have inflicted on the Elect eternally, if he had not interposed for them; and that altogether in a full Cup propined to him, and put in his hand; that which would have been in so many drops an eternal Hell to Elect Sinners, is made to meet on him in one great Sea; He gets it to drink up dregs and all; in which respect *Gal*. 3. 13 He is said to be *made a curse for us*; The Lord will not pass from one Farthing of what was due to him, and will be satisfied with no less than proportionable satisfaction to that which was due to Justice by the Elect themselves, though the Surety was his own only Son; Therefore it behoved Christ to come under the Curse, in which sense he is said *to be made a curse for us*, which supposeth that he endured the same curse and punishment due to the Elects sins in all the essentials of it; He behoved to die, and to have his Soul separate from his Body for a time, and for a season to want in a great measure the comfortable manifestations of Gods favour and presence, and to have wrath pursuing him, and to have horrour seizing upon him, though our bles-

sed Lord being spotless and without sin, and having a good Conscience, was not capable of these some way accidental circumstances, of Unbelief, sinful Anxiety and Desperation, that sinful finite Creatures are lyable to when they come under wrath.

The 2d. word or thing to be cleared in the Doctrine, is, How are Iniquities laid upon Christ Jesus? In three respects 1. In respect of the eternal Transaction betwixt Jehovah and him as Mediator, sustaining the person of the Elect; even as one man hath another's Debt laid on him, when by a Law-sentence he is made lyable to it; so is Christ made lyable to the Elects iniquity, when their account is blotted out, and the Debt as it were written down in his accompt to be satisfied for. 2. In respect of Justice pursuing him for it; When he becometh Cautioner and full Debitor for the Elect, he is put to pay their Debt to the least Farthing; the Lord musters up against him his terrours, and commands *his sword to awake, and to smite the man that is his fellow.* But 3ly. and mainly, In respect of his actual undergoing the Curse and Suffering; that which the Elect should have suffered; for it is not the work of a Court to pass a sentence only, but also to see to the execution of the sentence; not only are orders given to the sword to awake and smite, but the sword falls on and smites him actually; and though from the apprehension of the anger of God, as Man, and without the sensible and comforting manifestation of his Fathers love, and his seemingly forsaking him for a time; He prayed, *Father, if it be possible, let this cup pass from me*; yet it will not be, and he submits most sweetly to it; and not only is the cup put in his hand, but the dregs of wrath are, as it were, wrung out into it, and he must needs drink it up all; which manifestly kythes in his *agony* in the garden, when he is made to *sweat blood*; and in his complaint (if we may so call it) *My soul is exceeding sorrowful, and what shall I say?* and in these strang words uttered by him on the Cross, *My God, my God, why hast thou forsaken me?* all which tells us plainly, that not only was he enacted Surety, and had the sentence past on him, but that really he satisfied, and had the sentence executed on him; that in his Soul he was really pierced and wounded, and that with far deeper wounds than these were which the Soldiers by the spear and nails made in his Body, before the Elects Discharge of their Debt could be procured and obtained: What it was more particulary that he suffered, the following words hold out: But here it's clear, that he suffered really, and suffered much; that not only he undertook to pay, but that he was actually pursued and made to lay down to the least Farthing whatever was due to Justice by the Elect: And this is the cause, why these words are brought in as the reason why he suffered so much, even because so many and so great sins with all their aggravations were laid upon him; and if his sufferings were not great and undergone for this end, to satisfy for the Elects Debt, that they might be set free, the prophets scope would not be reached, neither would there be a suitable connexion betwixt the latter and the foregoing words.

As for the 3d. To wit some *Reasons* of the Doctrine, we shall shortly give you these *three*, why the Elects sins were laid on Christ and put on his account, and why he was made to underly the compleat punishment of them, by vertue of the Covenant of Redemption. 1. Because it did much contribute to the glory of God for he had designed in his eternal Council, that his Grace should be glorified in the salvation of the Elect; and that his Justice should also be glorified in punishing of sin, either in themselves, or in their Cautioner; and as free Grace and Mercy must be glorious in saving the Elect, and Justice in being satisfied for their sins; so it's to that end, that since the Elect cannot pay their own Debt, that their Cautioner pay it, and pay it fully, that the Lord in exacting satisfaction from him in their name, may be known to be just. 2. This way makes much for the confirmation of the Faith of the believing Elect, and for their consolation; for the confirmation of their Faith, for what can Justice demand that it hath not gotten? it is fully satisfied; and then for their consolation, seing the Father put his own Son to suffer, and to so great suffering for them, what is it that they may not confidently expect from such a Fountain? 3. This serves to hold out the wonderful great obligation of the Elect to God, and to the Mediator; for the greater their sin was, the more he suffered; the greater their Debt was, the more he payed; and they are the more in his common, and the greater Debters to him; and ought the

more to love him, and their duty for his sake; as it is said of the woman, *Luk* 7. *She loved much, for much was forgiven her*; so this way of paying the Elects Debt, calls and strongly pleads, and also makes way for much warm and tender love in them to Jesus Christ.

In the 3d. place, We come to the *uses* of the *Doctrine*; To which I shall premit this word of desire to you, That ye would not look on these things as tasteless or unsavoury; for had we not had these precious truths to open up to you, we should have had no meerings to this purpose, no ground to speak of life to you, nor any the least hope or expectation of life; And indeed it may be sadly regrated, that amongst a multitude of professing People, these substantial truths of the Gospel are so wersh and little relishing to the most part; which too evidently appears in the unconcerned, wearying, and gazing posture of some, & in the slumbering & sleeping of others in our publick Assemblies; If our hearts were in a right frame, half a word, to say so, to this purpose would be awakening and allaruming to us; However this is a great priviledge in it self; Heathens may, and do know something of moral duties, but it's a priviledge which we have and they want, that the fundamental truths of the Gospel are amongst us, and not amongst them.

The 1 *use* serves to let us see the brightness of the Glory of Grace and Truth; of Mercy and Justice shining clearly here; Can there be any greater mercy, and more pure mercy than this, that the Lord should be gracious to sinners, and to great sinners, *that had turned every one of them to their own way*, in providing a Mediator, and such a Mediator, in providing such a help for them, and *laying that help upon one that is mighty*, and that he should have done this of his own head (to speak with reverence) when the Elect were in their sins, and when there was nothing to be the impulsive or meritorious cause of it; And that the Father should have laid this weight of punishment on Christ, the Son of his love, and pursued him at this rate of holy severity for sinners debt? O! what grace and mercy shines here? And 2. The sportless Justice of God doth also here wonderfully manifest it self; O! How exact is Justice, when it will not quite a farthing even to the second Person of the God-head, [illegible] But since he hath put himself in the room of sinners, *The Lord maketh all their iniquities to meet on him*; This is matter of admiration to Men and Angels, to consider how Justice and Mercy run in one Channel, and shine in one Covenant, the one of them not incroaching upon the other.

use 2. We may gather from this, some insight and clearness in the very great sufferings of our Lord Jesus Christ; For these things are here put together, 1 That he suffered for all the Elect, *us all*. 2. For all the sins of all the Elect, and for all the sins of all the Elect in their highest and most aggravating circumstances, the particular reckoning of them all, as it were, being cast up, they are all put on his score. 3. All these meet together in a great Sea and shock upon him at one time, as they came from several Airts, like so many Rivers; Or they were like so many Regiments, or rather Armies of men, all meeting together and Marshalled, to fall pell-mell (to say so) on him; One sin were enough to condemn, the many sins of one is more, but all the sins of all the Elect is much more; They deserved to have lyen in Hell eternally, but he coming in their room, all their sins met as the violent preas of Waters on him; What then behoved his sufferings to be, when he was so put to it for all the sins of all the Elect, and that at once?

use 3. We may gather hence a just account of the truth of Christ's satisfaction, and a grand confutation of the *Socinian* error, a blasphemy which is most abominable to be once mentioned, as if our Lord had suffered all this, only to give us an example, and as if there had not been a proportionable satisfaction in his sufferings to our debt, nor an intention to satisfie Justice thereby: Every *verse* almost, nor to say every word, in this Chapter refutes this; If he had not satisfied for our sins, why is he said to be here on the matter put in our room? And if his sufferings had not been very great, what needed the prophet to shew the reason of his great sufferings, in all the sins of all the Elect their meeting on him? There was sure a particular respect had to this, even to shew, that the meeting of all these sins of all the Elect together upon Christ, did cause and procure great and extream sufferings to him; He suffered the more that they had so many sins,

seing their many sins are given for the cause of his so much suffering.

use 4. Here is great ground of consolation to believing sinners, *Out of this eater comes meat, and out of this strong comes sweet*; The more sharp and bitter these sufferings were to Christ, the report of them is in some respect the more savory and sweet to the Believer, whose effectual Calling discovers his Election; And indeed I cannot tell how many grounds of consolation Believers have from this Doctrine; But 1. If they have sinned, there is here a Saviour provided for them. 2 This Saviour hath undertaken their Debt. 3. He hath undertaken it with the Fathers allowance. 4. As he hath undertaken it, so the Father hath laid on him all their iniquity. 5. All the Elect come in here together in one lot, and there is but one Covenant, and one Mediator for them all; The sin of the poor body, of the weakest and meanest, is transacted on him, as well as the sin of *Abraham* that great friend of God, and Father of the Faithful, and the Salvation of the one is as sure as the Salvation of the other; All Believers from the strongest to the weakest have but one Right or Charter to Heaven, but one holding of the Inheritance. 6. The Lord hath laid on him all the iniquities of all the Elect with a particular respect to all their aggravations, and to all the several ways that they have turned to sin; Their Original sin, and all their actual transgressions, with their particular predominants as to their punishment; and there is reason for it, because the Elect could not satisfie for the least sin; And it is necessary for the glorifying of Grace, that the Glory of the work of their Salvation be not halfed, but solely and singlely ascribed and given to God, therefore the satisfaction comes all on the Mediators account, and none of it on theirs. 7. All this is really done and performed by the Mediator without any suit or request of the Elect, or of the Believer, at least as the procuring cause thereof; He buyes and purchases what is needful for them, and payes for their discharge; and they have no more to do, but to call for an extract, and to take a sealed remission by his blood: The application whereof, the *uses* that follow will give occasion to speak to.

use 5. Since it is so, then none would think little of sin; which checks the great presumption that is amongst men and women, who think little and light of sin, and that it is an easie matter to come by the pardon of it; They think there is no more to do, but barely & bauchly to confess, they have sinned, and to say, God is merciful, and hence they conclud, that God will not reckon with them: But, did He reckon with the Mediator, and that so holily rigidly and severely too, and will he, think ye, spare you? If he *dealt so with the green tree, what shall become of the dry?* Be not deceived, God will not be mocked.

And therefore 6ly. As the close of all, see here the absolute necessity of sharing in Christs satisfaction, and of having an interest therein by this Covenant derived unto you, else know that ye must count for your own sins; And if so, woe eternally to you; Therefore either betake your selves to the Mediator, that by his Eye-salve ye may see, that by his Gold ye may be inriched, that by his Garments ye may be cloathed, that the shame of your nakedness do not appear; And that ye may, by being justified by his knowledge, be free from the wrath to come, or otherways ye must and shall ly under it for ever.

Thus ye have the fulness of Gods Covenant on the one side, and the weightiness and terribleness of Gods wrath on the other side laid before you; If ye knew what a fearfull thing his wrath were, ye would be glad at your hearts to hear of a Saviour, and every one would run and make hatte to be found in him, and to share of his satisfaction, and to be sure of a discharge by vertue of his payment of the debt, and they would give all diligence to make sure their Calling and election, for that end; the Lord himself powerfully perswade you to do so.

SERMON XXVIII.

ISAIAH LIII. VII.

Vers. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth; He is brought as a Lamb to the slaughter, and as a Sheep before her shearers is dumb, so he opened not his mouth.*

THough the news of a suffering Mediator seem to be a sad subject, yet it hath been, is, and will be, the great subject of the Gospel, and of the gladest tidings that ever sinners heard; This being the great thing that they ought in a special manner to know, even *Jesus Christ and him crucified*; The Prophet here takes a special delight to insist on it, and in one *verse* after another hath some new thing of his sufferings.

Having in the former *verse* spoken to the occasion, ground and rise of his sufferings, to wit, the Elects straying like sheep, their wandering and turning every one to their own way, and the Lord's laying on him the iniquity of them all; The Elect that were given to Christ, being naturally at enmity with God and having run on in the course of their sinful nature to the provoking of God; And there being no way for them to escape the wrath which by their sins they had deserved, till the Lord found out this mids, to wit, the second Person his interposing as their Mediator & Surety and ingageing to pay their debt; On which followed the impuring of all their iniquities to him, according to the transaction made about them; Which transaction being laid down as we have heard, the Prophet proceeds to shew Christ's executing and performing of the transaction; And because it might be thought that it was so great a matter as could not but have much sad and sore suffering following upon it, to take on all our iniquities; he answers, that notwithstanding of all that, yet he took them on, and that very willingly and chearfully; or because it might be thought, that the former words look as if God had laid the punishment of our iniquities on him, and that he had not taken it on himself, the Prophet tells us that it is nothing so, but that there was a mutual Covenant betwixt God and the Mediator, and that the Mediator was as well content to bear the iniquity of the Elect as the Father was content to lay it on him; And that though he was exacted upon, oppressed, afflicted, and suffered sad stroaks, yet he rewed not the bargain, but went on resolutely in paying the ransom of the Elect as singly as ever a sheep went to the slaughter, or as it is *dumb before the shearer, so he opened not his mouth* to speak against it.

There are *three* things asserted here that serve to make up the scope, supposing the transaction to have gone before, 1. The Fathers exacting the Elects debt of the Mediator. 2. The Mediators yielding and satisfying. 3. The manner how he did it, willingly, readily and chearfully. We shal first open the words a little, and then speak to some Doctrines from them, reserving the use to the close of all.

1. Where it is said, *He was oppressed*, the word signifies to *exact*; And we find it three wayes applyed in Scripture, 1. To the exacting of Tribute, as 2 *Kings*, 23.33. Where it is said, *That Pharaoh-Necho put the land to a tribute of an hundred talents of silver, and a talent of gold*, it's the same word that is here. 2. Sometimes it's applyed to the *exacting of debts*; As when a man is put to the Horn, and Caption and Imprisonment follows upon it; so *Deut.* 15. 2. When the Lord tells his people, that *the creditor shall not exact of his neighbour nor of his brother, in the year of release.* 3. It' applyed to *the exacting of labour*, as Isai. 58 3. *ye exact all your labour*; And *Exod.* 1. 11. The word *Task-masters* comes from the same root; This being the ordinary signification of the word, it's turned here *oppressing* figuratively, because such Exacters and Task-masters in their rigorous usage of these whom they exact upon, are often oppressive; And there being no Noun prefixed to the words in the Original, they may stand as well thus *It was exacted of him*; That which he was ingaged to pay he was fully exacted upon for it, to the least farthing; Or take the words as they stand here, he was oppressed, that is (as we use to speak) *straited* or *distressed* for our debt

He was not only ingaged, but according to his ingagement was put hard to it, to satisfie. 2 *It* is said, *He was afflicted*, which is sometimes rendered *to answer*; And these two agree very well together, he was exacted upon, and he answered the debt; As when a Bill of Exchange for such a sum is drawn upon a man, and he answers it; And this Exposition runs well and smoothly with the words following, *Yet he opened not his mouth*, He used no defence to elude or shift the debt: He said not that it was not his, but he answered it indeed, and in a word said nothing to the contrary; Or taking the words as here they stand translated, *He was afflicted*, they signifie the effect that follows on his being exacted upon; Though it broke him not, yet it brought him very low, even to an afflicted condition. The 3. thing is, that though he was brought thus low, and though it was not for his own, but for other folks debts (which usually troubles men most) *Yet he opened not his mouth*; to shew his wonderfull condescendency, and the great love from which it flows; He payed the Elects debt with as good will, and as pleasantly, as if it had been his own proper and personal debt; Though he was the Son of God, and God equal with the Father, and might have brought Legions of Angels to destroy his enemies, yet *as the Lamb brought to the slaughter, and as the sheep before the shearer is dumb; so he opened not his mouth*; And it may be that there is not only here a reation or respect had to the sheep as it is an innocent, harmless, simple tractable creature, and not untoward and refractory, as a Bull or ox useth to be; but also respect had to it as it was made use of in the Sacrifices; And so the meaning is, he yielded his life willingly when none could take it from him, for performing the Indentor, to say so, and for satisfying the transaction past betwixt Jehovah and him.

So, having shown how it comes to pass that Christ suffered, and suffered so much, and was brought so low under sufferings; And having told that he was ingaged to pay the Elects debt, and that the Father had laid their iniquities on him; Lest any might think, that the Father would have spared his own Son, no, saith the Prophet, *He was oppressed*, and not only so, but *afflicted* and humbled; And lest it should have been thought that the Lord Jehovah had better will to the bargain than the Mediator had; It is added, that he did satisfie the debt as willingly as the Father laid it on him, as these similitudes made use of plainly hold forth.

Take these *Observations* from the words 1. That our Lord Jesus having entered himself Surety for sinners, was really put at, and Justice exacted the debt of him which he had undertaken and engaged to pay: read the whole story of the Gospel, and it will make out this; It's said by himself, *Luke* 24. *It behoved the Son of Man to suffer these things, and then to enter into his glory*; He must needs go to *Jerusalem* and suffer; And when the Cup is in his hand, and his Holy Humane Nature, having a sinless fearing at it, make him pray, *Father, if it be possible, let this cup pass from me*; Yet seing here was a necessity, that either he should drink it, or that the Elect should perish; In the very next words, he sweetly submitts, *Not my will, but thy will be done*; And so lowly and hard was he put unto by Justice, that he must needs come to the cursed death of the Cross, and actually die; And as if death had gotten a piece of dominion over the Lord of Life, he is laid in the grave; So *Zech.* 13. the Lord saith, *Awake, O sword, against my shepherd, and against the man that is my fellow, smite the shepherd*; Where we see, that when the good Shepherd and great Bishop of Souls, hath undertaken for the Elects debt, Justice gives a Commission as it were to his own holy revenge, to pursue the man that is God's fellow for that debt: That which we design to confirm in the Doctrine, is not only, that our Lord Jesus suffered, but that his sufferings was by Justice it's exacting of him the debt of the Elects sin, according to the engagement that he came under to the Father; For the scope is to shew, not only that he suffered so great things, as oppressed and brought him very low; But also that he was put at by Justice in these sad sufferings, to pay the debt that he had taken on: For confirming and clearing of this a little ye may consider 1. The Titles which he gets in Scripture, He is called the *Cautioner or Surety of the better Testament*, or Covenant, *Heb.* 7. 22 And by that Title he is shewed to be instated in our room, and answerable for our debt; And he is called the *Lamb* that takes away the debt of our sin *by the sacrifice of himself*; He slay-

ed in into our place, and kept off the stroak of the Sword of Justice that would have lighted on us, had he not interposed. 2. Consider the Titles which his sufferings and death gets, *Heb.* 9. 12. He is said to *purchase* (to wit by it) *eternal Redemption for us.* And *Rom.* 3. 24. we are said to be *justified through the Redemption that is in Jesus*; We were slaves to the Devil, subject to the curse, decerned and adjudged to suffer for the wrongs that we had done to Justice; And his suffering is called *Redemption*, because as the man that redeems the Captive, gives a ransom for him, so he interposed and payed a ransom for us; It's also called a *propitiation*, 1 *John* 2. 2. *He is the propitiation for our sins* to wit, pleasing to God, and accepted of him in the room of all the Elect; And this word *propitiation* as it supposeth God's being displeased with the Elect before Christ's satisfaction, so it plainly holds forth his being well pleased with them on the account of his satisfaction. 3. Consider these Scriptures that speak not only of Christ's sufferings, but of their end and scope, even the drawing of him down (to speak so) into the Elects room, as *v.* 5. of this Chapter, *He was wounded for our transgressions* &c. He got the stroak, and we got the cure 2, *Cor.* 5. 21. *He was made sin for us who knew no sin, that we might be made the righteousness of God through him*; We are sinners, and Christ is to purchase righteousness to us; And the way how he doth it, is by steping in into our room, and becoming our Cautioner, and he ingaging as Surety, the Law wins at him on that ground; so *Gal.* 3. 13. *He hath redeemed us from the curse of the Law by being made a curse for us*; we were under the Curse and lyable to be pursued by it, and our Lord Jesus becomes a Curse to deliver us from it: Considering then the end of Gods Covenant, which is to glorifie his Justice and Grace, that sinners may know it is an evil thing to sin and depart from God, and that Grace is a very costly thing, where unto he hath made access through the Vail, which is his Flesh; and considering Christs undertaking, without which they could not be set free, it could not be otherways. This is a truth that hath in it much of the marrow of the Gospel and tends much to humble us. and is also very much for our comfort: What was Justice seeking of Christ when he suffered and was in an agony? if thou beest a Believer or an Elect Sinner, it was even exacting thy Debt of him; and would it not affect an ingenuous Debtor to see his Cautioner dragged, haled, and hurried to Prison for his Debt? Even so, if we could look on Christs sufferings as so many Summons and Pursevants arresting him for our Debt, it could not but affect us with much sorrow for our sins, that brought him to this, and with much love to him, who was content to be so dealt with for them; and no doubt this is one of the reasons, why *he will have his death remembred till he come again*, even that we may see our obligation to him, and be suitably affected with it.

2ly *Observe*, That the Debt of the Elects sins was severely and with holy rigidity exacted of Christ to the very full worth or value; this proceeding was as to Christ by way of Justice, whether we look to the purchase that he made, to wit, the Elects Souls, he laid down as good in their room, or whether we look to a Transaction or Bargain going before, whatever was in the stipulation, he payed and satisfied to the full, nothing was remitted or given him down; or whether we look to the Curse due to the Elect, that was inflicted on him, and he himself was made a Curse for us, looking on the Curse simply as penal, and what was bitter in it, which shews his condescendency in his sufferings so much the more.

3ly *Observe*, That our Lord Jesus was brought exceeding low while the Debt of the Elect was exacted of him; He was put to exceeding sore affliction, much straitned and stressed by the Justice of God exacting of him the Debt due by Elect Sinners. We spoke to some words before, which bare out this, as *he was wounded, bruised, chastised*, &c. and now we see the effect here when Justice puts him to it; After he hath taken on the Debt, he is tried, stripped as it were to the skin, pinshed and distressed ere he get it payed; If we consider our Lord Jesus as God, he is neither less nor more pinshed, being so considered, utterly incapable of any such thing; But if we look on him as Mediator, God-man, God much withdrawing from him the influence of his comforting presence, while he hath the cup of wrath in his hand, so he is brought exceeding low and sadly afflicted; And these *four* considerations (under which we may see him paying our Debt) may clear it

it, 1. That he laid aside the glory which before the World was he had with the Father, for a time; which therefore that it may be restored to him again, he prayeth *John* 17. 5. it having been as to the manifestation thereof in his person eclipsed, interrupted, and darkened for a season; hence the Apostle says, *Philip.* 2. that *he emptied himself, and became of no reputation*, as if his glory had not been discernable for a time; He that is Judge of Quick and Dead is himself judged; He that created Heaven and Earth, hath not whereon to lay his head; Though all the kings of the Earth hold their Treasures of him, yet he was so poor that he lives upon the alms of others, for *women ministred unto him*. 2. Not only hath he a Being that is mean and low, but he is exceedingly afflicted, he suffered hunger; he is pursued, as if he had been a thief or a robber; a band of men comes and apprehends him in the night, as if he had been a Malefactor or Evil-doer, and drags him away to the civil Judge, his back is smitten, his face is spitted on, his head rated and pricked with thorns, sentence is passed upon him, he is condemned and scourged; and when he dow not bear his own cross, (his body, being a true humane body, is so fainted and infeebled,) it's accounted a favour that he gets one *Simon* to help him to bear it, or to bear it after him; which is not marked, to shew that they did him any kindness or courtesie beyond others, but to hold out the low and weak condition he was brought into, that he was not able to bear it himself; and not only so, but he must come to death, and to the shameful and cursed death of the Cross; and he dies very quickly, further to point out his lowness, which was such that death overcame him sooner than the others, because he had other things to wrestle with. 3 In his name he suffered, he was reproached, nodded at with the head, reviled, mocked, sent about as a spectacle from *Pilate* to *Herod*, back again from *Herod* to *Pilate*; He had a scarlet rob put on him in derision; the high Priests also deride him; the *Jews* wag the head at him, and count him not at all worthy to live, and therefore prefer a Robber and Murderer to him. 4. Consider his inward sufferings, O! these were far more piercing; Justice laid claim to his soul, *the sorrows of hell compassed him*; *his soul is heavy unto the death*; *he sweats blood*, and cryes *if it be possible that that wrathful cup might pass from him*; and on the Cross with a plaintive voice, *my God, my God, why hast thou forsaken me?* which, by the way, is not an expression of any quarreling complaint or discouragement, but of sinless nature, when he is arraigned and made to stand before the Tribunal of God, affected with the horrour of divine Wrath, and cannot easily endure, that there should be a Cloud betwixt God and him: But these Soul-sufferings of his, will fall in to be spoken to afterwards, only we see here, that he was afflicted, and in sufferings was greatly humbled and brought very low: And indeed considering that all the Elects sins were laid upon him, and that Justice was exacting all their Debt of him, he could not be otherways, but behoved to be exceedingly afflicted and sore distressed.

4ly *Observe*, That for as much as our Lord suffered, yet he did most willingly and chearfully undergo it all; He thwarted not with it; here pented not, he grudged not, he flinched not nor drew back; or, which is to the same purpose, our Lord Jesus in his lowest humiliation and affliction, and all alongst his deepest suffering shewed exceeding great willingness, desirousness and heartsomness; That word was always true of him, *I delight to do thy will, O my God*; and the Prophet holds out this as a great wonder, that though he was oppressed and afflicted, *yet he opened not his mouth*: We shall for clearing of this, propose these Considerations, 1. In his undertaking of the Bargain, his willingness appears, when burnt-Offerings and Sacrifices would not do it, and when there was no obligation on him to do what he did, then comes in his free offer and consent, and that with delight, *Psal.* 40. *Then said I, Lo, I come: in the volum of thy book, it's written of me, I delight to do thy Will, O my God*; where we see that there was no extorting or throwing of a consent from the Mediator against his will, but a delightsome offering of it; and that word of his *Prov.* 8. is very remarkable to this purpose, *Rejoycing in the habitable parts of the earth, and my delight was with the sons of men*; The contemplation and foresight of his Incarnation and Suffering for the Elect was (to speak so) refreshing to him, and made him leap as it were for joy, ere the World was made, and before they had a Being. 2. Consider the great things

he undertook, not only to be Man, but a poor mean man; It had been much for him to have humbled himself to be Monarch of the whole World, as his *vain* and *prophane* pretended *Vicar* the *Pope* of *Rome* claims to be; yet he not only will not be so, but *emptied himself*, and became *a worm* in a manner, *and no man an out-cast of the people*, O! such a proof of his love; And when he took the Cup, that bitter Cup, and said, *Father, if it be possible, let this cup pass from me*, lest it should seem a thwarting with the work of Redemption, and with his Fathers will therein; He says, let it come, Father, *not my will, but thine be done.* 3. Consider the manner of his Suffering. and we will see a further proof of his willingness; How little pains takes he to escape them, yea, when *Peter* labours to dissuad him *Mat.* 16. from suffering, he disdains and rejects the suggestion with a severe check. *Get thee behind me, Satan, thou art an offence unto me, thou savourest not the things that be of God, but of men*; and when his Disciples said to him (resolving to go up again to *Judea*) *John* 11. 8. *Master, the Jews of late sought to stone thee, and wilt thou go thither again?* He will needs go up notwithstanding; and when they were going up to *Jerusalem*, Mark 10. 32 *He went before* all the rest, to wit at a swift pace; and *Luke* 12. 50. he says, *I have a baptism to be baptized with, and how am I straitned till it be accomplished?* Never did men long so much for their Marriage day, and for the day of their triumph, as our Lord Jesus did to get the Elects Debt payed, and their Discharge extracted and drawen out. 4. Consider his easiness and willingness to be taken; He goes forth *John* 18 to meet the band of Souldiers that came with the Traitor to apprehend him and asks them again and again, *whom seek ye?* and says as often, *I am he*; he will not suffer his Disciples to draw a sword in his defence, *Matth.* 26. but when *Peter* drew his sword, he bade him *put it up again*, for he could have *commanded more than twelve legions of angels*; but it behoveth him now to suffer, he came for another end than to oppose his sufferings; and hence he says *John* 10. *No man takes my life from me, but I lay it down of my self, and I have power to take it up again*; it was neither *Judas* nor *Pilate* that took his life against his will, but he willingly laid it down; for either the Elect behoved to die, or he himself; and since it is so, as if he said: then behold here is my life, take it, and I will lay it down, that they, poor things, may go free; *and therefore does my Father love me* (says he) *because I lay down my life for my sheep*; not because it's taken from me against my will, but because I willingly and of my self lay it down; and when he is brought before *Pilate* and *Herod*, and they lay many things to his charge, *Mat.* 26. 6. and *Mark* 15. *He held his peace*, so that it's said, that *Pilate marvelled*, Mark 15. he knew that he could not but have much to say for himself, as all men in such a case use to have but he answerd nothing; or as it's in the Text, *yet he opened not his mouth*; the reason was, because he would not divert the course of Justice, nor mar the Lords design in the work of the Elects Redemption through his death and sufferings; He came not into the world, to accuse *Pilate* or the *Jews*, and to justifie himself, though now and then for the conviction of enemies, and for his own necessary cleaning he did let a word fall, but being engaged for the Elect, he will needs perform all that Justice called for; And in this willingness he hath a respect to two things, 1. To the Fathers satisfaction, for his willing suffering is that which makes it a Sacrifice acceptable and well pleasing to him. 2. To the Elects consolation, that they may know they had a willing Saviour that had no necessity laid on him to satisfie, but satisfied willingly; And from these two arises a third, even the glory of the Mediators satisfaction, for herein his love to the Elect shines brightly. *I lay down my life for my sheep*; this is the heart warming commendation of his sufferings, that with delight and pleasure he underwent them, as if he had been purchasing a kingdom to himself.

Now, to come to the *use* of all these *Doctrines*; when they with the things contained in them are laid together, we profess we cannot tell you what excellent Uses they yield, Would to God we were all in such a frame as the *Eunuch* was in, when he read this Scripture (as the divine Historian gives us an account *Acts* 8 *ver.* 22. and forward,) who when *Philip* had begun to preach to him on this excellent subject, was so taken, that before the Sermon or Discourse was at an end, being holily impatient at any longer delay; he says to *Philip*. *Here is water, what hinders me to be baptized?* I say again, would

would to God we were all in such a frame, and that this were the fruit of such a Doctrine as this to many of you, nay, to all of you.

use 1. Wonder Believers at the extensiveness, and infiniteness of the Grace of God, and at the Heart-affecting & Soul-ravishing love of the Mediator! at Grace in God that spared the Debtor, and exacted payment from the Cautioner, the Son of his love; at love in the Mediator that payed so much, and so willingly and cheerfully: If any subject of thoughts be pertinent for us, while we are about to celebrate the Sacrament of the Lords Supper, certainly this were pertinent; concerning a crucified Christ in stating himself in our room, to pay our Debt, and doing this of his own accord, without the solicitation or interposing of any Creature, and doing it withall, so frankly and cheerfully? Was ever the like of this love heard tell of, for one, and more especially for such a one, to suffer so much and so cheerfully, unrequired? we would have you confirmed in the Faith of this great and sweet Truth, that he had never better will, nay, never so good will to eat his Dinner, than, and as he had to suffer, and satisfie Justice for you, though at a dear rate; He (*1 Joh. 4. It was his meat to do the fathers will that sent him, and to finish his work*; Have ye suitable thoughts of his love when ye read the Gospel? have ye in the Word seen him standing before *Pilate* in your room, not answering when he is accused, and *Pilate* marvelling at his silence? and did *Pilate* marvel, knowing, and being convinced of his innocency? and have ye never marvelled, or marvelled but very little? sure, your little marvelling at his silence, is the more sadly marvellous, that the cause of his silence, when he was charged with your iniquities, with such and such a piece of your miscarriage, with such a vain and roving heart, with such a wanton look, with such a profane or idle word of yours, with the horrid sin of your having so abused, slighted, and neglected him, &c. That the cause, I say, of his silence at such a terrible accusation and charge, and not vindicating of himself, or laying these faults, miscarriages, and transgressions are not mine, as he might have done, was pure love to you, O! is not this strange and yet most true; wonder then more at it.

use 2. Here is strong consolation to Believers, and wonderful wisdom in the rise and convoy of it, in uniting Justice and Love; out of which the consolation springs; Justice exacting upon, and distressing the Son of God, and he satisfying Justice so fully, that though all the Elect had satisfied eternally in Hell, it had not been made to shine so splendidly and gloriously; Justice also on the Mediators side, in yielding and giving satisfaction, though it should oppress and break Soul and Body: And yet Love, both on the Fathers side, Love, in finding out this way of satisfaction to his own Justice, when there was no cure, but by wounding of his own Son, and yet he was content rather to wound him, than that the Elect should suffer and be wounded eternally; and love on the Mediators side, who willingly yields, and undergoes their Debt, and will not hide his face from shame and spitting; what may not the Believer expect from God, when he spared not his own Son for him? and what may he expect from Christ, who spared not himself for his sake? and who is that good Shepherd, that laid down his Life for the Sheep, and held his tongue and quarrelled not with those that smote him, will he quarrel with a poor Sinner coming to him, and pleading for the benefite of satisfaction? no certainly; but as the word is, *Zeph. 3. 17. He will rest in his love*, or as the word signifies, *He will be silent or dumb in his love*; he will not upbraid thee, nor cast up thy former miscarriages, he will not say reproachfully to thee, where was thou so long playing the Prodigal? he is better content with thy recovery, than ever he was discontent, or ill pleased with all the wrong thou didst unto him.

use 3. This word of Doctrine lays down the ground whereupon a sinner sensible of sin may build his expectation of peace with God; The transaction concluded and agreed upon, is the ground of his coming, and the exacting of the price according to the transaction, is the ground of his expectation of the benefits of Christs purchase; And there is Justice for it, as the Apostle intimats, *Rom. 8. 34. 35. Who shall lay any thing to the charge of Gods elect? It is God that justifieth; who is he that condemneth? it is Christ that died, yea rather that is risen again*, &c. And upon this follows the believing souls triumph: O! but there is much need to be thoroughly acquainted with

the mutual relations that are betwixt Christ and believing sinners, with the ground of their approaching to him, and with the good they are to expect through him.

Use 4. This word is made use of, 1 *Pet.* 2. 21. To give us a notable and non-such pattern of patience; *Christ also suffered for us, leaving us an example, that we should follow his steps*; He did bear all wrongs patiently, and packed them up quietly (to say so) and *opened not his mouth*; He could have told *Pilate* and *Caiaphas* what they were, but spoke not a word but one to the High Priest, notwithstanding all his provoking carriage, and a very meek one too, *If I have spoken evil, bear witness of the evil, and if well, why smitest thou me?* Among other Copies then that Christ hath called, take this for one, make him a Copy and Pattern for Patience; It is to be regretted, that folks are so unlike to Christ in this respect; they think it a disdainful thing to pack up a wrong, and they will scorn and rush at it; But, what if Jesus Christ had been of that temper, and disposition? (if it be fit to make such a supposition) ye had been without a Redeemer, and had perished for ever; When he calls you to be followers of him, and to suffer patiently, as he did, though most unjustly, as to men; for you to think or say that you scorn it, and that ye are not so mean spirited, what is it else, but to think, and to say on the matter, that blessed Jesus in his patient and silent carriage under all the injuries that he suffered very unjustly from men, shewed himself to be of a low and base spirit, and that ye disdain to follow his way; O! intollerable, saucy and proudly blasphemous reflection. The many contests, the many high resentments of wrongs, the great grudging, fretting and foaming at them that there are in Christians, say plainly, that there is little of the meek and patient Spirit of Christ in, and amongst us; and that many of us *know not what spirit we are of.*

SERMON XXIX.

ISAIAH LIII. VIII.

Vers. 8. *He was taken from prison, and from judgement, and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken.*

WE need not tell you of whom the Prophet is speaking here, every *verse*, and every word almost do make it manifest, that he speaks of Christ the Saviour, and indeed it can be applyed to none other; It's the same *verse*, *Acts* 8. 34. from which *Philip* proceeds to preach Christ to the *Eunuch*: The Prophet hath been largely holding forth Christ's sufferings in the former *verse*, and we conceive he takes a turn to speak of Christ's exaltation, and out-gate from these sufferings; It's true (as if he had said) *He was brought to Prison and Judgement* He was indeed straitned, and pinched, and laid very low, but Prison and Judgement did not keep him; *He was taken*, or as the word is, *He was lift up*, from both; And for as despicable as he was in man's eyes, yet he was not so in himself, for *who shall declare his generation?* There is a wonderfulness in him who suffered, that cannot be reached, but must be left with admiration; And a wonderful glory whereunto he was after his humiliation exalted; and there is a reason of this given for preventing of offence; if any should say, how then could he suffer, and be brought so low in suffering. If he was so glorious a person? He answers, It is true, that *He was cast off out of the land of the living*, but for no offence in himself, but for the transgression of Gods Elect, *was he stricken*, or as the word is, *The stroke was upon him*; Yea, this (as we conceive) is given as a reason of his exaltation. Because in the lowest steps of his humiliation, he condescended to fulfil his ingagement to the Father, in satisfying Justice for the sins of the Elect, according to that of John 10. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it again*; Because, according to his ingagement, he suffered for the sins of his Elect People, therefore he could not but have a comfortable and glorious out-gate.

There are these *three* things in the words,

1. Some-

1. Somewhat asserted concerning Christ Jesus, *He was taken from Prison, and from Judgement.* 2. Something hinted at which cannot be expressed, *who shall declare his generation?* 3 There is a reason given in reference to both, *For he was cut off,* &c. which we shall expound when we come to it.

For the first, *He was taken from Prison, and from Judgement*; We conceive these words look both to his humiliation, and to his out-gate from it, the one being clearly supposed, that he was in Prison or Straits, and brought to Judgement, and the other being expressed, that he was brought from Prison and from Judgement: 1. *Prison* here may be taken generally for any strait, pinch or pressure that one may be brought into, which we conceive both the Words, and the Prophets scope will clear; Christ never having been properly in Prison, at least for any considerable time, but straitned and pinched; And he was taken from that, being in his humiliation, and in his sufferings in the room of the Elect pursued by the Law and Justice of God, 2. *Judgement* is taken passively, for Judgement past on him, and it looks not only to the procedour of *Pilate*, of the Chief Priests, and of the Scribes and Pharisees, but to a Judicial Process, which the Justice of God led against him, in which respect he answered (as the words after will clear) for the sins of God's people. 3 The word, *He was taken* some times signifies to deliver, as a Captive is delivered, when he is taken from him that took him Captive, as it is, *Isai.* 49. 24. *Shall the prey be taken from the mighty, or the lawfull captive delivered?* To which the Lord here answers, *It* or *he shall be taken.*

So then, the scope and meaning of the words is, that the Prophet subjoyns a narration of Christ's Exaltation upon the back of his Humiliation, as it is usual in the Scripture to put these together, and in this order, as namely, *Phil.* 2. 8, 9, *He humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name,* &c. He was exceedingly straitned and pinched for the Elects sins, but death had no dominion over him, he had a glorious out-gate; He was taken out, and set free from the prison or straits wherein he was held, and from these Judgments that past upon him; The reason of the Exposition is drawn from the plain meaning of the Words, which must run thus, *He was taken from judgement,* the very same which is in the following expression, *He was cut off out of the land of the living.* that being the ordinary signification of the preposition *from*, the meaning must be this, that he was taken out of the condition wherein he was: It agrees also best with the scope of the very next words *who shall declare his generation?* Wherein he proposeth an admirable aggravation of this delivery.

The 2d. thing hath a connexion with the former, and therefore take a word or two for clearing of it; What to understand by *Generation* here, is somewhat difficult to determine, the word in the Original having several meanings, yet generally it looks to one or two, as it is applyed to Christ, 1. Either to the time past, and so it's used by many, to express and hold forth Christ's God head, and so the meaning is, though he was brought very low, yet he was, and is the eternal Son of God: Or 2 (as commonly it is taken) it looks to the time to come, and so the meaning is, who shall declare his duration, or continuance? *Generation* is often taken thus in Scripture for the continuance of an Age, and of one Age following another successively, as *Jahn* 22. *This Altar shall be a witness to the generations to come*; So then, the meaning is, he was once low, but God exalted him, and brought him thorow, and who shall declare this duration, or continuance of his exaltation? As it is, *Phil.* 2. 8, 9. *He humbled himself,* &c. *Therefore God hath highly exalted him*; As his humiliation was low, so his exaltation was ineffable, it cannot be declared, nor adequately conceived, the continuance of it being for ever; There is no inconsistency betwixt these two Expositions; His duration or continuance after his suffering, necessarily presupposing his God-head, brought in here, purely to shew the wonderfulness of his suffering, it being God that suffered for the man that suffered was God, Partly to shew Christ's glory, who notwithstanding of his suffering, was brought thorow and gloriously exalted: And this reason make it evident, 2. Whatever these words, *who shall declare his age or generation*, do signifie, certainly it is somewhat that can be spoken of no other, but of Christ, and that agrees to him so, as it agrees

to no other? Now if we look simply to the *eternity* of his duration or continuance, that agrees to all the Elect, and will agree to all men at the Resurrection; Therefore the Prophet must look here to his continuance and duration as he is God. 2. Because, *Who shall declare his generation?* is brought in here, to shew the ineffableness of it, and so to make his sufferings the more wonderful, it was he who suffered, whose continuance cannot be declared. 3. It's such a continuance as is brought in to shew a reason why death could not have dominion over him, nor keep him, according to that, *Rom.* 1. 4. *He was declared to be the Son of God with power, according to the spirit of holiness by his resurrection from the dead*; And the reason subjoyned to this will some-way clear it, for *he was cut off out of the land of the living, for the transgression of my people was he stricken*; Thereby insinuating, that because of the great work which he had, to do, there behoved to be some singularness in the person that had the work in hand, who notwithstanding of the greatness and difficultness of it, came thorow, and was hereby exalted: However it be, the Prophets scope being to set out Christ's Humiliation and Exaltation, his Humiliation before, and his Exaltation after, which is, as we said, ordinary in Scripture; We conceive the meaning we have given is safe, and agreeable to the Prophets scope.

We may *observe three* things from the first part of the words. 1. That our Lord Jesus Christ in his performing the work of Redemption was exceedingly straitned or pinshed, or *beld in*, as the word is elsewere rendered, bound up and hemmed in, as men are who are in Prison; and by these straitnings we mean not only, such as he was brought into by, and before men, (whereof we spoke before;) but especially these that were more inward; and these being amongst the last steps of his Humiliation, more immediatly preceeding his Exaltation, and spoken of as most wonderful, we conceive they look to these pressures that were upon his spirit; and we shall instance several places of Scripture that serve to hold them out; the first is that of *John* 12. 27. 28 *Now is my soul troubled, and what shall I say? Father, save me from this hour*; here our blessed Lord is troubled in Spirit, and so pinshed and hedged in as in a Prison, that he is hollily non-plussed what to say. The 2d Scripture is *Matth.* 26 38. *My soul is exceeding sorrowful even unto death*, which is like the expressions used by the Apostle 2 *Cor.* 11. 8. *We were pressed above measure, above strength, in so much as we despaired of life, and we had the sentence of death in our selves*; there was no outgate obvious to humane sense and uptaking; so is it here; wherein we are not only to consider his Soul-vexation, but that his Soul-vexation was very great, extreamly pinshing, vexing, and in a manner imprisoning to him. The 3d Scripture is *Luke* 22. 24. *He being in an agony prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground*; there was such a striving, wrestling and conflicting, not with man without him, but with inward pressures on his spirit, that he is like one in a Barrace, or Cock pit, or engaged in a Duel with a mighty Combatant, sore put to it, very far beyond ought that we can conceive of; so that *he sweat great drops of blood*, and says, *Father, if thou be willing, remove this cup from me, nevertheless, not my will but thine be done*; It is in *Matthew*, *if it be possible*, and thereafter, *if it be not possible*; which says, there was no winning out of the grips of the Law and Justice till that they were fully satisfied; and these dreadful words uttered by him on the Cross, *My God, my God, why hast thou forsaken me?* hold out that from the sinless humane nature of Christ, the comfortable and joyful influence of the God-head for a time was in a great measure suspended, (though the sustaining power thereof was exercised mightily on him) so that he looks on himself some way as forsaken and left in the hand of the Curse.

To clear this a little we would consider these pressures that were on our Lords Spirit. 1. In respect of their *cause*. 2. In respect of their *effects*.

1. In respect of their cause; There is upon the one side his undertaking for the Elect as their Surety, and Gods Justice pursuing and holding him in on the other side, so that he cannot decline, being listed at the Bar of Justice, because as it is *vers.* 6. the sins of all the Elect met upon him; and he having as it is *vers.* 7. the bitter cup in his hand, which by his engagement he was obliged to drink, he stands there by the Decree of God and by the Covenant of Redemption, tying him to satisfie; and being

pursued

pursued by Wrath and Justice, the words come out, *Father, if it be possible, let this cup depart from me, yet not my will, but thine be done*; his engagement hemming him in, and wrath pursuing him, he stands betwixt these two as a prisoner; and upon these two *the Lord laid on him the iniquity of us all, and he was exacted upon and answered for them*; follows well the third, *that he was put in prison*; for in these Verses, the steps of our Lords Humiliation are followed out in a legal way as before the Bar of Gods Tribunal.

2ly. This being our Lords posture, we shall consider the *effects* of this pressure of spirit, which we may draw to these *four* heads. 1 He was under the sense of great Soul-pain sorrow and trouble; for the cup of the wrath of God being bitter, which he was to drink, it could not but deeply sting his holy humane nature, which was the procuring cause of his *agony*, and that which made his soul sorrowful, and brought out the *bloody sweat*. 2 Beside his grief and dolor, there was a holy horrour; and considering the party that he had to do with, it was impossible it could be otherways; impossible for a finit, though a sinless creature, to look on an angry God, and on wrath poured forth into the cup, which it must needs drink, and not to have a horrour at it; it were not becoming the sinless humane nature of our blessed Lord, not to be affected with a holy and sinless horrour at that most bitter cup, which brought out that sad cry, *Father, let this cup depart from me*: which did not proceed from any dislike he had to fulfil his engagement, or from any rewling or unsuitable resentment that he had so engaged himself, but from an apprehended sinless disproportionableness (to speak so) in his finit sinless humane nature, to encounter with the wrath of his Father; to which, though he most willingly yielded, yet in it felt it was dreadful. 3. There was a pinching and straitning of holy fear, as if there had been in him a sinless dispute or debate, *what will become of this? can a man win thorow this?* (though he was God as well as man) *how will this be gotten born? This looks as if death would get the victory*. Thus it's said, *Heb* 5. 7. *In the days of his flesh he offered up strong crys and supplications with tears, and was heard in that which he feared*, he put up strong crys to be delivered, not from dying, but from the power of death, *and was heard in that which he feared*, to shew a holy care to prevent death, could that have been, and a sinless fear of it, lest it should swallow him up. 4 There was a pinching and straitning from love to the Father, and to the doing of his Will; and from love to the Elect, and to their Salvation, which pushed him forward to perform and fulfill his engagement; accordingly *Luke* 12. 50. he says, *I have a baptism to be baptized with, and how am I straitned till it be accomplished*; and hence it was that these words were uttered by him, *Father, not my will, but thine be done*; and therefore though he had power to command twelve legions of Angels for his relief, yet, to speak so, love binds his hands that he will not use his power for his own liberation. But to guard this Doctrine from mistakes, take a *fourfold* advertisement concerning this inward soul-pinching, which will help to clear somewhat of his Soul suffering that followeth. And 1. Think not that there was any sinful or unsuitable confusion or perturbation of mind in our Lord, such as useth to be in us, there being no dreg of corruption in his mind to jumble or discompose his holy humane nature. 2. Beware of thinking that there was any fretting or anxiety in him, or any discontentedness with the Bargain, his expressions shew forth the contrary, for (saith he) *I could command twelve legions of Angels*, yet he would not do it. 3. Think not that there was any jealousie in him of the Fathers love, though there was a suspension of the comfortable and joyful sense of it, yet there was not the least louting of the faith of it, as is clear by his doubling of these words, *My God, my God*, when in his saddest pinch he cried out as being forsaken. 4. Ye would not look on this as holding out any distrust as to the event, *I have* (saith he) *power to lay down my life, and I have power to take it up again*; and *I will rise again the third day*; he knew that the Covenant of Redemption betwixt the Father and him stood firm and sure. But it's the consideration of God's now coming as his Party to exact the Elects debt of him, and his standing at the Bar to answer for it, which puts him in this agony; and though considering Christ as man personally united to the God-head (whereby he was keeped from sinking,) he had no distrust to be carried thorow; yet considering him as Man suffering, and that (to

speak so with reverence in such a divine subject) there was an eclipse of that sensible joy that proceeded from the two natures together, it's not possible to conceive of Christ in this posture, but wrath and anger behoved to be some way dreadful or terrible to him.

The uses are, 1. To evidence the truth of what our Lord suffered, and how severely he was pinshed and strained; It was not the Scribes and Pharisees pursuing him, nor the Souldiers buffeting and mocking of him, and carrying him to the high Priest's hall, and from *Pilate* to *Herod* and back again, that so much troubled him; but there was a higher Hand that he had to look to, and a Judge and Court to which he was now answering, that was very far above theirs.

And therefore, as a 2d. use of the Doctrine, Think it not such a light thing (as many do) to satisfie Justice, or to give God a ransom for Souls, ye see how it pinched the Cautioner, and put him as in a prison; unspeakably deceived are they who think that two or three formal words will make their peace with God, and that they will slip in to Heaven so; Be not carried away with this delusion, but consider seriously what will become of you, if ye be put to answer for your own Debt, when he handled the Cautioner his own Son so roughly; ye that will sleep on, and scorn to let any word pick at you or prick you, the Justice of God shall prick you and put you to straits, out of which ye will not be able to extricate your selves; and he shall appear like *everlasting burning, when the great day of his wrath comes*, and when it shall be said by you, *who can stand before it*, or abide it? It were good that ye who are most atheistical, and who with a sort of triumph and gallantry will needs destroy your selves, would lay this to heart, and remember that the day comes when ye will be brought to this Bar; and gravely consider what a Hell that will be, to have the desperateness of the outgate sealed up in your Consciences; and these evidences of Gods hatred, and these aggravations that our Lords holy nature could not admit of, in your bosome; when Wrath meets with Corruption, and Corruption with Wrath, and when these mingle, how dreadful will your case be?

3ly. Let Believers see here what ye are obliged to Christ; Consider what he hath payed, and what the satisfaction of Justice for you cost him; Folks are ready to think that it was an easie thing to satisfie Justice, and *to drink of the brook by the way*; but if Sinners were sensible of challenges for sin, and if they had the Arrows of the Almighty drinking up their spirits, they would think otherwise of Christs drinking out the cup of Wrath for them, not leaving so much as one drop of it; It's but the shorings or threatnings with some drops of it that any of you meet with in your sharpest Soul-exercises; O! believing Sinners, are ye not then eternally obliged to Christ who drank out this wrathful cup for you?

4ly. There is notable consolation here to poor Souls that would fain make use of Christ, As 1. That Christ hath stepped thorow this deep Foord, or rather Sea before them; and if the Cup come in their hand, it's empty; Freedom from the Wrath of God is a great consolation, and yet it's the consolation of all them that are fled unto him for refuge. 2. It's comfortable to them in their comparatively petty straits and difficulties when they wot not what to do, when the Law seizeth and Justice pursueth, and when the Conscience challengeth, to consider that Christ was a prisoner before them, though he had no challenge for his own debt, yet he was challenged for ours, that he might be a compassionate high Priest, being made like to us, but without sin; Justice pursued him, the Law arrested him, wrath seized on him; so that when we are set upon by these, he will be tender of us, for he knows our frame, and that we cannot bear much; and therefore on this ground a believing sinner may go with boldness to the Throne of Grace, because Christ the Cautioner who hath payed his Debt, is there; it's a shame for believing sinners to walk so heartlessly, even under these things that are terrible, as if Christ had not gone thorow them before them and for them. 3. There is consolation here when they are under any pinshing crois and difficulty; as there is also ground for patient and pleasant bearing of it, because it was another sort of prison that Christ was put in for them; ye may I grant lament over the long want of sensible presence, it being kindly to the Believer to miss it, and to long for it, but ye should not be heartless under the want of it, nor complain as the Lords people do *Lament. Is there any sorrow like unto my sorrow?* but submissively and contentedly bear it with-

outstretting, seing our Lord bare so much for you.

5ly. There is here a notable encouragement to believe, and a notable ground for the Believer to expect freedom from sin and from the pinishing straits that it deserveth, because Christ payed dear for it; wherefore was all this pinishing but to pay Believers Debt? But when we come to speak of his outgate, it will clear this more.

2. While it's said, That *he was brought from judgement*, which supposes and implyes, that he was once at, or under judgement, even the judgement of God, who is his great Party all along; *He laid on him the iniquity of us all*; and *vers.* 10. *It pleased the Lord to bruise him*; He was the Creditor that caused take and arrest him; *Observe*, That in all the Soul-vexation, in all the pinishing pressure of spirit that our Lord sustained, he was standing judicially before the bar of God, and was judicially proceeded against as the Elects Cautioner and Surety; there was no access to bring Christ to Judgement, had he not engaged to be Surety, and had not God laid on him our iniquities, for he was for no Debt that he was owing himself, but for what by his engagement as the Elects Surety he came under, and was made lyable to: That which I mean by his being brought to judgement, is not only that he suffered & was occasionally condemned by a Court of men, or by a humane Judicatory, which was rather like a tumultuary Meeting or a company of men in an uproar, than lodged a Court; but whatever was before men, there was a legal and judicial procedure before God: For clearing whereof ye would consider, 1. The account whereon he suffered and was brought before Gods Court of Judgement, to speak so; It was not for any thing that the *Scribes* or *Pharisees*, or *Pilate* had to lay to his charge; it was envy in them, the former at least, that stirred them to what they did; but the next words tell us, what it was, *for the transgression of my people was he stricken*; The Priests and People had no mind of this, but this was indeed the ground of his judicial Challenge and Arraignment before God; the Elect were in their sins, and he by the Covenant of Redemption stood lyable for their Debt, because to it he had undertaken for them as there Cautioner and Surety. 2. Consider who was his great party in his Sufferings; it was not *Pilate* and the *Jews*, he cared not so much for them, but it is God, and therefore he cryes, *My God, my God, why hast thou forsaken me?* and therefore he makes his address to God, *Father, if it be possible, let this cup pass from me*; he cared not for answering them, but looks to a higher hand, and upon himself as standing before another Tribunal; therefore it's said *yet it pleased the Lord to bruise him*; he looked not to *Pilate*, but to the Lord pursuing him. 3. Consider our Lords submission to his being brought to Judgement, not only nor chiefly before men, but before God, therefore says he, *John* 12.48. *Father, save me from this hour, but for this cause came I to this hour*; come then Father and let us compt; he looks not only to the present dispensation, but also to the ground whereof it came, and to the end that God had in it, *for this cause came I into this hour*, even to have my soul troubled, and to be put to answer for the Debt of my Elect People according to my Engagement; *Lo, I come* (saith he, in that often cited 40. *Psalm*) *in the volum of thy book, it is written of me, I delight to do thy will.* Consider 4ly. The effects of his bringing to Judgment; A sentence passes 1 *Tim.* 3. *ult. Great is the mistery of godliness, God manifested in the flesh, justified in the spirit*, not before *Pilate*, but in Gods Court, having satisfied for the Elects Debt according to his undertaking, he gets an absolvitor, which reaches not only to himself, but to all them whose person he sustained, as it clears 2 *Cor.* 5. *He was made sin for us who knew no sin, that we might be made the righteousness of God in him*; and the Elect obtaining eternal Redemption and Absolution by his death, with the accessing of his satisfaction to their justification, clears that he stood there judicially at the Bar of God in their name to answer for them. And there are three steps of this his judicial answer, 1. He gets the Libel of the Elects Debt put in his hand; though *there was no guile in his mouth, yet it pleased the Lord to bruise him, he laid on him the iniquity of us all, and for the iniquity of my people was he stricken*; these are the persons that he undertook for, and for their Debt he answers; the verity of the fact is clear, for they are under guilt; the Laws claim is clear, for it's broken, and upon this the Libel is put in his hand; hence it's said, *he died for us. He was made sin for us*, and *he died for our sins*. 2. For the Libel is

put in his hand, so a Sentence passes accordingly, he is found lyable to the Elects Debt, and must answer for it, as the former word is, *it was exacted on him*, and 2 *Cor.* 5. *ult. He was made sin for us*, and *Gal.* 3. 13. *He was made a curse for us.* that is, by the sentence of Justice he is decerned to bear the curse. 3 The Sentence is executed as it was past, the Cup is put in his hand, and not only is he decerned and doomed to the curse, but actually he is made a curse, and all this as judicially sustaining the persons of the Elect, and as their Cautioner and Surety.

Here we have some sweet and profitable *uses*, 1. See here and take up the way of Redemption contrived, so as it runs on Mercy and Justice Mercy to the Elect, and Justice to the Cautioner, their Debt being fully exacted of him.

2. It learns us how to establish our Faith, and also gives us a ground of Believing; To make it distinct; Justice behoved to be satisfied, without which no Mercy could be shewed to the Sinner; and God hath laid down the way by the Cautioners interposing; even as it is among men, the Cautioners being imprisoned and satisfying, is the Debitors liberation; and as God hath condescended to deal with us by way of Covenant, so he condescended in the Covenant of Redemption to proceed legally and judicially with Christ, that we might have the clearer way to make application of it.

3. Are there any here that look for Redemption thorow Christ, and hope that their sins were in the Libel given to him? O! how warming would this be to your hearts? and how should it make them to melt in love and godly sorrow, to behold Christ standing at Justice bar, and that for you? O! what an aspect would his sufferings have on us, if we were clear about our interest in him, and could hear him in our name, saying, *Father, here am I, if thou take me, let these go; thy will be done for this cause came I here to answer for my peoples debt, to take with the challenges given in against them, and to undergo thy sentence for them*; then says Justice, *thou must pay their Debt*; *Content* says he. *Here am I*; and so *he gives his back to the smiter, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting.* If we were clear that our share was there, and that our iniquities came in among the rest to make up the Libel, and if we could aright discern him so pinched and straitned in satisfying for us, would we not think our selves eternally oblidged to him, to have him, and to *glorifie him in our bodies and spirits which are his?* as it is 1 *Cor.* 6 *ult.* If indeed ye be Christs (as ye are all ready to profess your selves to be) he pays dear for you, and if so, will not this ly upon you as a just Debt to him to glorifie him in your bodies and in your spirits? for both in body and spirit he payed for you.

4. It's a notable ground of consolation to Believers against despondency and fear to appear before the Throne of God; because our Lord Jesus Christ hath been before us and in our name, and hath answered for us to the full, and hath satisfied all that Justice could crave of us: What wakens terror at Death, and makes the thoughts of Christs appearing to be dreadful, but our looking on our appearing at the Bar of God? but it is a comfort against it, that Christ as our Cautioner was brought to Prison & to Judgment, and was also brought from both; yea which is more, and without which the consolation is but halved, he was brought to both for us, and he was also brought from both as our Surety, as Surety for all them that betake themselves by Faith to him: He was carried to Prison and to Judgment as Cautioner for the Elect, and he was pursued as their Cautioner, and therefore his payment of the Debt as Cautioner must be accepted in name of them, for whom he payed the Debt: Our Lord Jesus not only died and was laid in the Grave, but he went further in (to speak so,) he was even at the Bar of Justice, libelled, exacted upon and sentenced, and the sentence executed upon him, else, we had been unto us; on this ground is that triumph, *Rom.* 8. *Who shall lay any thing to the charge of Gods elect? it's God that justifies; who shall condemn? it's Christ that died, yea rather who is risen again*, &c. and it's said *Rom.* 7. That *we are delivered from the law, being dead to that wherein we were held*; the Law had us in Prison, and a lock on the door, and had us under Irons, but our Lord came, and (as *Sampson* did in another case) carried the ports and bars to the hill-top, *He spoiled principalities and powers, and triumphed openly over them on the cross*, so that now *the prince of this world is judged*; *These are the true and faithful sayings of God*: We have through Christ access, and may *with bold-*

to come to the throne of Grace, having him *an high priest who is touched with the feeling of our infirmities, and was in all things tempted like as we are*; he knew not only what it was to be hungry and thirsty and weary, to be pained, and to die; but what 'twas to come before the terrible Tribunal of God, and to be libelled for sin, though not for his own sin, and what it was to be sentenced and to meet with wrath; which gives to sinners a safe and refreshful shelter under him, as under the shadow of a great rock in a weary land: This is the great design of the Gospel, to make proffer of the benefits of these sufferings to you, and to pray you in Christs stead to be reconciled to God: Now God himself perswade you to it.

SERMON XXX.

ISAIAH LIII. VIII.

Vers. 8. *He was taken from prison and from judgement, and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken.*

EVery step of Christs way to sinners, and every word whereby it is expresst, is wonderful; And therefore it is no marvel that the Prophet doth by way of admiration cast in this word, *And who shall declare his generation?* We shew you that we conceive these words to be these that expresse the Prophets turning of himself from Christs Humiliation to his Exaltation; He hath insisted long in setting out his wonderful abasement, exinanition, and humiliation, which these words import, *He was brought from prison and from judgement*; Which look not only to his external imprisonment, to his coming to judgment before men, but also, and mainly and principally, to the pinches and straits that he was brought into, and his arraignment before Gods Tribunal, and so to the cause of his suffering, to wit, *for the transgression of his people*, as the words following hold out, which was not the cause of his censure before men, but the procuring cause of what he met with, from, and before God.

But though he was brought to prison and to judgment, to death and to the grave, yet they did not, they could not detain him; *He was taken*, or as the word signifies, he was lift up *from prison and from judgement* being the same word that followeth, *He was cut off out of the land of the living*, which supposes a turn and change from his Humiliation to his Exaltation, and these words, *who shall declare his generation?* Set out the unconceivable and unexpressible glory that Christ is exalted unto, so *Acts* 2. 33. 35. Where these words are cited, it's said, *in his humiliation his judgement was taken away*; That is, in his lowest step of his Humiliation, his judgment, or that to which he was adjudged, was taken from him, and he was declared free; However, since in these words our Lord's Humiliation is implyed, and his Exaltation expressed as following on it, we think it safest to understand them so. The words put together hold out the high degree of Christs glorious exaltation, so as his generation cannot be declared; *He was taken from prison and from judgement*, and gloriously exalted in another manner, and to another degree of glory than either Angels or Believers are, or are capable to be; For he that is exalted is God, whose generation cannot be declared; *Death having no more dominion over him*, and he *having the keys of hell and of death*; In a word, we take this, *who shall declare his generation?* most immediatly to relate to Christ's Exaltation as Mediator, and to the glory wherewith he was invested, and to the dominion that he hath over all creatures: yet considering that the Prophets scope is to set out this as wonderful, and considering that the first step of his Exaltation is his Resurrection, *whereby* (as the Apostle speaks, *Rom.* 1. 4.) *he was declared to be the Son of God with power*; His Resurrection being singular in this respect, that he rose by his own power, and considering that *Acts* 8. 35. *Philip* began to preach to the *Eunuch* Jesus Christ as the object of Faith; We think it reasonable to conceive, that he preached Christ to be God, from this Text, so as the *Eunuch* might have a solid foundation for his Faith; And this

subserving the scope, which is to set out the wonderfulness of Christs love to Elect sinners, who being God, yet condescended to come thus low for saving of them; We may take in his God-head mediatly from which as the former steps of his Humiliation received worth and efficacy, so he was thereby sustained and born up under all these sufferings whereby his people are saved.

From the *first* and *second* expressions put together, we shall draw *three Doctrines* relating to three main Articles of our Faith.

The 1. whereof is this, That our Lord Jesus had an out-gate from, and victory over the lowest and most pinching pieces of His Humiliation and suffering; so that though he was at prison and judgment, yet he was lift up from both, and had a glorious out-gate: This takes in three things, which the same grounds will confirm, 1. That in his lowest estate and steps of Humiliation, he was sustained and carried thorow, so that all the assaults which he was put to endure and encounter with from all his enemies, wicked Men and Devils, did not overcome him. 2. That as he in himself was born thorow and sustained; So in respect of God's Bar at which he was arraigned, he was absolved and set free; He so came thorow by paying of the debt, that he had an Absolvitor, as it is, 1 *Tim.* 3. *ult. Great is the mystery of godliness, God was manifest in the flesh, justified in the spirit*; Our blessed Lord Jesus being sustained by the power of his God-head, was carried thorow in his sufferings, payed the Elects debt, and received the sentence of absolution, even as a person (to speak with reverence in such a subject) having payed the debt for which he was imprisoned, is absolved and set free. 3. It takes in our Lords actual delivery, he not only received the sentence of absolution, but was actually set free; so that as he was pleased to put himself in prison and in straits for us, so he was brought from every step of his Humiliation, *from prison and from judgement*, from death and from the grave, *He nailed the hand-writing which was against us to his cross.* (as the Apostle saith, *Col.* 2. 14 15.) *and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*; And as it is, 1 *Cor.* 15. at the close, He took the sting from death, disarmed it, and trode upon it: And there was necessity for this, even such necessity that it was impossible it could be otherways, as we have it, *Acts* 2. 24. *It was not possible that he could be holden of death.* This will be clear if we consider these things, 1. The person that suffered, he was not an ordinary, nay nor a meer man, God-man; As is clear, *Acts* 2. 27. cited out of *Psal.* 16. where it is said, *Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.* 2. The end of Christs sufferings; which was to satisfie for the debt of his people, there having been no reckoning on his own score or account, he being still in Gods favour, and his Holy One in whom his Soul delighted all along his sufferings; His sufferings being for the sins of his Elect, and he being to make application of his satisfaction, and of the purchase made thereby to the Elect for whom he suffered and purchased these things, by his intercession; There was a necessity that he should come thorow; otherways he should not have been a perfect and compleat Saviour, *Able to save to the uttermost those that come unto God by him*, as the Apostle speaks, *Heb.* 7. 25. *But such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens* 3. It's clear also, if we consider the nature of the Covenant, and of the promises made to him therein, upon his engaging and undertaking for the Elect, as particularly *vers.* 10. of this Chapter, *He shall see his seed, and prolong his days*, his duration shall be for ever, *The pleasure of the Lord shall prosper in his hand*, and *I will divide him a portion with the great, and he shall divide the spoil with the strong*: Our Lord's Exaltation and victory over death being on the Lord's side conditioned to him the Mediator, as well as he is aged to suffer, hence it's said, *Psal.* 110. *He shall drink of the brook in the way, therefore shall he lift up the head.*

The *uses* are *two*, The 1. whereof serves for clearing and confirming our Faith in a fundamental Article of Christianity, without which it were needless for us to preach, and needless for you to hear or believe, and that is, that our Lord Jesus suffered, and also got the victory over suffering, that *he was raised from the dead, and declared to be the Son of God with power*; intimating, that Justice had gotten full satisfaction, in evidence and testimony whereof he was declared

clared free; which is a main thing that believers have to believe; even that we have an exalted Christ, a raised up Saviour, who could not be detained by all the Elects guilt in prison. 2. It serves to be matter of strong consolation, it puts life in all Christs Offices and Qualifications, and in all the Promises made to Believers; to wit, that our Lord Jesus is a living Christ, *over whom death had no dominion*, and he overcame it, *now to die no more*; So that, as it is, *Heb.* 7. 25. *He is able to save to the uttermost them that come unto God by him, seing he ever liveth to make intercession for them*: There is nothing that a Soul needs or can desire, but it is to be had in him: And if we would look to particular instances, much consolation will arise from this ground; For 1. Hath a believing sinner to do with challenges at the Bar of Justice, is it not unspeakable consolation that their debt is payed? Hence it's said, *Rom.* 8. 33. *who shall lay any thing to the charge of Gods Elect? It's God that justifies; who shall condemn? It's Christ that died, yea rather that is risen again*; It's that which gives proof of compleat payment of the Elects debt and defiance to any challenges and accusations, to come against the Believer to his prejudice, because Christ hath not only died, but is also risen. Justice being well pleased with his satisfaction, he is let out of the Prison. 2. If the Believer hath to do with corruption, with the Devil and with many enemies; Is it not strong consolation that our Lord is risen and up, that *the Prince of this world is judged*, that Satan is troden under foot, and that *he shall and must reign till all his enemies be made his foot-stool*? 3. Our Lord's Resurrection hath a twofold further consolation with it to Believers. 1. It serves to be a ground for the exercising of Faith on him, that as he is risen, so (*Rom.* 6.) may we expect that being spiritually dead with him to sin, we shall be *with him raised up to newness of life*. 2. It is a pledge of Believers Exaltation and compleat victory over Death and the Grave, and over all Enemies; for Christ being raised as the Common Head of all Believers who are his Members, they by vertue of his Resurrection, and by that same efficacy shall be raised; And it's impossible that they can ly under corruption; This is our great consolation who are Believers, and live under the Gospel, that we have not these things as a Prophesie of things to come, but as a plain History of things in part done, and by and by to be compleatly done. 4. It hath also in it consolation in respect of temporal difficulties, what are they all? They are not sure such as Christ's were, and the day is coming when Believers shall have an out-gate from them all; And therefore since our Lord is up, let not Believers be afraid of any changes whatsoever.

2*dly. Observe*, That our Lord Jesus being raised up from his state of Humiliation, is invested, and put in a most excellent and glorious condition, even such as the Prophet cannot express, *who can declare his generation?* saith he; Who can declare how glorious he is now? Take two or three Scriptures to confirm this, 1. That *Eph.* 1. 20, 21. *He hath set him at his own right hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church*; Our Lords Throne is exalted far above Angels and Archangels, even out of sight. The 2*d.* is *Phil.* 2. 9. Where having spoken of his Humiliation, it follows, *wherefore God hath highly exalted him, and given him a name which is above every name, that at the Name of Jesus every knee should bow, of things in Heaven, and.* &c. His Exaltation is such as hath a Dominion and Supremacy with it over every name; *He having*, as it is, *Col.* 1. 18. *in all things the preheminency.* The 3*d.* place is *Heb* 8. 1. *Of the things which we have spoken, this is the sum, we have such an High Priest who is set on the right hand of Majesty in the Heavens*; Where Christs Exaltation is set out to be such as hath exalted him to the right hand of the Majesty on high.

Because this is one of the great Articles of our Faith, to wit, *That Christ rose from death the third day, and ascended into Heaven, and is set down on the right hand of God*; We shall add a little more to clear it, and 1. We would know that this Exaltation of our Lord is not to be understood of his exaltation properly as he is God, in which respect there is no up nor down in him, though his declarative glory was vailed for a time during his humiliation, yet in himself as he was God, he was still glorious and blessed over all. 2. When we speak

Christ's Exaltation as Mediator, and as Man, we do not mean that his Humane Nature hath lost the essential properties of a Creature, As if now when exalted he were wholly, or only God, or as if the properties of the Humane Nature were swallowed up in the God-head; That were inconsistent with his being true Man, and would marr and obstruct our consolation exceedingly; But his Exaltation consisteth, 1. In the manifestation and declaration of the Person that was humbled and brought low, to be God Omnipotent, Omnipresent, All-sufficient, infinitly Wise, Powerful, Just, &c. For though these properties agree not to the Humane Nature, yet they agree to his Person, and they are manifested to be in him without question. 2. In the Exaltation of the Humane Nature of Christ-man, to an inconceivable hight of glory, such as the Humane Nature united to the Divine Nature is capable of, by very many degrees beyond any thing that the Elect, whether Angels or Men are capable of; The personal union making him capable of far more glory, and his excellent Offices calling for it: 3. This Exaltation consists in his absolute Dominion and Kingly Power, which is more observably, directly, and plainly manifested in the dayes of the Gospel-administration than it was under the Law; So that now he is clearly known in respect of his Kingly Office to be God in our nature, cloathed with our flesh, and to be *Immanuel*, God with us, and that this *Immanuel* hath *all power in Heaven and Earth committed to him*; *He hath the keys of Hell and of death*, and *is King of kings, and Lord of lords, is exalted far above all principalities and powers*, and *is given to be head over all things to the Church*; In which respect that is most properly to be understood when it is said, that *he is set on the right hand of God*; So that now Jesus Christ, God and Man in one Person is in highest Glory, and in absolutest Dominion, nearest unto God; far above that which Angels or Saints are capable of; As Kings use to set their greatest Courtiers and Minions whom they would honour most on their right hand, and as *Solomon* set his Mother on his right hand; so is our Lord set on the right hand of God in highest glory: It is true, that as God he hath an absolutely Soveraign and Independent Kingdom, yet as Mediator God-man he hath a dispensatory Kingdom next unto the Father in glory. 4. This Exaltation consists in Christs being furnished with qualifications suitable to that glorious condition wherein he is invested; And though these qualifications of the Man-Christ be not simply infinite, yet they are far above what we can conceive; And the qualifications of the Person God-man are infinite, in which respect he is Omnipotent, All-seeing, and infinitly wise, to provide every thing that may be for the good of his Church and People, and to prevent what may tend to their hurt; Omnipresent, &c.

The *Uses* are *three*, 1. This would waken and rouze our Spirits to a high, holy, and reverend esteem of Christ; he is God above all gods, King above all kings; he hath gotten *a name above every name, that at the name of Jesus every knee should bow*, not superstitiously when he is named, but holily and reverently to think of him, and to worship and serve him. We conceive among many faults and evils in Believers, this is a root-evil, even low thoughts of glorious Christ, so that because he hath become low to lift us up, we are ready to think the less of him, but, O! that we could behold the glorious condition he is exalted unto, and could look upon him as ere long, *coming in the clouds with power and great glory, in the glory of his Father, and all the holy angels with him*, it would furnish reverend thoughts of him, though not to hurt faith and confidence, yet to breed holy awe and reverence in us to him wards.

The 2d. *Use* serves to shew what a formidable party they engage to top with them, who slight our Lord Jesus Christ, what loss they are at who loss him, and what a great aggravation their sin hath who sin against him; ye that slight, refuse and oppose him, do ye know whom ye refuse, and whose dominion ye spurn against, and how hard it will be for you to kick against the pricks? do ye know your loss who loss him, and how it will aggrege your guilt who despise him? the more glorious Christ be, the greater will the sin of the Unbeliever be; therefore be aware what ye are doing, ye have a mighty great and strong party to deal with; and when the great day of his wrath comes, and when he shall appear in his glory, how will you be able to abide the least touch of it? it will aggrege your sin and highten your misery, that he whom the Father exalted was undervalued by you, that

that ye scorned to take a direction from him, or to submit to a censure drawen forth in his name, and said, at least by your practice, *Let us break his bands asunder, and cast away his cords from us*, but he *hath set his king on his holy hill of Zion* for all that, and *he that sits in heaven will laugh, the Lord will have you in derision*; think on it seriously and know, that he is no mean person whom ye slight and despise; and though this maynow seem less than other sins, yet it will one day ly heavy on your score and Conscience, above many, yea above all other sins.

The 3d. *use* serves to be a motive and encouragement to them that hear this Gospel to receive Christ, and for the consolation of Believers, who have received him. 1. It serves to encourage you all to receive him; He is no mean person that woos you, but *King of kings, and Lord of lords*; and if ye think it a happiness to be for ever with him, then let it move you to close with him; If ye do so, ye shall be made glorious as he is glorious, a due proportion betwixt the Head and the Members being kept; ye shall *sit on the same throne with him*, and *behold his glory*; as he prayeth *John* 17. *I will that those whom thou hast given me may be with me, to behold my glory*; this is certainly a great Bargain; If Christ be glorious, he calleth you to share with him in the same glory. 2. It serves for the consolation of Believers who have received him, ye have an excellent Mediator, a most glorious Head and Husband, and a most excellent Dowry, and ye shall know it to your superabundant satisfaction and joy in that day, when (as it is *Psal.* 45.) *Ye shall be brought unto the king in raiment of needle work*, and shall *enter into the kings palace*, and share of his glory, and *see him face to face*, and *sit with him on his throne, even as he hath overcome, and is set down with his Father on his throne*; labour to be stayed in the faith and hope of this good, glorious, and desireable day that is coming, when we shall not only see, but partake of, and be fully and for ever possessed in that *which eye hath not seen, ear hath not heard, neither hath it entered in the heart of man to conceive of.*

3. From the words as we exponed them *Observe*, That our Lord Jesus Christ who suffered, and was in suffering brought very low, is God; We find ordinarily in Scripture, especially thorow the new Testament, these three going together, 1. Christs Humiliation. 2. His Exaltation on the back of that: And 3dly. His God-head; His Humiliation is not readily spoken of without his Exaltation, nor his Exaltation without his God-head; because its impossible to separat Christs Exaltation from his God-head; his Exaltation being the evidence of his God-head; and the Prophet's scope here being to set out Christ's Exaltation, and *Philip* preaching of it to the *Eunuch* from this Text, it's doubtless the contemplation of Christ's Godhead that occasioneth this admiring exclamation, *who shall declare his generation?* which we apply, not so much to the inestableness of his generation, as to its being an evidence that he is God: There are *three* or *four* ways whereby the Scripture confirms this, let me desire you by the way, not to look on this as a little momentuous or but a common Doctrine; & since there are many so ignorant, that we would be ashamed to tell, what we hear from some of you concerning the God-head of Jesus Christ, ye would take the better heed to it, it being a main pillar of Christian Religion, without which our preaching and your Faith are vain, for he is not believed on at all, if ye rest not on him as God: But to prosecute what we proposed, to wit, these several ways whereby the Scripture confirms this truth, and to this purpose consider, 1. The expresse Titles and Names that are given to him in Scripture, and some Scripture sayings of him which hold it out; three whereof we shall instance; The first is that of *Isaiah* 9. 6, 7. Where, when Christ is prophesied of, it's said, *unto us a child is born, unto us a son is given, and the government shall be upon his shoulders*, and what is he? *He shall be called, Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end*; Here we have these three, His Humiliation, Exaltation and God-head; His Humiliation *unto us a child is born, unto us a son is given*. His Exaltation, *Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it and to establish it with judgement and with justice*; And his God-head is interjected and put in betwixt these two, *Is the names and titles given to him, Wonderful, Counsellor, the Mighty God, the Everlasting Father*, not as personally

taken, but (as the word signifies) *The Father of Eternity*, from whom all things have their Being; and for the same reason *Chap.* 7. 14. He is called *Immanuel, God with us.* A 2d. place is that of *Phil.* 2 6. *who being in the form of God, thought it no robbery* (he did God no wrong) *to be equal with God, he made himself of no reputation*; and *took on him the form of a servant*, &c. *wherefore God also hath highly exalted him, and given him a name above every name*, &c. A 3d. place is that of *Heb.* 1. 2, 3. *God who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds*, and what is he by whom he spake to us? *who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power. when he had by himself purged our sins, he sat down on the right hand of the majesty on high*; there is here much of Christs excellency holden forth, he is *the brightness of the fathers glory, and the express image of his person*; the beam of the Sun is not liker to the Suns light, the impression of the seal on the wax is no liker to the seal, than the Son is to the Father, (nay, the livelyest resemblances fall infinitely short of a full and exact resemblance) the Father and he being the same God, and he being compared with the Father, not simply as God essentially taken, but as the second person of the Trinity compared with him who is the first person; O deep and adorable mystery!

A 2d. way to clear and confirm it, is to consider his works, oftentimes joyned with his name; The works of Creation, Providence, Redemption, and guiding of his Church, so we have it *John* 1. 1. *In the beginning was the word*, the substantial word of the Father, the Son of his love, called the *word*, either as expressing the Fathers Image, as a mans word expresseth his mind, or because as Prophet of the Church he hath revealed the Fathers will, Its said that this word was not only *with God*, but *was God*; and then follows in several *Verses* together his Works, the works of Creation, *all things were made by him*, &c. the works of Providence are attributed to him, *John* 5. 17. *My father worketh hitherto, and I work*; and the work of Redemption, and his glorious going therein, with it, declare him to be the Son of God; for none but God could redeem his Church.

3ly. For clearing and confirming of this truth, we may take the express confession of the Saints in Scripture, whereon there is much weight laid; and I shall name but five or six of their confessions, which to this purpose are expressly and fully recorded, The 1. is that of *Matth.* 16. 16. *whom do men say that I am?* Peter *answered*; *thou art the son of the Living God*; and Christ says, *Blessed art thou* Simon Barjona, *flesh and blood hath not revealed that unto thee, but my Father which is in Heaven*; to let us know, that it is not such a little thing to believe Christs God-head as many take it to be; and then he calls himself *the rock on which his Church is built*; Christ's God-head is the foundation of Christianity. A 2d. is *John* 1. 49. in *Nathanaels* words; Christs tells him, *before* Philip *called thee, when thou was under the fig-tree, I saw thee*, and he having gotten this proof of Christs Omniscience, presently breaks out, *Rabbi, thou art the son of God, thou art the king of* Israel; and that is the first thing his faith evidenceth it self in. A 3d. place is *John* 6. 67, 68, 69. where, when Christ is saying to the twelve, *will ye also leave me?* Simon *answers, Lord, to whom shall we go, thou hast the words of eternal life, and we believe and are sure, that thou art the Christ, the son of the living God*; there is much in these words, *we believe and are sure* that it is so. A 4th. place is *John* 11. 27. and it is *Martha* her confession, *yea, Lord, I believe that thou art the Christ, the son of God which should come into the world.* The 5th. place is that of *John* 20. 28 where, when Christs bids *Thomas*, reach hither his hand and put it into his side, his glory shines so full in his face, that he crys out, *My Lord, and my God*, and his faith is summed up and compended in that. The last place that we shall name is that of *Act.* 8. 37. and its the *Eunuchs* confession, *I believe that Jesus Christ is the son of God*, which is the sum of his faith.

The 4th. and last way of confirmation of this great truth, is drawen from the worship which is due unto him, and hath been given unto him; He is the object of Faith, *John* 14. 11. *ye believe in God, believe also in me* He is the object of Prayer, *Acts* 7. 59. *They stoned* Stephen *calling upon God, saying, Lord Jesus, receive my spirit*, and frequently else-where in Scripture he is prayed unto, though

though these two are not too curiously to be separated.

use 1. The first Use serves to strengthen your Faith in this, that our Lord Jesus Christ who suffered for sinners, and is made offer of to them in the Gospel, is God equal with the Father, and so he is to be closed with and rested on as the brightness of the Fathers glory; the reason why we would have you confirmed in the Faith of this, is not small, for its a most necessary thing, and without the faith of it, all the work of our salvation will hang loose; neither can we have any claim to Eternal Life; and therefore we desire you particularly who are ignorant Hearers, and who have the name of Christ often in your mouths, and yet know not what he is, to know, remember and believe, that he that is the Son of *Mary*, is also the eternal son of God, being God before he was incarnate, and before the World was made, and the Maker of all that was made.

use 2. The second Use serves to let you know, That though it be a most necessary thing to be confirmed in the faith of this Truth, that Christ is God, yet it's a greater difficulty to believe and be perswaded of it than the most part take it to be; many sad proofs whereof we have in Folks words, and moe in their practice, *Flesh and blood (*saith Christ *Matth. 16.) hath not revealed this unto thee*; It's a wonder whence many Folks faith comes who never found any the least difficulty in this, and it's a wonder that so few are through in the faith of it, so that if they were called and put to it, they durst not swear that he is God; yea, if we would look in a little further, we would find, that the faith of this is but scarce amongst us, not to speak of the gross ignorance of many, who will say when asked, that he is not equal with the Father, or that he was made God, and other such like expressions will they have, that are abominable to be once named amongst Christians; Folks through their ignorance falling into damnable Heresies on the matter, and yet not knowing that they do so; As if our blessed Lord were a made-god, and not the same God with the Father; For the proving of him to be God, proves him to be the same God, there being but one God.

Ye would consider for convincing you that it is thus with many of you; 1. The little fear that is in men and women of the Majesty of Christ as God; they durst not walk with so little fear of him, if they believed indeed that he were God; What made the *Jews* with the Scribes and Pharisees to spit upon him and despise him? But because they wanted the Faith of his Godhead? And have not yet the same nature in you? Ye live in a place where the Faith of Christs God-head is professed, & is not questioned, but your practice says to beholders, that ye believe it not, because ye fear him not. 2. That your souls do so little welcome the offer of the Gospel; that tells that ye believe him not to be God. 3. That ye do not place your happiness in Believing on him, and in the way of holiness; ye say in effect, wherefore serves Christ? ye care not for him; Hence it is that so many live contentedly without him, and are not solicitous about the enjoying of him. 4. Even in Believers there is much unbelief of this truth, which is sadly evidenced by this, that they do not so bless themselves in him, and that they do not so reckon themselves to have come well to, and to be made up in him, as *David* doth, *Psal.* 16. Where he saith, and holily glorieth, *The lines are fallen unto me in a pleasant place*, &c. And by the frequent discouragement that is incident to Believers, as if Christ had not the guiding of them, and of what concerns them, or could not guide all well enough for their good; If he were believed to be God, it would quash temptations, banish discouragements, comfort under crosses, sweeten every condition, induce to holiness, restrain from sin; And in a word, it cannot be told what is in the bosome of this one truth when solidly believed; For what can possibly be wanting to the Believer in him that is God? He hath the fulness of the Godhead to supply what ever they want, and sustains the relation of a Husband to the Believer to make it forth-coming; And he is furnished with suitable qualifications to make the application thereof; What then could be wanting if this were thorowly believed that he is God? Let me lay it to you, the Faith of this would provoke to more holiness, and to study more the power than the profession of Religion, and would help to live a more comfortable life in every condition.

SERMON XXXI.

ISAIAH LIII. VIII.

Vers. 8. *He was taken from prison, and from judgement, and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken.*

THese words are a proof of that which we discoursed in the Lecture concerning Christs wonderful love to his people, *Than which, no man hath greater, that a man should lay down his life for his friend*; But *he hath commended his love to us, in that while we were yet enemies he died for us*; This is the great commendation of Christ's love, and what will he refuse to his people who in his love hath come this length to them?

In the former part of this *verse*, we shew, that there was a hint given of Christs Exaltation, of the Exaltation and Glory of the Mediator following on the back of his lowest suffering; An ineffable and inexpressible Glory, which the Prophet rather passeth with a sort of non-plussing silence than insisteth in the declaration of it, *Who shall declare his generation?*

We come now to the last part of the words, *For he was cut off out of the land of the living, for the transgression of my people was he stricken*; They are added as a reason of the former, and the one part of them is a reason of the other. he had said before, *Who can declare his generation?* Who can sufficiently declare and unfold, how gloriously the Mediator is exalted: And he gives this for the reason of it, *For he was cut out off out of the land of the living*; The force of which reason is, that he humbles himself, therefore God hath highly exalted him, as the Apostle reasons, *Philip.* 2. 9. So that this is not added as being posterior to his Exaltation, but as a reason shewing the connexion of his Exaltation with his Humiliation; And least it should be a stumbling to any, that this glorious person suffered death, he gives the reason of that also, which strengthens the reason of his Exaltation *For the transgression of my people was he stricken*, or (as the word is) *The stroak was on him*, he suffered not for any wrong in himself, but for the sins of his own elect people: The first particularly looks to Christs death, which was a Prophesie in *Isaiah* his time, but is now a Historical narration to us, we having the Gospel as a Commentary on it. To be *cut off out of the land of the living*, is to have an end put to the natural life, which is ordinarily done by death; But *cutting off* here signifies to be taken away, not in an ordinary, but in an extraordinary way, to be removed by a violent death, by the stroak of Justice.

We may shortly take these two *Observes* here for the confirmation of two Articles of our Faith; Looking on it, 1. As a Prophesie, we may *Observe*, That our Lord Jesus behoved to suffer and die, it was Prophesied of him, *That he should be cut off out of the land of the living*; And *Dan.* 9. 26. It's plainly and clearly asserted, that *the Messiah shall be cut off*, which being compared with the History of the Gospel, we have it as a truth fulfilled, for our Lord Jesus was cut off, and as he himself says, *Luke* 24. *It behoved him to suffer these things, and to enter into his glory*; And supposing the Elect to be sinners, and the curse to be added to the Covenant of Works, *The day thou eats thou shalt surely die*, supposing also the Mediator to have ingaged, and undertaken to satisfie Justice, and undergo that curse for the Elect; There was a necessity that he should die, as it is, *Gal.* 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us*, which curse was evident in his death, for it's written, *Cursed is every one that hangeth on a tree.*

2. *Observe*, That our Lord Jesus behoved to die a violent death, and not an ordinary natural one; which this expression, and that other *Dan.* 9 clearly holds forth; And considering his sinless nature that was not liable to death, and that he had not those principles of hisdoing in him, disposing him to die, that we sinful miserable mortals have in us; And considering withal that the Lord Jehovah was (to speak so) prosecuting him as sinners Cautioner at the Bar of Justice, it was meet, yea necessary that our

blessed

blessed Lord should not die an ordinary death as men die ordinarily, through weakness or sickness on their beds, but a violent death.

Use, It serves to be a confirmation of this truth, that the Messiah behoved thus to die, therefore we say in the *Belief*, *He suffered under* Pontius Pilate, *was crucified, dead and buried*: Which shews, 1. The reality of his satisfaction, and the compleat payment that he made to Justice, when he lays down that price which the sinner ought to have laid down. 2. It shews the reality of our Lord's sufferings, and that they were not imaginary, but that as he was a real and true man, so his sufferings were most real; His soul was separat from his body, though the union betwixt both his body and soul and the God-dead continued still. 3. It holds forth a proof and confirmation of our faith in this, that our Lord Jesus is the *Messiah* that was Prophesied of, and promised, in whom all the sufferings in his soul and body that were spoken of, to go before his death, were accomplished, and in whom this was also accomplished, that *he was cut off out of the land of the living*; So that if we look rightly on the Scriptures, our Lords sufferings will be so far from being matter of stumbling, that they will rather be a clear, convincing, and evident proof, that Jesus of *Nazareth* is the true *Messiah*, and that in him, all that was spoken concerning the *Messiah* is fulfilled and came to pass.

4. It's matter of great consolation to believers, that our Lord Jesus, who is now exalted, died, and so death is spoiled, and there needs not be any great fear for them to yoke with it; This *land of the living* is not their rest, within a little they must be gone hence; Our Lord was cut off from it, and that by a shameful death, for the behove and sake of others, and not for himself, and therefore his death cannot but be made forth-coming for them for whom he undet-went it, and their petty sufferings need not much to vex them; These plainest truths that are most ordinary have in them most of spiritual sap, juice and life, to strengthen Faith, and to furnish consolation to Believers; And were they rightly understood, and fed upon by Faith, O how freely might they be! And were there no more but these two words in the Text, O how much consolation do they yield in life and in death! Our Lord is gone before Believers, and they may be greatly heartned to follow him.

The last part of, or the last thing in the words seems to have some more obscurity in it, and therefore we shall insist the more in opening up of the same.

For the transgression of my people was he stricken; These words do not look to the reason why *Pilate* and the Priests condemned him, for they had no thoughts of the sins of Gods people; Though *Caiaphas* stumbled as to himself by guess on a Prophesie of his dying for them, but they give a reason why he was *cut off out of the land of the living*; And look to the Court and Tribunal of God's Justice, before which he was standing, by which he was to be sentenced to death, for the transgressions of God's people, and also absolved; He was thus stricken in respect of God's purpose and design.

For clearing of the words, it may be inquired, 1. What is meant here by *my people*? 2. What is it to be *stricken* or smitten *for them*?

For the 1. *My people*, it is a discriminating or differencing thing of some from others; And therefore, by *my people* here is not meant, 1. All the world, or all that ever lived and had a being; We find not any where in Scripture that these are called *my people*, or *God's people*, but when ever *my people* is spoken of, it is used to rid Mufches betwixt his people, and other people that are not his, as *John* 10. 26, 27. *Ye believe not, because ye are not of my sheep, my sheep hear my voice, and I know them*, which supposeth that some are his, and others not so his, and so *my people* cannot be all the world. Neither 2. Can it be meant of the whole visible Church; who in respect of the external administration of the Covenant, are sometimes called his people, as all Israel are; There is a narrower march or boundary drawen, *John* 10. 26. Where the Lord speaking of them that were only externally in Covenant with him, sayes, *Ye are not my sheep*, to shew that his reckoning there must not go upon external profession; And *vers.* 16. Some that were not for the time professing themselves to be his people, are reckoned; *Other sheep I have which are not of this fold, them also I must bring in*: Nor 3. Can it be limited to them that were actually converted and believers, for he says

(as I just now hinted) that *he hath other sheep that are not yet brought in*, and he is said *to gather together into one the children of God that were scattered abroad*, *John.* 11. 52. So then by *my people* must be understood these who in God's eternal purpose are separat by the Decree of Election to be his own, even these whom he hath chosen to glorifie himself in and by them through his Grace, and to glorifie them with himself; Even these spoken of, *John* 17. 6. *Thine they were, and thou gavest them me*; They are the people who were transacted for in the Covenant of Redemption, and that were given by the Father to the Son, to be redeemed by him; It was for their sins, even for the sins of the Elect that our Lord Jesus was stricken.

As for the 2d. What is it to be *stricken for their transgression*? The meaning is, the meritorious cause of their stroak was on Christ, which intimats to us, that his sufferings and death were procured by the sins of the Elect of God; His stroak, or the stroak that was upon him (as the word is) was the amends that Justice got for their sins; In a word, the stroak that the Elects sins procured and merited, *Took him out of* (or away from) *the land of the living, brought him to prison and to judgement, and made his soul an offering for sin*: Neither can this be otherwayes understood; For it is not said that for their good, or for their behove only, or to be an example and pattern of patience only to them, he was stricken, as some grosly erroneous and prophane men expound the words, but *for their transgression was he stricken*, That is, it was their guilt, which he having undertaken and engaged to satisfie for, which made him lyable to this stroak.

In this part of the words thus opened up, we have two notable *Points* concerning the Covenant of Redemption, 1. The Party for whom it is contrived and intended, and that is the Elect or *God's People*; It is not all the World, nor all Visible Church-members that God transacted for in the bargain with the Mediator, but *my people*, the Elect of God; they were so considered in the transaction and in the execution. 2. The great price that was sought or required, that was offered, and that was agreed upon for the Redemption of the Elect, to wit, the death of the Mediator, even his dying the cursed death of the Cross; This is the sum, for the transgressions of God's people the stroak was upon him; God's design being to glorifie his grace in the salvation of so many, sin having interveened to bring them under the curse; There is upon the one side the Lord's giving of them to the Mediator to be redeemed by him, and upon the other side the Mediators accepting of them on the terms proposed, he is content to sathsfie for them, to take the stroak on himself deserved by them, that they may go free; each of these may be considered several wayes for furnishing of sweet Doctrines.

1. From the first of these *Observe*, that there are some difference enced from others in respect of God's purpose, some chosen of God for his people beside all the rest of the World; For some are here God's people ere they be born, and ere Christ die for them, *John* 17. 16. *Thine they were, and thou gavest them me*; They are supposed to be God's people in some peculiar respect, ere they be given to Christ to be redeemed by him; In a word, the Lord hath an elect people, or a people chosen to salvation in his eternal purpose and Decree, an elect people, or a people chosen out of the world, which in this respect are not his people, or are not elected. There are four qualifications or properties in this Doctrine, which will serve to clear it; 1. When we say there is such a decree of Election, we say that it is a *discriminating* or *differencing decree*, wherein, or whereby there is a taking of some, and not all; a taking of one, and leaving another; a taking of *Isaac*, and a leaving of *Ishmael*; a taking of *Jacob*, and a leaving of *Esau*, as it is, *Rom.* 9. And this discrimination or differencing hath these four steps, 1. There is a differencing in Gods purpose in respect of the end, while all men are alike before him, some are designed to eternal life, others not; therefore *Mat.* 25 34. it's said, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*, and in this respect the *Book of Life* is said to be *opened*, *Revel.* 20. 12. 2. This differencing is in respect of God's offering and giving of them to the Mediator in the Covenant of Redemption, wherein some, not all, are given to Christ, *John* 17. 2. *That he should give eternal life to as many as thou hast given him out of the world*; Where it is clear, that so many are given

given to him in reference to whom he is to exercise his offices. 3. There is a differencing in respect of Christ's undertaking and executing his Offices for them, he accepts of them, *John* 17. 9. *For their sakes I sanctifie my self.* I have separated my self to the Office of Mediator, and do offer my self for them *that they also may be sanctified*; And *I pray for them, I pray not for the world*; Hs of them that he maketh that sweet account, *John* 6 39. *This is the Fathers will that sent me that of all that he hath given me I should lose nothing, but should raise it up again at the last day*; And of whom he saith *John* 10. 28 29 *I give unto them eternal life, and they shall never perish neither shall any man pluck them out of my hand*; He answers and is accountable for them, and for them only, he will count for no other as being redeemed by him, and to be made partakers of his glory. 4. This differencing is in respect of the promises made upon Gods part to the Mediator in favours of the Elect, and of the benefits that flow to them from the Covenant; He hath not promised to justifie all, nor to make all believe, but some only; He, as it were, saith to the Mediator, there I give thee to be redeemed by thee, and on the laying down of thy life, and satisfying for them, I promise to make them believe, and that through faith in thee they shall be justified, therefore saith Christ, *John* 6. 44 *Murmure not among your selves; no man can come unto me except the Father who hath sent me draw him*; And who are they that shall believe on him? See *v.* 37. *All that the Father hath given me shall come unto me, and him that cometh I will in no wise cast him out*, but will make him dearly welcome; And *vers.* 45. *Every one that hath heard and learned of the Father cometh unto me*; And *John* 17. 2 *That he should give eternal life to as many as thou hast given him*: Thus ye see what was meant when we call this a differencing Decree. 2. We say that it is a *definite Decree*, both in respect of the number numbered, that is, about so many, and no moe, and not all; and in respect of the number that numbers, such a man and such a woman in particular, in such a place, and not such an other person; They are all particularly designed, and are therefore said to be *written in the Lambs Book of Life*; It is not all who are foreseen to believe who are elected, as if election did follow believing, as the cause of the Decree; But it's such a number whom the Lord ingageth to the Mediator to draw, to teach and make them believers. 3. We say it is a *Decree that is free*, as to all merit in them whom it reacheth, and it's free in these three respects, 1. In respect of any thing in the person or persons elected, who are supposed to be lying as the rest of the World, therefore it's said of *Jacob* and *Esau*, Rom 9. 11. *The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand* &c. That is, God respected not the doing good or evil in his electing of the one, and passing by of the other. 2. In respect of Christ's satisfaction and redemption, which presupposeth this Decree to be, and is the midst by which it is accomplished; so that we are redeemed because we are elected; The Elect were Gods people when Christ did undertake and engage for them, and in this respect election is a Fountain-grace, and Christ's death is not the cause of Election, though it be the cause of all the benefits that follow upon it. 3. It's free in respect of God's absolute Soveraignty, who acts herein according to the purpose of his own will, having no reason without himself, as it is clear, *Matth.* 11. *Even so, Father, because it seemed good in thy sight*; And *Eph.* 1. 11. *Being predestinate according to the purpose of him, who worketh all things according to the counsel of his own will*: As the Potter hath power over the Clay, and makes of the same lump one Vessel to honour, and another to dishonour as he pleaseth; So the Lord acts most Soveraignly in the Decree of Election. 4. We say that this Decree is *absolute* and *peremptory*; Which is not so to be understood as if it admitted of no midses in the execution of it; But this is the meaning, that the performing and bringing about thereof depends on nothing without God, neither can it be possibly frustrated; These sheep can never be plucked out of his hand, neither can they ever perish, but must needs all and every one of them actually enjoy that which is decreed for them by this Decree, else they could not be called God's people, if they might not be his; Thus ye see what is the meaning of these words *my people*, that is, his Elect people in or by the Decree of Election.

I shall shortly give you some few grounds from Scripture to clear and confirm this

truth; The 1. whereof is taken from the names that the people of God get, and from the expressions that are used in making mention of them in Scripture, which will infer all that hath been said, as namely they are called *my sheep*, *John* 10. his Sheep that he knows, as it were, by head-mark, by name and firname, which cannot but be his; they are called *the election of Grace*, *Rom.* 11. 5. *at this present time there is a remnant according to the election of grace*; and *vers.* 7. *the election hath obtained and the rest were blinded*; it's impossible but the Elect must obtain, there being an inseparable connexion betwixt the decree and the end thereof; they are said to be *written in the Lambs book of life before the foundation of the world*, before there was any mention of themselves, or consideration of ought in themselves, they are said to be loved and beloved, and ordained to eternal life, *Acts* 13. 48. *As many as were ordained to eternal life, believed*, where believing is made a fruit and effect of this decree of election, its so far from being a cause thereof; they are called *blessed of the Father*, Matth. 25. and these whom he blesseth cannot but be blessed; they are called such as *are given to Christ*, holding forth a peculiar differencing of them from others; they are called the people *whom he foreknew and predestinated*, Rom. 8. 29. *whom he did foreknow, them he did predestinate* &c. and *Rom.* 11. 2. *God hath not cast away his people whom he foreknew*; every one was not so foreknown; for Christ will say to many at the great day, *depart from me, I never knew you*; Titles and names of this kind are frequent in the Scripture, whereby God differenceth some from others, which hath its rise from Gods purpose and decree of election. A 2d. ground is taken from the opposition which the Scripture maketh betwixt the Elect and others who are not elected, which shews clearly that election cannot be understood of all, as if there were a general and conditional election; hence it's said, *Jacob have I loved, and Esau have I hated*, the electing of the one is laid foreagainst the rejecting of the other; so *John* 10. the Lord says of some, that they are his sheep, and of others, *they are not my sheep*; and *Rom.* 9. the Apostle speaks of some *vessels of mercy which are before prepared for glory*, and of some *vessels of wrath fitted for destruction*; and 2 *Tim.* 2. 21 some are said to be *vessels of honour*, some of *dishonour*; some are *ordained to eternal life*, *Acts* 13. and *some are ordained of old to that destruction*, as *Jude* speaketh; some are *written in the Lambs book of life*, and some not, *Revel.* 20. and wherefore is all this spoken? but to let us know that God hath freely and soverainly in his decree put a difference betwixt some and others, which as it began (to speak so) in God's eternal purpose, so it will continue in the event. Which is a 3d. ground of confirmation; and it will be clear, if we compare Gods purpose and decree with the event and effect; for as a thing is in the event and effect, to God intended and purposed in his decree it should be; thus the Lords final sentence at the day of Judgment, is but the result of his eternal purpose; the book of life containing the names of all the Elect, was written, to speak so before the Elect exitted; and as it's said *Acts* 15. *Known unto God are all his works from the beginning*, so in a special manner and peculiar way this great work of the Redemption was, and they that were to be redeemed, particularly known and written down in the book of God's decree of election? hence it's said *Rom.* 11. 7. *Israel hath not obtained that which he seeketh for, but the election hath obtained*; and *John* 6. 37. *All that the Father hath given me, shall come unto me*; and *John* 10. 28. *I give my sheep eternal life, and they shall never perish*; there is *Rom.* 8. 30. a concatination & linking together of things from Gods purpose and decree of election, even to eternal glory, which is the result of election: And it being very clear that some are admitted and owned by Christ in the great day, and others not; this is also clear, that there was a differencing decree betwixt these so admitted and owned before the world was, and others not owned and admitted; especially considering that this differencing at the great day of Judgment is drawen from the decree of election, *Matth* 25. *Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world was laid*; as if the Lord had said, there was a purpose and design of bringing you to Heaven before the world was. A 4th. ground is taken from the nature of Gods Covenant of Redemption, which holds clearly forth the truth of this Doctrine concerning election in all the steps of it. As, 1. In Gods making the offer and gift of some to the Mediator, it's only some that he gives and not all

2. In

2. In Christs acceptation of the offer and gift; *He* prays for some, he sanctifies himself for some, and for some he comps, and not for all. 3. There is not a promise in all the Covenant of Redemption, whether it be of Grace or of Glorie, but it is intended for the Elect only, and not for all, I *give unto them eternal life, and they shal never perish* John 10. *Thy people shall be willing in the day of thy power*, Psal. 110 3. Christs undertaking is for them only, *John* 10. *Other sheep I have, which are not of this fold, them also I must bring in*; there is a necessity of the bringing in of them and of no others, because he undertook for them and for no others. We the rather take notice of, and insist so much on this, because it will much serve to clear the following Doctrine concerning the redemption of the Elect; for if there be a differencing of them from others by the decree of Election, then there must be a differencing of them from others in Christs laying down of his life for them and not for any others; Election is the key of all; there is such a people, and they are the object of the covenant of Redemption, whose good is sought after and agreed upon therein, and not for any others.

Use. 1. It serves for the confirmation of a weighty truth, and we would have you not to think little of any piece of truth. We shall not here follow the subtile cavillings of Adversaries against this truth, only we would have you confirmed in the faith of it, For, 1. if ye be not clear and established in the faith of this truth, ye will be in great hazard, not only to make mudy, but to obstruct and stop the whole current and tract of Grace, so that Grace shall be a common thing, Heaven and Happiness shall go by guess: Redemption shall be universal, &c. but let this truth be once well established, that God hath a peculiar people for whom the Mediator transacted, and these errors fall to the ground and evanish; for it is the love of election from which all the rest of the benefits that come to the elect flow, and this love is peculiar, therefore there cannot be a common application of it; it's the peculiarness of Grace that commends it to the souls of believers, and makes it wonderful to them; that God should have taken notice of them, that were by nature separate from God as well as others; that their case being common, his love should be peculiar, is indeed just and great matter of wonder; hence comes in that song, *Rev.* 5. 9. *Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*; not all of every nation, people, tongue and kindred are redeemed, but some out of every one of these; let this then be taken for a solid truth, that the Lord in his eternal purpose hath made a difference and separation of some from others, which is the great ground of the title that God hath to these some.

2ly. Clearness in this truth, serves to keep the hearts of Gods people in aw of him, to lift him up very high in their esteem as Soveraign over the Creature: And if any should quarrel with God and say, why did God so? that of the Apostle comes well in for an answer, *who art thou, O man, that replyest against God?* it's his soveraign pleasure who is suprem Potter and hath *power over the clay to make one vessel to honour, and another to dishonour*; when the Soul doth thus take up God as having all Mankind before him as a lump of clay, and choosing out of it, and writing up one man and not another, it must needs in a transport of admiration say, O! what a great and soveraign God must he be, who did determine and write down the eternal condition of men before ever the world was?

3ly This to the people of God, 1. Preacheth wonderful grace, when they, having gotten their calling and election made sure, come in and read their names in Gods decree of election before they had a Being: And 2. it is to them matter of exceeding great consolation: 1. I say it preacheth wonderfull grace, that freely choosed them, and that when thousands of great men, and Noblemen were passed by, such a poor body that was half a fool in comparison with them, should be chosen; according to that 1 *Cor.* 1. *Not many wise after the flesh, not many mighty, not many noble hath God called, but he hath chosen the foolish things of the world, weak and base, and things that are not*, to make them Kings and priests unto God and his Father. 2. It's matter of exceeding great consolation to them that it's *free* and *sure*; *free*, even so free that it stops the mouth of boasting; for what I pray hath an elect more to speak of as a ground of boasting than a Pagan in *America*, or one in Hell? *Who made thee to differ, or what hast thou, O man, that thou hast not received?* 'tis election that makes the difference; and it's

sure, for their salvation is founded on Gods purpose and decree, which is the solid rest of a Believer; kindness began not on our side, but on Gods, as Christ says, *Ye have not chosen me, but I have chosen you*, John 15 16.

4ly. It says this, That all of you had need to make your calling and election sure, that is the very hinge of Believers consolation, even to have the proof of it in your Conscience, that ye are inrolled here, to get out the extract of this decree, that ye may see and read your names in it: Hence many streams of consolation flow out; if it be so with you, then ye were given to Christ; Christ undertook to satisfie Justice for you; ye shall get Faith and more Faith, ye shall get Repentance and Sanctification, and ye shall get Heaven and Glory at the end of your course. If it be said, this is much, how shall it be brought about? we answer, it's not impossible, and to make it out, take but two words, that are both directions and marks, the practice whereof will give a solid proof of your inrolment in Gods book, whence all these great and glorious things have their rise. 1. Where there is a yielding to Christs call in the Gospel, & a closing with him, that evidenceth election, for it is certain that none shall, nor can come to Christ and believe in him but the Elect, and whoever are elected must and shall come, sooner or later, *John* 6. 37. *All that the Father giveth me shall come unto me*, and *John* to 4. *His sheep follow him, and know his voice*, they accept of and make welcome Christs call in the Gospel, and they that accept of it are elect; So that there is no need of any new revelation about the matter, neither needs there any torturing anxiety to know, how to come by thy name in the roll of the Elect, try it by this, if thou hast given obedience to the call of the Gospel, if thou hast in the sense of thy need of a Saviour fled unto Jesus Christ, and on his own terms closed with him, by this thy tenure or holding is sure; and by this thou hast an evidence that thou art an elect; for his Sheep come unto him and hear his voice; and as many of you as soundly believe on him, and have betaken your selves to him for life and salvation, have the seal and witness in your selves, that your names were in Gods roll and book before the World was: But if this be not, debate dispute, & question as ye will about it, whatever may be afterwards, ye have no evidence for the time of your election. 2. Where there is real Holiness, or a real study and endeavour to be holy and more holy, it is an evidence of election, and of a persons being inrolled in the volum of the book of Gods decree; because Holiness is a fruit of election, as is clear *Eph* 1. 4. *According as he hath chosen us before the foundation of the world, that we should be holy*; never a person is really holy but such as God designed should be holy; to this purpose the Apostle having 2. *Tim.* 2. 21. spoken of election, *The foundation of the Lord stands sure, having this seal, the Lord knows who are his, and let every one that names the name of Christ depart from iniquity but in a great house are not only vessels of gold*, &c. he subjoyns, *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified*, &c. not that election dependeth on mans Holiness, but by his holiness he shall be manifested to be, and accompted an elect Vessel, and may warrantably conclude himself to be such; so that true holiness brings folk to be acquainted with the great secret of Election, and gives them boldness to make the application of it: There is nothing that men readily desire more to know than this, whether they be elected or not, here is a sure way to come by the knowledge of it, even to study to believe, and to be holy, and then we may be confident that our names were written in the Lambs book of Life, but if we slight faith in Christ and Holiness, whatever may be in God's purpose about us, we have for present no ground to conclude our election upon; God himself fix us in these things that have such mighty consequents depending on them.

SERMON XXXII.

ISAIAH LIII. VIII.

Vers. 8. He was taken from prison and from judgement, and who shall declare his generation? For he was cut off out of the Land of the living, for the transgression of my people was he stricken.

The

THE Prophet hath been long in describing Christs Sufferings, and hath shewen what height they came to, even *to prison and to judgment*, and to death it self, *He was cut off out of the land of the living*; now he calls in a word to shew wherefore all this was, or what was the procuring cause that brought all this suffering and sorrow on Christ, which also was the end that he had before him in it, In these words, *for the transgression of my people was he stricken*; we shew that by *my people* here, was not meant all men and women in the world, nay, not all men who are externally called in the visible Church, but his Elect only, these whom he hath chosen to be his People, and separated from others by an eternal decree of Election; we shew also that these words, *for the transgression of my people was he stricken*, do not contain only a reason of Christ's extream suffering, even of his being *brought to prison and to judgment* before men, but also and mainly of his being brought so before God, and of his being *cut off*; for the sins of Gods People are not laid to his charge before men, but before God they are; and so it does imply an influence that the sins of the Elect had upon Christs Sufferings, and a respect that his Sufferings had to their sins; the Elects sins procured these Sufferings to him, and his Sufferings were undergone by him for the satisfying of Justice for their sins, and for the removing of them.

I shall not insist further in the exposition of the words, having opened them up the last day, but shall hint at a few *Doctrines* from them; and because they are general and more doctrinal, I shall be the shorter in speaking to them; though it may be ye think not so much of them, yet they are not a little for your edification; and if ye were suitably sensible of sin, and of your hazard, there is no Doctrine concerning the Covenant of Redemption, but it would be useful and refreshing to you.

There are several things implyed here concerning the efficacy of the price of Christ's death, and concerning the extent of it, as it's laid down as a price for the sins of the Elect, which I shall first passingly touch upon, and then come to these Doctrines that are more directly held forth in the words.

1. Then, it is implyed, that there is a people of God separated from others, and chosen by him, on whom he intended and purposed before the World was, to glorifie his grace; The very designation that they get here clears this; It's *my people*, not only of the *Jews*, nor my people only of the *Gentiles*, but my people both of *Jews* and *Gentiles*; as Christ sayes, *John* 10. *Other sheep have I which are not of this fold, them I must bring in.*

2. It is implyed that this Decree of Election is antecedanius to, and goes before the Covenant of Redemption in order of Nature, it flows not from Christs death as the effect of it, but is prior to it; for if Christs death be the mean, or price (as indeed it is) whereby the sins of God's Elect people are satisfied for, then the Decree of Election must preceed it; Only we would beware to ascribe to God any priority or posteriority in his Decrees in order of time, for he is infinite in wisdom and foresight, and able to look on all things with one blink of beholding, and to decree things infinite in number at once, which we cannot conceive of, nor comprehend; But this we say, that considering the order of things, the Decree of Election is not a fruit or effect of Christs death, but prior to it, and Christ's death follows as a mean to make it effectual; He is appointed to save the Elect from their sins, and from that which their sins deserved, *For the transgression of my people was he stricken*; They were God's people by Election before Christ's ingagement to suffer and satisfie for them, much more before his actual suffering, and so their Election cannot be a fruit and effect of his sufferings.

Use. It serves to vindicate this truth from an error and mistake of the *Arminians*, who, as they overthrow the design of grace in the salvation of sinners, in other steps thereof; So do they in this, in making Christ's death to preceed Election, and Election to follow it; But, as we hinted before, the Decree of Election is Soveraign, being an Act of Grace absolutely free, the Lord in it having designed some for manifesting the glory of his grace upon them as the end, he hath taken to Christs death and other midsts for the promoving of it.

3. It is implyed here, that even the Elect or God's People are considered as sinful in the Covenant of Redemption, *For the transgression of my people was he stricken*; They

were considered as sinful as well as others when they were bargained for: We need not here dispute, whether they were considered as sinful in the Decree of Election, it not being necessary in this place, nor profitable for you, but sure in Christ's undertaking for them they are considered as sinful; for God sent not Christ, neither came he into the world to purchase life and salvation to righteous folks, but he was sent and came to lay down his life *a ransom for many*, to wit sinners, and therefore it is given as the reason of his Name, *Matth.* 1. 21. *Thou shalt call his Name Jesus, for he shall save his people from their sins.*

use 1. It serves to humble the Elect greatly, who when ever they come to get grace, they get it most freely, for they were no better by nature than others whom God past by, as is clear, *Eph.* 2. 1. *We were dead in trespasses and sins, and were by nature children of wrath, even as others*; Peter and *Paul* were by nature children of wrath as well as *Judas*; And *David* was a child of wrath by nature as well as *Saul*, when this transaction concerning the work of Redemption was agreed upon and concluded betwixt these most responsal Parties.

2. It serves also much for the encouragement of a Believer, who is sensible of sin, and afraid of wrath, and in that posture betakes himself to Christ for refuge; though his misbelief should make him say with *Peter, Depart from me, for I am a sinful man, O Lord*, yet this consideration may hearten him to draw near, that Christ was *stricken* for sinners, for the transgressions of his Elect people; yea, if there had not been sin, and if the Covenant of Works had holden foot, there needed not to have been a Saviour, and therefore sinners have here a solid ground to lay hold upon for life and salvation.

And therefore as a 3d. *use* of it, it is an unsafe assertion, beside the curiosity of it, that *Antinomians* maintain, which is, that though man had never fallen, yet Christ would have become Man; For we see here that Christs becoming Man, and his being stricken, flowed from his being Surety for Elect sinners; and his being Surety flowed from the Covenant of Redemption concerning Elect sinners: To be wise without, or beside and above what is written in the Scriptures, it's vanity, pride and folly.

4. It is implyed here, that sin wherever it is deserves stroaks, even the sins of the Elect; Yea we may add this to it, that not only do the sins of the Elect deserve stroaks in themselves, being breaches of God's Law, but that there is an actual curse standing against them till it be removed; And God's threatning *The day thou eats thou shalt surely die*, infers a necessity of stroaks; This we say is clearly implyed here, because the Mediator entering himself Surety for the Elects debt behoved to be smitten, and when he was so smitten, sure sin must deserve much; We speak not of an absolute necessity, but God having revealed to man his duty, and added a threatning, that in the day he should eat he should die, there is a necessity in respect of God's truth, faithfulness, and unchangeableness, who had spoken the word, that stroaks should follow sin, for sin cannot be removed till the threatning be satisfied.

use. This may point out to us that sin is no little nor light thing, neither is the obtaining of pardon an easie business, whatever men generally think of them; There are many sad stroaks that follow sin, which will hotly pursue sinners who are not in Christ; O! do not then think lightly of sin, which is the Fountain of so much misery and woe to the sinner; If ye knew how exceedingly bitter wrath and the curse is that follows sin, ye would as soon put your head in the fire as ye would meddle with it; If ye believed that word to be true which is in *Exod.* 34. *He will by no means clear the guilty*; And if ye believed God's faithfulness that is engaged to make good his threatnings, challenges for sin would be more strong and stinging.

5. It is implyed here, that though the Elects sins deserve wrath, and that there must be a satisfaction ere they can be removed, that yet the Elect cannot satisfie for themselves; *For the transgressions of my people was he stricken*; Christ behoved to be smitten ere their sin could be removed; If the Elect could have done their own business, they needed not to have been so much in Christs common debt, nor to have given him thanks for his undertaking; But this is brought in to hold forth the condescendency of his love, that when no other thing could do it, he interposed as Surety; The abominableness of sin was so great, that the Majesty of God his infinite Holiness and his spotless Justice being wronged, and the

sinn-

finite Creature, not being able to make amends for the wrong done, did require this; For all mankind, yea all the Holy Angels could not satisfie for the wrong done by one man to the infinite God, therefore he says, *I am the Saviour, and there is none else*; He gives defiance to all Saviours beside himself, *None can redeem his brothers soul from death, nor give a price sufficient for it, the redemption of it ceaseth for ever* among the Creatures.

use. Study then to be suitably sensible of this; ye may possibly think it to be but a common Doctrine, but alas ye walk not under the due and deep conviction and sense of it, hence it comes to pass that so few think themselves in Christs common, and that so few make their address to him: Ask the most part how they think they will win to Heaven? They will readily name many things and wayes ere they light on Christ and Faith in him; If they have done a fault, they say they will make amends, or they will pray for pardon, and they think that will do the turn: Such have this language in effect, that either there is no need of satisfaction for sin, or that they can satisfie for themselves.

6. It is implyed here, that though the Elect have sinned, and cannot satisfie for themselves, yet it is necessary that a satisfaction be provided for them; I do not say simply that whoever hath sinned must have a satisfaction made for them; For the Lord hath left Legions of Angels, and many thousands of reprobat Men and Women without hope of a Saviour, or of a satisfaction; But considering God's purpose to bring many Sons to Glory, and his Decree of Election which must needs stand, and that the Elects names are written in the Book of life; It is impossible that they can ly still under the curse, but must be satisfied for, and redeemed from it; *For the transgression of my people was he stricken*; My people have sinned; and must be redeemed; On supposition of the Decree of Election our Lord undertook that great work, the Elect cannot perish, sin cannot draw them utterly away from God; Not only shall no externall, such as Devils or Men, Persecution, Tribulation, *&c.* be able to come betwixt them and life, but not sin it self that is with-in them; His Decree being peremptory must stand, as he says, *John* 10. *I have other sheep which are not of this fold, them also I must bring in*; God's purpose cannot be frustrated nor altered, therefore of necessity their sins must be satisfied for.

7. It's implyed here, that for this end, to wit, that the Elect might be saved from sin, and that Gods Decree of Election might stand sure, Christ Jesus became Surety, and did undertake to satisfie for their sins; otherwise he could not have been lyable to be stricken for them, if he had not become Surety for them; That he was for the transgression of God's people stricken, says plainly that he was ingaged for them, as it is, *Heb.* 7. 22. *He was made Surety of a better Testament*; And *Psal.* 40. 7. *Then said I, Lo, I come: in the volum of the book it is written of me: I delight to do thy will, O my God*: These things being spoken after the manner of, and borrowed from, the bargainings or transactions that use to be amongst men, we may conceive the business thus, (hinted before) there is the Fathers refusing of somewhat, *Sacrifice and offering thou didst not desire*, and his proposing of another thing, and that is, that the Mediator would engage for the Elect; And upon the other side, there is the Mediators offer to undertake, and his actual undertaking and accepting of the Fathers proposal, when Sacrifices and Offerings, when thousands of Rams, and ten thousand Rivers of Oyl will not do it, *Lo, I come*, saith he; And then for a conclusion of the Bargain and Transaction, there is the Fathers accepting of his undertaking, he is content to take his sufferings as the price for the Elects debt; Hence *John* 17. he saith, *Thine they were, and thou gavest them me*, that is, thine they were by Election, and thou gavest them me to be redeemed by me; And *Heb.* 10. 10. It's said, that *it is by this will that we are sanctified*, that is, by the will of the Father, that the Son should be Surety.

use. Look upon the work of Redemption as a great, gracious, and glorious work; about the designing and contriving whereof, the Father, Son, and Holy Ghost were occupied (to speak so with reverence) before the World was; He might have made Worlds of Angels, and of sinless Men and Women at a word, and yet he hath graciously condescended to this way for redeeming of the poor Elect. We are also sinfully disposed to think little of the Salvation and Redemption of a Soul but

a great matter in God's account, the deepest of whole consultation (to say so) is taken up about it, and in the contrivance whereof the manifold wisdom of God conspicuously shineth forth; and as in other things thereto, so in this, that there was an ancient undertaking and ingaging by Jesus Christ in the room of the Elect as their Surety.

8. While it is said, *For the transgression of my people was he cut off and stricken.* It implys that Christ in his undertaking for the Elect did oblige himself to undergo all the sufferings that were due to them, and even the suffering of a cursed death, which was the curse threatned against man for sin. *For day thou eats thou shalt surely die;* And though Christ becoming Surety and Cautioner, the Party is altered, yet the price is still continued to be the same, as is clear, *Gal.* 3 13. *He was made a curse for us. that the blessing of* Abraham *might come on us Gentiles;* Whereby the Justice of God is vindicat, and he hath access to shew mercy to the Elect without any the least imputation to it; Nay, this way is more for the vindicating of God's Justice, and for the making of his faithfulness to shine, that Christ became Man, and died for the Elect, than if the curse had lighted and lyen on all the Elect themselves, and it is a greater aw-band on sinners against sin: I say again, that thereby the poor and spotless Justice of God is more vindicated, and his faithfulness more demonstrated, when he will needs so severely, and with so much holy rigidity exact of the Cautioner the Elects debt to the least farthing, than if they had suffered themselves eternally; It shews forth also, both the manifold wisdom and the riches of the free-grace of God, there being a Decree of Election for saving so many, and for bringing them to Glory; And they being under sin, there is another decree and threatning that goes forth for cursing the sinner, and these two seeming to be altogether irreconcilable, the Question comes in on the one hand, how is it possible that a sinner under the curse can be saved? And upon the other hand, how is it possible that an Elect of God can be damned? The wisdom of God looseth the knot; Spotless Justice is satisfied by taking hold of, and falling on the Cautioner: Wonderful Grace and Love vent themselves in pardoning the sinner, and in accepting of a ransom for him; And manifold wisdom manifests it self in knitting these two together, so as none of them can want its effect; But all returns to the manifestation of the Glory of Grace in the upshot; It cannot be that the Elect shall be damned; Yet here stands the threatning of a just God, and his curse ready to be execute, but here is the reconciliation; The curse is execute on the Mediator, whereby God shews himself to be a hater of sin, and an avenger of the wrong done to his Justice; And the Elect sinner is pardoned, whereby God manifesteth the freedom of his grace, and his wonderfully condescending love.

But now we come to a 6th *Doctrine*, which is more directly held forth in the words, and it hath two Branches, that our Lord Jesus his death and sufferings is a proportionable price and satisfaction laid down for the sins of the Elect, and for them only; This is in the express words of the Prophet, If the Question be asked, Wherefor suffered Christ all this? He answers, he suffered it as a price for transgression; If it be asked again for whom, or for whose transgression did he suffer? He answers, not for all Men and Women in the World, but *for the transgression of my people was he stricken*, or the stroak was on him for their transgressions; The first Branch of the Doctrine is to this purpose, that Christs suffering is intended to satisfie for the transgression of Gods elected people, and with respect to satisfying, for their sins did he suffer: And if we take these to be truths that we marked before, as implyed in the words this will natively and necessarily follow; If he engaged to be Cautioner and Surety for the Elects debt, then his laying down his life must be on the same account, and for the same end; Now, when we speak of Christs laying down a price to satisfie for the transgressions of the Elect, we mean not only this, that his sufferings and death have a value in themselves to satisfie for their sins, but that they are so intended by him so undergoing of them and that they are so accepted of God according to his purpose, and according to the transaction that past betwixt Jehovah and the Mediator: They are not only (as *Socinians* say) to be a confirmation of the Doctrine which he preached, and to be a rule and example to us of patient suffering, and a

giving obedience to the death, as he did; But it's also and mainly to satisfie the Justice of God for our debt; So then this wicked Tenet of the *Socinians* is exceeding derogatory to the sufferings of Christ, and to the marchless love that shined in them yea, and even to the whole design of Redemption; For if Christs sufferings be not a satisfaction to Justice, we are left without all just plea and apology for our selves at Gods Bar and if we have none, then that curse looks the wakened sinner full in the face, *Yet day thou cans't not shalt surely die*; And however men in their security may please themselves with such dreams, and think that a satisfaction to Justice is not needful, yet if the conscience be once wakened, it will not be quieted without one; And if mens Faith give not credit to Gods threatnings, they can have but little, or rather no comfort at all in his promises; There is therefore a necessity of a satisfaction, and if Christs sufferings be not the satisfaction, there is not another, and so the whole work of Redemption is overturned; So then, though Christ in his sufferings hath left us a Coppy how we should suffer, yet that is not the only nor the principal end of them; but it is contrived in the Covenant of Redemption, and intended by the Mediator, and excepted by Jehovah, that they should be the meritorious cause of procuring pardon to the Elect, and the price of their Redemption.

This may be further cleared and confirmed, 1. From the phrase that is ordinarily made use of in Scripture, *He suffered for the sins* of his people; And in the Text *For the transgression of my people was he stricken*; Their sins had a peculiar influence in bringing the stroak on him; And what influence I pray could they have but as they procured the stroak to him? And if his stroaks were procured by our sins, then the desert of them was laid on him, and his sufferings behoved to be the curse that we elect sinners should have suffered; So when he is called their Cautioner, it tells that he undertook their debt, and his laying down of his life is the performance and fulfilling of his undertaking Surety-ship and Cautionry; And considering that their debt was exacted of him, and that he was arraigned before Gods Tribunal as their Surety in their room, and that this could be for nothing else but to answer for them as being their Cautioner; His sufferings behoved to be intended as a satisfaction for their sins; For the Elects sins were not the cause why *Pilate*, he people of the *Jews*, and the Scribes and Pharisees pursued him to death, but for our sins he was sisted before God's Tribunal, and being our Cautioner he was called to reckon for them, and they were put upon his account or score. 2. It's clear also from the names that his sufferings get in the Scripture where they are called the *price of our Redemption*, *a buying* of us, *a propitiation* for our sins that pacified God. *Rom.* 3 25. and 1 *John* 2 2 A *Sacrifice* often, and *Ransom* Matth. 20 28. *The Son of man came to give his life a ransom for many*, that is, for all his Elect people, to relieve them from the bondage they were under; which plainly shews the respect that his sufferings had to our sins, that they were a propitiation for them to God. 3. It's clear, if we consider that Christs death as to its object is for the transgressions of all Gods people, of all the Elect that lived before he suffered, whether they died in their infancy or at age, and for all that lived or shall live and die after his suffering, to the end of the world: Now, what benefite could redound to them that died ere Christ came in the flesh by his sufferings, if it were as *Socinians* say? for his death could not sure be a pattern of patience and obedience to them: But the efficacy of his death was from the beginning of the world; He was still in that sense the Lamb slain before his Incarnation, as well as since; And if it be not meritorious in procuring Salvation to Elect Infants, what influence or advantage can it have as to them; Either they are not taken to Heaven at all, or they are taken to Heaven, and yet not in the least obliged to Christ for their being brought thither; or if they be obliged to him, it is certainly by vertue of the merit of his sufferings for expiating the sins of his people. 4. It's clear from this, that in this same *Chapter* and throughout the Gospel, all the benefite that come to Gods people, as namely Justification and pardon of sin, they are attributed to this as the cause of them, as *vers.* 11. *By his knowledge shall my righteous servant justifie many*; And if all the spiritual benefits that come to us were procured by his death, there must necessarily be vertue in it that procured them, and it must be a price and satisfaction in reference to the

procuring and purchaſing thereof, that he laid down in his dying. 5. It is clear from the end that God had before him in the work of Redemption, and in Chriſt's Sufferings; which was to glorify his Juſtice as well as his Mercy, and that neither of them might be clouded, or reflected upon; now, by Chriſt's death, God's Juſtice is glorified, and he is ſeen to be juſt in executing his threatning againſt ſin, even in the perſon of his own dearly beloved Son, when he became Surety for ſinners; but if his ſufferings had not a ſatisfaction in them to Divine Juſtice, though there might be ſome ſhew of ſhewing Mercy, yet none at all of a ſatisfaction to Juſtice; but ſaith the Apoſtle *Rom.* 3. 25, 26. *God hath ſet him forth to be a propitiation through faith in his blood, to declare his righteouſneſs, and that he might be juſt, and the juſtifier of them which believe in Jeſus?* by this, God hath made it manifeſt, that he is a juſt God, that none may prepoſterouſly preſume upon Mercy, nor dare to bourd with ſin, when it is purſued in the Surety with ſuch ſeverity.

For *Uſe* and Application, 1. Do not think theſe truths to be of little concernment to you, as alas they, and ſuch like truths of the Goſpel are often thought of by many, and therefore they are taſteleſs to them, and it's a wearineſs to people to hear them ſpoken of; and yet notwithſtanding, this ſame truth that we are now upon, is a great ground of our faith, for if we believe not this, that Chriſt was a propitiation for ſin, we can have no ground of lippening to him, or believing on him; but knowing and being confirmed in the faith of this truth, we have (cordially cloſing with him) ground from it to expect God's favour, and to be freed from the curſe; becauſe Chriſt is our Surety, underrook, and accordingly ſatisfied for us; which is the thing that makes his death to be ſweet; that Chriſt in his death ſhould demit himſelf to leave us an example, is much, yet if we had no more by it, it would be but cold comfort, except we had it as a ſatisfaction to Divine Juſtice to reſt upon: Though this may be looked upon as doctrinal only, yet it comes nearer to our practice than we are aware of; and though we have not *Socinians* in opinion and profeſſion to deal with, yet we have two ſorts that are *Socinians* in heart amongſt us. 1. Theſe that ſecurely ſin on ſtill, and yet hope to get mercy, and who will confeſs that they are ſinners, but that for making an amends, they will pray and mend their life, and they will ſpeak of a number of things, but it may be, not one word of Chriſt or of his purchaſe, or of their natural inclination to preſume, and to ſlight Chriſt, as if they had nothing yet to look to but a Covenant of works without a Saviour, or as if God had removed, or would remove the curſe threatned without a ſatisfaction, ſo that Chriſts ſatisfaction is not known nor reſted on by the multitude of Hypocrites that live in the viſible Church; and this is eaſily proven from this, that there are but very few who make uſe of him, or ſtand in awe to ſin; if it were believed, that Juſtice required, and will have ſatisfaction either of the ſinner himſelf, or of a ſurety in his room, and that Chriſt is the only Surety, Folks would either quite their hopes of Heaven, or be more in Chriſts common; and that ſo many maintain the hope of Heaven without a due conſideration of a ſatisfaction to Juſtice by Chriſt, and without employing of him, it declares plainly, that they are drunken with this error. A 2d. ſort are theſe who being wakened in Conſcience, and ſenſible of ſin, yet are as heartleſs, heſitating, and hopeleſs to get peace through him, as if he had not ſatisfied; what elſe does the doubting and deſpondency of ſuch ſay, but that there is not a compleat ſatisfaction in Chriſt's death? and that therefore they dare not truſt to it, otherwiſe they would wonder that God hath provided ſuch a remedy, and yet adventure to reſt upon it, ſeing God is as well pleaſed with it as if they had not provocked him at all, or had ſatisfied his Juſtice themſelves.

2ly. It ſerves to let us ſee what we are in God's common and debt, and how much we are obliged to the Mediator, when there was a neceſſity, that either he ſhould ſuffer, or that we ſhould periſh; and that though his ſufferings drew ſo deep as to bring him *to priſon and to judgment*, and to put him to a holy ſinleſs anxiety and perplexity, that yet he yielded to it, and underwent all for our ſakes; this is our great ground of confidence, and the ſtrong ſtay of the mind of a wakened Believer: And ſhould make us wonder at the Fathers love that gave the Son, and at the Sons love that was ſo condeſcending, and ſhould make our ſouls warm towards him, who, when we deſerved nothing but to be hurried away to the

the Pit, was content to enter himself as our Surety, and to pay our Debts: It should also be a motive to chase souls in to him, knowing that where sin is, there a satisfaction must be, and that there is therefore a necessity to fly to him, and to be in him, because there is no other way to get Justice satisfied; the through conviction whereof is that which through grace not only chaseth the Soul to, but engageth it to close with Christ, and to rest upon him, and to give him the credit of his thorow-bearing, when it is ready otherwise to sink: Now the Lord himself teach you to make this use of this Doctrine.

SERMON XXXIII.

ISAIAH LIII. VIII.

Vers. 8. *He was taken from prison, and from judgement: and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken.*

THere is nothing that concerns us more than to be well acquainted with the Doctrine of Christ Jesus, and his Sufferings; The Prophet hath therefore been much in shewing what Christ suffered in the former Words, and hath largely described his Humiliation to Judgment and Death, *for* (saith he) *he was cut off out of the land of the living*: In the words read he answers two important questions concerning his sufferings, 1. To what end were all these sufferings? he answers, that they were for transgressions, even to be a satisfaction to Justice for them. The 2. Question is, For whose sins were the sufferings of Christ to be a satisfaction? It is answered expressly in the words. *for the transgression of my people was he stricken*, or the stroak was upon him; it was for the sins of the Elect, and of the Elect only, for this is the Prophets scope, who, having spoken of Christs sufferings and death, holds forth the meritorious and procuring cause, and end thereof; and this is the result, design, and sum of all, even to be a satisfaction for Gods Elect People; for (as we shew) by Gods People are not meaned all men in the world, nor the *Jews* only, for Christ hath many sheep beside them; but it's Gods peculiar People inopposition to the multitude who are not his People.

The Doctrine, or rather the branch of the Doctrine we left at, was this (and it's exclusive) that Christ's death is only intended to be a price for the sins of God's elect People, and was laid down with respect to them, his death and sufferings are to be looked upon, and considered only as a price and satisfaction for their sins, and for the sins of none other; or thus, Jesus Christ in his suffering, and in the laying down of his Life; had a respect to the elect, and intended the removing of the sins and transgressions of God's elect people only, and of none other; we know nothing that we can make of these words, nor of the Prophets scope in them but this; who, as he hath been describing Christs sufferings in all other respects, so doth he in this; to wit, in respect of the persons for whom he suffered, and of the meritorious cause, and end of his sufferings; for says the Text *for the transgressions of my people* that is of Gods elect people, *was he stricken*.

This branch of the Doctrine is of great weight and concernment to the whole strain of Grace, for if this march-stone be lifted, and removed, Grace becomes common, and as some calls it, *universal*, and so to be in effect no grace at all; for Grace hath a peculiar channel of its own, wherein it runs towards a certain select number, and not towards all: I do not mean of grace taken in a large sense, for so all men, as they are partakers of any mercy, or of common favours, may be said to have Grace extended to them; but I mean, God's special grace, favour and good will, which is extended only to the Elect, for whose sins Christ suffered; the right bounding of which Doctrine shews forth both God's soveraignity in the dispensing of Grace, and the freeness thereof in communicating, and manifesting of it to whom he will, and which thus considered, is especially engaging of the hearts of them on whom he pleaseth to manifest it.

Ere I come to confirm this branch of the Doctrine

Doctrine, take a word or two of advertisement in the entry. 1 That Christs death may be considered *two ways*. 1. In respect of it self, and as abstracting from the Covenant of Redemption, wherein it is contrived as to all the circumstances of it; in which sense as his death and sufferings are of infinite value & worth, so they are (as Divines use to speak) of value to redeem the whole world, if God in his design and decree had so ordered, and thought meet to extend it. 2. We are to consider his sufferings and death as a price agreed upon in the Covenant, or Bargain of Redemption, wherein these two or three things concur. 1. God's proposal. 2. Christ's acceptation, and design in laying down his life. 3. The Fathers acquiescing therein, and declaring himself well pleased therewith; we speak not here of Christ's death in the first respect, that is as abstracting from the Covenant, for in that respect, he might have laid down his life for few or moe, for some, or for all, if it had been so intended; but we speak of it in the second respect, as it's a price agreed upon in God's purpose, and Christ's design, and in God's acceptation; and thus we say, that his death is only intended as a satisfaction, and recompence for the sins of the Elect, and was laid down for them only.

2ly. We may consider Christ's sufferings and death, in the fruits of it, either as they respect common favours, and mercies, common gifts, and means of grace, which are not peculiar, and saving, but common to Believers, with others, being bestowed upon professours in the visible Church; or as they are peculiar and saving, such as Faith, Justification, Adoption, &c. Now, when we say, that Christ's sufferings and death, are a price for the sins of his People, we exclude not the Reprobate simply from temporal and common favours and mercies that come by his death, they may have, and actually have common Gifts and Works of the Spirit, the means of Grace, which are some way effects and fruits of the same Covenant, but we say, that the Reprobate partake not of saving Mercy, and that Christs death is a satisfaction only for the Elect, and that none others get pardon of Sin, Faith, Repentance &c. by it, but they only. It was intended for none others, and this we clear and confirm from, and by these following grounds, and arguments, which we shall shortly hint at.

The 1. Argument is drawn from this same assertion of the Prophet, thus, If Christs death be only a satisfaction for the sins of Gods People, then it is not a satisfaction for the sins of all; but it's a satisfaction only for the sins of Gods People; therefore not for all; for his People are not all men, or all men are not his People, but his People are a peculiar People separate from others, in God's purpose and decree, as we cleared before, from *John* 17. *Thine they were, and thou gavest them me*; and the Text says expressly, *for the transgressions of my people was he stricken*; he respected the sins of God's People, in accepting of the Bargain and in laying down his Life, and for their sins only God accepted him; yea, the very mentioning of them thus here secludes all others; and we must expone them exclusively, as taking in none others, and must look upon the things spoken of them, as agreeing to no other; even as it's said. *Heb.* 4. *There remains therefore a rest to the people of God*, which is certainly exclusive of all others; and hence, when our Lord speaks of them. *John* 17. he opposeth them to, and contra-distinguisheth them from all others; *I pray for them. I pray not for the world; but for them that thou hast given me out of the world*; to let us know that the things prayed for to the one, are denyed to the other, according to the strain of the Covenant.

A 2d ground is drawn from the strain and frame of the Covenant of Redemption, where we find two things clear. 1. That as to the end and convey of it, the Elect are the only Persons for whose good, and behove it's intended; and if it be the Elect for whom he entered in that Covenant, then the advantage, good and benefite of the Elect must be eyed in this main article of the Covenant which relates to Christ's death and sufferings; For, 1. In the Covenant of Redemption the good of the Elect is proposed, and designed by the Father, as is clear, *John* 6. 39, 40. *This is the Fathers will that sent me, that of all which he hath given me, I should lose nothing*; *and this is the Fathers will that sent me, that every one which seeth the Son, and believeth on him may have everlasting life*: which will be the more clear, if we consider the time when this is spoken, it's at such a time when many will not come to him, and believe on him. as *vers.* 36 37. *Ye also have seen me, and believe not, all that the Father hath given me shall come*

unto me; and him that cometh, I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me; and then follows, This is the will of him that sent me, &c. and vers. 43,44. Murmur not (saith he) among your selves, no man can come to me except the Father that sent me, draw him; this ye heard of from John 17. 2. at greater length, 2. Look on the Son's side of the Covenant, and it will also be clear, for his undertaking must be according to the Fathers proposing; if the Father did not propose all, but some only to be redeemed, then his undertaking must be for these some, and not for all, conform to the Fathers proposal Psal. 40 Then said I, lo, I come to do thy will. O my God; now, the Fathers will is, that he should undertake for these given him, and it's not his will, that he should undertake for others, therefore he did not undertake for them. 3. Christs suffering & death are the executions of the Fathers will, and therefore must be the execution of his undertaking, according to his engagement for the Elect, and given ones, therefore these two are put together, John 17. 9 and 19 I pray for them, I pray not for the world, but for them which thou hast given me, and for their sakes I sanctifie my self, that is, for their sakes whom thou hast given me and not for the world; He sanctifies himself for them, for whom he prays, for them that are given him, and no more.

2ly. This is clear in the Covenant, that Christs death is intended therein, as all other Mercies covenanted, are; that is to say, to whom Faith Effectual Calling, Justification, &c. are covenanted, for these is Christ's death covenanted, and for none others; for the Covenant being mutual, the re-promission on the Fathers part must be of equal extent with the Soul's stipulation, but all these are only peculiarly applicable to the Elect, as benefites flowing from, and following upon Christ's death, which therefore must be peculiarly intended for them, as being undergone for them; hence when Christ speaks of Faith, and Effectual Calling John 6. he says, All that the Father hath given me shall come unto me, and none other will, nor can come; so Justification, Pardon of Sin, &c. are bought to the Elect, and to none others; and when the smallest of blessings are covenanted, and articled for none other, but for the Elect, shall Jesus Christ himself, That gift of God, or his death, which is the chief thing articled in the Covenant, be covenanted for, or applyed to any others but to them?

A 3d. ground is drawn from Christs executing of his offices; for this piece or part of Christs executing of his Office must correspond, and be of equal extent with all the other parts, and pieces of his Offices, such as his effectual teaching, interceeding, subduing to him self, &c which are no broader than the Elect for he executs no part of any of his Offices for the behove and benefite of any but of the Elect; he savingly enlightens no others; he subdues none others to the Faith of the Gospel; he interceeds for none others his intercession is not for the world; therefore his death must be for none others, all these being commensurable and of equal extent; his intercession being grounded on his sufferings; therefore, Joh. 17. he lays by the world expressly, as these for whom he will not pray, and looks back to the Covenant, as the ground of his undertaking for the Elect, given him out of the world, and not for others; and if he will not pray, nor interceed for others, what reason can be given for his dying for others? when he will not do the less, which is to pray for them, it were absurd to think, or say, that he will do the greater, which is to lay down his life for them.

A 4th. ground is this, Christ's death is one of the peculiar evidences of his dearest love, beyond which there is none greater, and a main proof and fruit thereof, and therefore is not common to all, but is intended for them only, whom he peculiarly loves, and designs to bring through to glory; which is clear, Eph. 5. 26. Husbands love your wives, as Christ loved his Church, and gave himself for it &c. Rom. 5. 5 God commends his love to us, in that while we were yet sinners, Christ died for us; John 15. 13. Greater love hath no man than this, that a man should lay down his life for his friends; there is a world of Reprobates whom Christ never loved with peculiar love, and sure for these he did not die, Jacob have I loved, but Esau have I hated, saith the Lord, Rom. 9. 13. which the Apostle holdeth forth, as a sort of copy of God's dealing in reprobation, and election in reference to all Mankind; and where the Lord himself hath set bounds betwixt them whom he loves and hates, it's too great liberality, or rather too great presumption for any, un-

whatever specious pretences, to extend this his peculiar love to these whom he disclaims.

A 5th. ground is taken from the effect, thus; All for whom Christ died are justified, and freed from the guilt of their sins in due time, but Christ Jesus hath not purchased and actually procured freedom to all men from their sins; all men are not justified, therefore he laid not down his life for all; For, 1. It cannot be said, that he laid down his life for purchasing and buying of such wares, and yet that he got not that which he bought; and seing the event tells plainly, that all are not justified, and brought to Heaven, it cannot be that he laid down his life a Ransom for all, but it must be for the Elect only, that he dyed, 2. To say, that God exacts double payment of one and the self same Debt, that he exacts from men over again that which Christ payed already for them, reflects on the Justice and Wisdom of God; and to say that a person that goes to hell shal be no less in his common than another that goes to Heaven, is no less absurd; for the Apostle says *Rom.* 5. 10. *If while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*: where he plainly insinuats, that if a person be bought by Christs death, it cannot be that he can perish; for if the price be payed by his death, and so the greater thing be done, much more will the lesser, *we shall be saved by his life*; now this reasoning could have no force, if Christ died for any that shall perish; yea, *vers.* 11 of this Chapter, it's said, *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities*; where it's clear, that as many (and no more) whose iniquities Christ hath taken on and born, shall be justified; for the one is given as a reason of the other, and there should be no consequence to his justifying of them from his bearing of their iniquities, if he could by his death bear their iniquities, whom he never justified.

A 6th. ground is taken from the end of the Covenant, which is to put a difference betwixt special Grace peculiar to some, and severe Justice to others, and particularly and specially in Christs death, which makes out what we affirm; for if when Christ died, many were actually damned, it cannot be said that he died for these, nor that fore his death; for it cannot be said, that the Intention of his death, in the Covenant, could be beyond what it was at his death, the one being the execution of the other; And sure it could not be intended at his death for the damned; For it would seem a very absurd thing to say, that when Christ was to go and lay down his life, that he was going to suffer for many, that were suffering for their own sins in Hell, as many reprobat sinners were before he came in the flesh; Can any imagine a possibility of such a thing? Our Lord was not to be so indifferent in the administration of Grace, as to cast it thus away; and can any reasonably think, that at one and the same time, the same punishment shall be exacted from Christ, and from the persons themselves, for whom he suffered? Is it possible that this could be intended in the Covenant of Redemption; Or is there free access to Justice to pursue Christ as Cautioner, when the principal Debtor is actualy seized upon? Indeed when the Principal is set free, as the Elect were before his Death, there is access to pursue the Cautioner for their Debt; But no such thing can be alledged for others that were already damned; But their being taken hold of by Justice, is a proof that he answered not for them, nor payed their debt.

7. We may argue thus, If Christ died for all, then either for all indifferently, and so all were alike obliged to Christ; Or for some more absolutely that must be satisfied for, and for others conditionally, on supposition that they should believe; But this last is absurd; for 1. The Scripture makes not two considerations of Christs death. 2. It were absurd to say, that now it cannot be told, whether Christ died for such a one or not. 3. Either that condition is bought to them, or not; If it be bought, then it must be fulfilled; if it be not bought, then 1. That person cannot be said to be bought, because all needful for his Redemption is not bought and payed for. 2. Either that condition can be fulfilled by themselves or not; If it may be by themselves, then is Free-will established, and none are absolutely redeemed; If it cannot be fulfilled by themselves, and yet bought by him for them, then they are determined for another end, to wit, not to get it, and what wisdom can there be in such a Redemption as this?

The 1. use serves for clearing and confirming of a Gospel-truth of the Covenant of Redemption, and for the refutation of a contrary error; As we have some what of many errors practically in our hearts, to have us think amongst the rest, that Christ died for all sinners, which fosters peoples security, and their groun less hope of admission to Heaven; But here we see that our Lord Jesus in laying down his life, intended the satisfaction of Divine Justice for none but for his Elect people; and if so, there are many for whom he never intended the benefite of his death; There are three particular Branches of the error which this Doctrine confutes; 1. Their opinion which is more lax and takes in the sins of all men and women in the world and giveth them an equal share of Christs sufferings; as if in his intention in laying down of his life, and in Gods purpose he had suffered and died for all, for him that goes to Hell, as well as for him that goes to Heaven; But if Christ stand as Cautioner for the Elect only, then sure this opinion cannot hold; for all are not Gods Elect; And therefore all are not indifferently redeemed: And though it may be that some of you think that this looks liker grace, yet it's not only absurd, as being contrary to truth, but its absurd also, even with respect to grace; For 1. It makes grace a common thing, a man that is in Hell to be as much obliged to Christ as one that is in Heaven; And though it plausibly pretends to give grace a broad and large extent, yet it takes away the power of it; For if grace be thus largely extended, it's not grace that makes the application of grace, but the free will of the Creature; For grace according to this opinion, leaves men to be saved or not as they please, and leaves it self to be overcome by mans will, And therefore these errours divide not, but go together hand in hand; For where grace is made so large, free-will is made to have a dominion over it, and thus the weight of grace and of election are laid upon it. 2. It lesseneth the estimation of Gods Grace in the minds of people; for thus, they think little of Heaven, and suppose that it is an easie matter to win at it, and it breeds in them a fearlessness of Hell, and of Gods Wrath: And if many of you had not drunken in this errour practically, ye would not be so confident of it, nor so obstinately maintain your hope of Heaven without ground; Hence alas! it is, that many will say, God is merciful and Christ died for all sinners, and for me, and so sleep it out in security; I am perswaded, that much of the security and presumption that abounds among carnal Professors is from this ground, that grace is fancied to be thus broad and large; We grant that as to the convey and nature of it's broad, but in respect of the objects on whom it is bestowed it's narrow, though it cometh from large bowels. 3. It exceedingly marrs, and diminisheth mens thankfulness, for when a mercy is judged to be common, who will praise for it as he would do, if it were special and peculiar? That which is a great ground of thankfulness for Election, Effectual Calling, Justification, &c. is because these mercies are peculiar; even so that which makes the redeemed thankful for Redemption, is because they are redeemed, and bought when others are left, hence is that Song of the redeemed company, *Rev.* 5. 9 *Thou art worthy to open the Book for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*; It heightens not their praise that all of every kindred, and tongue, and nation were redeemed but this doth it, that when the Lord had the whole World before him, he was graciously pleased to purchase, and redeem them out of it, that as it is, *John* 11. 52. *He should gather together in one the children of God, that were scattered abroad*; They therefore I say, bless him, and wonder when they consider, that they are pitched on, who are by nature the same with these that are past by: It were a strange thing to affirm, that they who are in Hell have a great ground of praise, and of saying, *we thank thee, for thou hast redeemed us by thy blood*, as these that are in Heaven have. 4. This making of grace so wide and large in its extent as to take in all, doth leave the people of God altogether comfortless; But it may be here said, How is it that it is more comfort to Believers, that grace is peculiar in saving, and that but a few are redeemed, in comparison of others that are not redeemed, than if we should extend it unto, and account it to be for all? Or how is this more comfortless to them, that grace is made universal? Answer 1. Because if it were universal, many whom Christ died for, are now in Hell, and what comfort

on can there be from that? A man may be redeemed, and yet perish, and go to Hell for all that? But it's strong consolation when this comes in, *If when we were enimies, we were reconciled by the death of his Son, much more being reconciled, we shall be saved by his life*, If he died for us when we were enemies, will he not much more save us being friends? 2. Suppose a person to be in black nature, what comfort could he have by looking on Redemption, as universal? He could not expect Heaven by it; for many expect Heaven on that ground who will never get it; But it's a sort of consolation, even to them that are without, to consider that Redemption is peculiar to some; For though all get not Heaven, yet they that believe get it, and to upon their closing with Christ, the consolation presently flows out unto them; Whereas, if they should lay it for a ground that Christs death were universal, they could never have solid ground of consolation by flying to him 5. This errour doth quite overturn and enervat the whole Covenant of Redemption, and peculiar love. 1. It enervats and obscures the wisdom that shines in it, if Christ may buy and purchase many by his death, who shall yet notwithstanding perish. 2. It enervats and obscures the love, and grace that shine in it; for it makes Christ to cast away the love and grace of it to reprobats, and so to cast pearls to swine. 3. It obscures the freedom of it, which lyths in his taking of one, and refusing another, as it is, *Rom.* 9. 11, 12. *The children not being yet born, and having done neither good nor evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, the elder shall serve the younger,* (*as it is written,*) *Jacob have I loved, and Esau have I hated.* 4. It obscures the Justice of it, if he should buy all, and yet get but some; for it being the design of God to inflict on Christ the curse that was due to sinners, and to spare them, if this should be the result of it, that many for whom he died, and took on him the curse, should perish, he should get but some of these whom he bought, and Justice should twice exact satisfaction for one and the same debt; once of the Surety, and again of the Principal Debtor that perisheth; Whereas, when Christ becomes Surety they are set free for whom he was Surety, and it is Justice that it should be so. We do the rather insist in the confutation of this errour, because this is a time wherein it is one of the Devils great designs which he drives, to trouble the clear Springs of the Gospel, and to revive this errour, amongst the rest; And there is something of it in these poor fool Bookes, who speak so much of a light within, as if all were alike, and had something which if they use well, they may get life by; This errour always leads men to be Makers and Carvers of God's Decree, and of Christs purpose and design in the work of Redemption, and suspends the benefit of his death mainly, if not only on the consent of mans Free-will.

A 2d. Branch of the errour which this Doctrine refutes, is that which is vented by some, who are not professed enemies, but in other things deserve well of the Church of Christ, which therefore should be our grief to mention; And it is this, that though Christ hath not simply purchased Redemption from sin to all men, that yet he hath taken away from all the sins of the first Covenant of Works, as if there were (as they say) no sin for which men are now condemned, but the sin of Infidelity, or unbelief; but this is dangerous, for 1. If this be true that Christ's death is only a price for the sins of the Elect, then there are no sins of others reckoned on his score. 2. It halveth Christs purchase, and hardly will we find Christ's death divided, which were to say, that he hath bought a man in part or half, from wrath, and not wholly, such a dividing of Christ, and halving of his death, seems not consistent with the strain of the Gospel, or as there is one Sacrifice, so there is one account on which it is offered. 3. It seems to infer a good and safe condition to all them that die without sinning against the Gospel, and so to Infants born out of the Church, that never sinned against the Covenant of Grace, and it pleads much for them, that never heard the Gospel, yea possibly for all, if they be not obliged to believe the Gospel, as it's hard to say they are, who never heard of it. 4. There are many in hell this day, who know and feel this to be an untruth, being condemned for sins against the Covenant of Works, therefore he undertook not their debt, nor payed for them; And when the Books shall be cast open, there will be many other sins found to be reckoned for, then sins against the Gospel; Are not Whoremongers

Adulterers, Murtherers, Thieves, &c. to reckon for their sins? It's very sad that such things should take place with men otherwayes useful, but as in other things so in this hurtful, which we should not speak of, were it not that they are spread abroad in Books wherewith many may be leavened.

A 3d. Branch of the errour which this Doctrine refutes, is, that Christ died conditionally for all hearers of the Gospel to whom he is conditionally offered; and this is also vented by the same Authors who say, that though he hath not bought all men absolutely, nor died to procure life absolutely to them, yet that he did so conditionally, and upon supposition that they should afterward believe on him: But there can be no conditional satisfaction intended here; for 1. If respect be had only to the sins of the Elect in Christs undertaking, then none is laid to the sin of all. 2. If the Fathers acceptation of the price be absolute, then there is no condition at buying. 3. If it be conditional, then he fulfilled the effect of his death, the satisfaction for his Sourgravel on mans will; And if this condition could not be to filled by man, then it is an unsure bargain, and nothing of it may fall to be fulfilled, and then believing is no fruit of grace. Again, he hath either bought faith to them as he hath done to the Elect, or not; If he hath, then they reject it, and so grace is not effectious; if not, he hath bought the end without the midst leading to it. Or thus, If it be conditional, it's either on a condition which they can fulfil, or on a condition that they cannot fulfil; If it be on a condition which they can fulfil, then it hangs Grace on mans free-will, and suspends the Decree of Election on their receiving of Christ; If it be a condition that is not in their power to fulfil, then either Christ hath bought that condition to them, or not; to say that he hath not bought the condition of Faith, it will infer a strange assertion that he hath bought life, and not the condition, the end, and not the midst: And if it be said that he hath bought it, it cannot be said that he hath done so absolutely, because they never get it; Or if absolutely, then to the Elect only in whom it must be, and is in due time fulfilled; And so in effect it resolves in this, that Christ's purpose is to be bounded and confined (to say so) to the Elect only.

These are some difficulties and objections that will readily here be moved, which we will not enter upon, only for preventing of mistakes: It stands in the way of some to hinder their believing as they suppose, that Christ hath died for some, and not for all, and they know not if they be of that small number; if we were to speak to such, we would say, 1. God hath not elected all, and so who knows if he hath elected them? And he will not save all, and who knows if he will save them? And so the doubt will stick still; It folks will thus break in upon Gods secret will and purpose which belongs not to them. 2. Christs death for you is not the formal ground nor warrand of your Faith, nor yet of the offer of the Gospel, but the Lords will warranding you to believe, and calling for it from you and his commanding you to rest upon Christ for the attaining of righ eousness, as he is offered in the Gospel: We are invited by his command and promise and we are not first called to believe that Christ died for us, but we are called first to believe in him that is offered to us in the Gospel, that is our duty; And folks are not condemned, because Christ died not for them, but because when he offered the benefit of his death and sufferings to them, they slighted and rejected it; We are to look first to what Christ calleth to, and not to meddle with the other, to wit, whom Christ minded in his death, till we have done the first: The Word bids all believe, that they may be saved, and such as neglect this command will be found disobedient. 3. Though Christ hath not died for all, yet all that flee unto him by Faith, shall be partakers of his death, and from this ye should reason, and not from his intention in dying; If ye come not to him, ye cannot have ground to think that he died for you, but if ye go to him by Faith, ye may expect that he will pray for you, and own you for Believers: Christ casts in that word, *John* 17. *They have believed thy word*, as well as that other, *Thine they were and thou gavest them me*; And if we put these two together, the one will be found as sure a ground of consolation as the other; But it were but a poor comfort to say, that Christ died for all, and yet that they may all, or most, or many of them perish for all that.

The 4th. use serves to stir them up to

thankfulness for whom Christ hath satisfied, and who are fled for refuge to him; if there be any here, to whom Christ hath manifested such love, that they can say he hath loved me, and given himself for me; O! How are ye obliged to wonder and bless him? Greater love than this cannot be; and should warm your hearts with love to him the more, when ye reflect on God's design upon you in particular in the Covenant of Redemption.

Use 3d. If Christ intended his Death and Sufferings only for behove of the Elect; Then, as because few come to Heaven, all should be the more diligent; so because Christ died not for all, every one should aim in Gods own way, to have it made sure to himself that Christ died for him, and should be the more watchful and diligent, to make his Calling and Election sure, because as its not all that are elected, so its not all that are purchased by Christs death, Redemption is sure in it self, and free Grace kyths even in election it self in it, yet Wisdom and Sovereignty may even appear in this, that its not of all, therefore study ye to make it sure by fleeing to Christ by Faith, and by the study of Holiness and Mortification in his Strength, and through the power of his Death, which will be a proof of your Interest in it: This were much more suitable than to be quarrelling with God's Decrees, as some are drawn to in *Rom.* 9 19 *why doth he find fault? who hath resisted his will?* To whom the Apostle answers, *Who art thou that replyest against God* it becomes you not to dispute with God, but to seek with more sollicitude, and with holy and humble carefulness to make the matter sure to your selves, we may well raise storms by our disputs, but shall come to no peace by them; this can only be come at by fleeing to the hope set before us.

SERMON XXXIV.

ISAIAH LIII. IX.

Vers. 9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

EVery passage of our Lords way in prosecuting the work of Redemption hath somewhat wonderful in it; we heard of several of them, especially in his Humiliation, how very low the blessed Cautioner condescended to come for relief of the captivity; how he was put to wrestle and fight, and what great Strengths or strong Holds he was put as it were to take in: there is one strong Hold (to speak so) not spoken of as yet, which must also be stormed, and the fortifications of it pulled down by the Mediator, and that is the *Grave*; the Prophet tells us, that as he declined not death, so neither did he decline the Grave, but as he was *cut off out of the land of the living* as a wicked man in the account of men, so in the account of men he was taken down from the Cross with the Thieves, and buried in the Grave as one of them.

I shall not trouble you with diversity of interpretations, but shall only hint at two things for your better understanding of the words in which the difficulty lyeth; The 1. is this, Whether doth this relate to his Humiliation only, or to his Exaltation, or to both? for it cannot be reasonably thought but his being buried with the wicked is a piece of his Humiliation; to make it only an evidence of his Humiliation, seems not to stand with the next part of the words, *because he had done no violence*, &c. which is a causal reason of that which goeth before: But we answer, that there may be here a respect had unto both; the first words respect his Humiliation, comparing them with the truth of the History, as it is set down in *Matth. chap.* 27. where it is clear, that he was destinate in the account of men, and by their appointment, to be buried with wicked men: for they thought no more of him than if he had been a wicked man. The next words, *And with the rich in his death*, look to his Exaltation and the meaning of them is, that however he was in the account of men buried with Thieves, and laid in the Grave as a Malefactor or wicked Man; yet in God's account, and by his appointment and over-ruling providence it was otherways, for he put a difference betwixt him and others,

and gave him a honourable burial with the rich; though he was designed by men to be buried with thieves; yet as we have it *Matth.* 27. 57. *Joseph of Arimathea went to Pilat, and begged his body, and wrapped it in clean Linnen, and laid it in a new tomb*; which in God's providence was so ordered, both to shew a difference betwixt him and those thieves, and also to declare that he was innocent, as the reason subjoyned tells, *Because he had done no violence, neither was any deceit in his mouth*; and to make way for the clearing of his Resurrection, he being buried in such a remarkable place where never man had been buried before.

So then the sum of the words is this, he was humbled in coming to the grave, and in mens account and destination was buried as a wicked man yet by God's Decree and Providence it was so ordered, that though he was poor all his days, he had a honourable Burial, such as rich men use to have, *because he had done no violence, neither was there any deceit in his mouth*: God will not have it going as men designed, but will have him honourably buried and laid in the Grave, that thereby there might be the greater evidence of his Innocency, and a more full clearing and confirmation of the truth of his resurrection.

What is rendered *death* here in our Translation, is *deaths* in the plural number in the *Hebrew*; to shew the greatness and terribleness of the death which he underwent, and the sore spiritual as well as bodily exercise that he was put unto, at, and in, his death, so that it was a complication of many deaths in one, and at once, which he suffered. 2. Where it's said in our Translation, that *He made his grave*; In the Original it is, *He gave his grave with the wicked*; so that the Pronoun *He*, may be meaned, either of the *Father* his giving, or it may be understood of the Mediator himself his giving; and so the meaning is, that it come not to pass by guess on God's side, but was by him well ordered; and upon the Mediators side it sets out his willingness to go to the Grave. and his having an over-ruling hand, as God, in his own death and burial; as he saith *John* 10. 18. *No man taketh my life from me, but I lay it down of my self*; His death & burial were determined and well ordered as to all the circumstances of both, by a divine decree and by an over-ruling hand of Providence; and this agrees well with the reason subjoyned, because he willingly condescended to die; God put a difference betwixt him and others, as is clear in that of *John* 10. 17. *Therefore does my father love me, because I lay down my life for my sheep*. The *Verse* hath two parts, 1 Something foretold concerning the *Messiah*, and that is, *that he shall make or give his grave with the wicked, and with the rich in his death*. 2. There is a reason subjoyned, especially to the last part, taken from his innocency, and from the difference that was in his life betwixt him and all men in the world, that therefore God put a difference betwixt him and them in his death and burial.

First then, This point of *Doctrine* is imployed here, that coming to the Grave is a thing common and certain to all men; I mean, that death, or a state of death, and to be in the grave, in an ordinary way is common to all men; and whoever want the priviledge of burial, their condition in that respect is rather worse than better; it's supposed here that wicked men come to the grave, therefore our Lord is said to *make his grave with them*; and it is also supposed, that rich men come to the grave; therefore it's said, *and with the rich in his death*; that which *Solomon* hath *Eccles.* 8. 8. of death, may well be applyed to the grave, *there is no man that hath power over the spirit to retain it, neither hath he power in the day of death. and there is no discharge in that war, neither shall wickedness deliver those that are given to it*; the most powerful wicked man cannot prevail over it, nor is he able to resist and withstand it; these who conquer most of the World, are constrained at length to be content with some few foots of ground. and their Bodies are turned into dust: *Job* in the 3d. *Chapter* of his book, speaks of it as common to all, to rich and poor, to high and low, to the King and the Beggar, all are there in one Category; If any were freed from it, it would readily be rich men, but as it is *Psal.* 49. 6, 7. their riches will not be a ransom for them; *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him, (so precious is the soul, that the redemption of it ceases for ever:* Amongst all Morals there is none that can buy himself from coming to the Churchyard, or from coming to the grave; but

were he never so rich and honourable, he must be laid in a hole as well as the poor man; the bravest and best guilded Tomb is but a grave; that sentence past by God must stand and will stand, *Dust thou art, and to dust thou shalt return*; The translation of *Enoch* and *Elias* who did not see death, do not alter the common rule, though it shew the soveraignty and power of God what he can do.

Use 1. O! think more on Death and on the Grave, there sure would be much more profitable subjects of thoughts, than many things which our thoughts run ordinarily on. *It's appointed for men once to die, and thereafter cometh the judgment*: As we walk over and tread on the Graves of others now, so some will be walking over and treading on ours ere long; and within a few years our bodies will be turned into dust and our dust will not be known from the dust of others that lived before us: it were good to have the faith of this more rooted, and that we did meditate more frequently and seriously on it.

Use 2. It reproves the pride of men and women, and their lusting after earthly vanities; When death and the grave come, where will all their brave Houses, and Cloaths, and well dreft Beds be? And what will become of your Silver and Gold? These things will not go to the grave with you. *As ye brought nothing into the world, so it's certain that ye shall carry nothing out of it*; The consideration whereof would be a restraint and a bridle to mens exorbitant desires; The time is coming when six or seven foot in length, and two or three foot in breadth of ground will serve the richest and most honourable; And within a few years the Lord Provost's dust will not be known from the dust of the poor body that got a share of the common Contribution; the dust of both will be alike; Dress and pamper the body as ye will, that beauty will not abide with you; Wherefore then serves all this pride, vanity and bravery? Seing a very little while time will lay it all in the dust, and when all our joys will take an end, as *Job* saith *Chap* 17. *My purposes are broken*, and what did break them off? *The grave* (saith he) *is waiting for me, I have said to corruption, to the rottenness of the earth thou art my mother, and to the worm, ye are my brother and sisters*; they and I must lie together; These that now cannot get their beds made fine and soft enough, the worms and they will ly together ere long in the grave, the Cheft or Coffin will not be to close but they will win in, nay, they will breed in their own bodies, do we not see this daily? Were it not then good that when ye are going to the burials and graves of others, ye were thinking on your own lying down in the grave? And what will be your thoughts in that day of all things in this world? if dead Corpses could speak out of their graves, they would preach sharp warning to them that are alive, and would say to such as are carving them cloathes, Beware of putting off thoughts of death and of the grave. Though this be a common point of truth, yet few walk suitably to it, but we are generally in our practice, as if it were not a truth, no more minding death and the grave, than if we were eternally to live here.

Use 3. As this should make folks sober in prosperity, so it should make them patient in adversity: A little time will make us all equal, and what is the matter what our condition be, if our peace be made sure with God? *Athens* may shame many of us that are professing Christians, who, by the consideration of death, have been brought to be much more sober in their carriage, than alas many of us are.

2dly, *Observe* That the *Messiah* behoved to come to the grave and be buried; It was so designed, foretold, and foretypified of. *He made his grave with the wicked, and with the rich in his death*; Hence the Apostle, *Acts* 2. 30. citing *Psal.* 16. 8. gathers that as there was a necessity of his being in the grave, so there was a necessity of his resurrection out of it, because he should not see corruption in it, *His soul was not left in hell*, or in the grave, neither did his flesh see *corruption*; And in all the Evangelists it's clear, that after death he was remarkably laid in the grave, and very particular and special notice is taken of it: Take here shortly some few reasons of this necessity according to the Lords appointment, and no further: The 1. whereof is this, that the unstainedness and purity of Divine Justice may appear, and that thereby the compleatness and perfection of his satisfaction as Mediator, to the Justice of God, may be confirmed; If he had not been buried, it might have been questioned, whether that which folk insist after death

death be a reality or not; But his three days lying in the grave is a greater evidence of the unstainedness and purity of Justice, and of its impartiality, than the imprisoning of many Creatures for many thousands of years would have been; This shews him to be a just God, when sinners Cautioner is not only pursued to death, but to the grave; And therefore this scripture accounts the lowest part or step of his sufferings; And in the Creed his *descending into hell* is spoken of, which is an excellent Catechism is expounded to be his *continuing under the power of death for a time.* 2. It is much for the manifestation of the great love of God, and of the rich condescending grace of the Mediator, who is not only content to die, but to come to the grave, and to suffer death to have a kind of dominion over him for a time; So that as death had power to separate his soul from his body, so it prorogats that power during his being in the grave; His enemies, as it were, cry, Take him up now, and they *seal the stone*, and *set a watch* to keep him in the grave. 3. It's for the consolation of the Believer, and serves mightily to strengthen him against the fear of death and the grave; So that the Believer needs not be afraid of death, but may ly down quietly in the grave, because it was Christs bed, warmed, to say so, by him, he was there before him, and the grave is now to the Believer no part of the curse, more than death is; The grave will not swallow him up with a sort of dominion and right, as it doth the reprobate. 4. It serves to confirm the truth of the Resurrection of Christ, more than if he had never been in the grave, as the Apostle proves, 1 *Cor.* 15. from the beginning to the close, even till he come to that, *O death! where is thy sting? O grave! where is thy victory?* Our Lord by dying and being buried, hath delivered his people from both; As neither a great Stone, nor a Seal put on it could keep him in the grave, but that he rose again the third day, so nothing will be able for ever to keep Believers at under; and as he died to disarm death, so his entering in the grave was to disarm the grave, and to open a door for Believers to come thorow it, by his power who was dead and laid in the grave, but now is risen and alive for evermore.

The *uses* are 1. To shew the full conformity and agreeableness that is betwixt what was foretold of the *Messiah* and what is fulfilled; and so serves to confirm our Faith in this, that he is the true *Messiah*, who was crucified, dead and buried; This is one of the Articles of our Faith foretold by *Isaiah*, now fulfilled and recorded to be so in the Gospel. 2. It shews the severity of Justice, that when any persons made lyable to the lash of it, were it but as Cautioner, it will exact of him satisfaction to the uttermost; Therefore when Christ enters himself our Cautioner, it not only exacts death, and pursues him till he give up the Ghost, but after death pursues him to the grave; It will needs have that satisfaction of the Mediator, and he yields to it so as to lay himself by as a dead man: O! what a revengful thing is Justice when a sinner must answer to it? When the Mediator was so pursued by it, what will it do to others who are out of him? Here we may apply that word, *Daughters of Jerusalem, weep not for me, but weep for your selves and your children; If it be done so to the green tree, what will be done to the dry?* When the fire of the vengeance of God shall kindle that lake that burns with fire and brimstone, and when sinners shall be cast into it as so many pieces of Wood, or as so many pieces of dry sticks, what will be their condition? It were good in time to fear *falling into the hands of the living God*, which is indeed a most *fearful thing*, Heb. 10. 31.

3. It shews the Believers obligation to God that hath so fully provided a satisfaction for him, and hath furnished him with such a ground of consolation: Beside what is done for the satisfying of Justice (which is the great consolation) there is here ground of consolation against all crosses, pain, sickness, death and the grave; There is not a step in the way to Heaven but our Lord hath gone before us; We have not only a Mediator that died, but that was buried; And O! but this is much when Believers come to think on their going to the grave; Will it devour them, or feed upon them for ever? No, he hath muzzled it, to say so; They rest in their graves as in a bed, their bodies being united to him, and their dust must be counted for; Its true, the bodies of the reprobate must be raised up, yet upon another account, and not by vertue of their union with Christ, and of Christs victory over death in their stead, as Believers are; In a word,

they have many advantages that have Christ, and they have a miserable life, a comfortless death, and a hard lying in the grave that want him; Therefore, as the short cut, to have a happy life, and a comfortable death and burial, and the grave sanctified to you; seek to have your interest in Christ made sure, then all things are yours, and particularly death and the grave, which will be as a Box to keep the particles of your dust till it restore them faithfully to Christ, to whom it must give an account; But as for you that slight and misken Christ, ye have a dreadful lot of it, no interest in Christ living, no union with him in the grave, nor at the Resurrection; And if ye did but seriously consider that ye will die, ye would also consider that it's good dying and being in the grave with Christ; and that it's a woful thing to be, and to be in it without him.

3ly. *Observe*, That all the sufferings of our Lord Jesus Christ, to the least particular circumstance of them, were ordered of God, and before hand determined and concluded upon; none of them came by guess upon him; That he should suffer and die, and what sort of death he should die, and that he should be laid in the grave, all was before concluded and determined; When we read thorow the Gospel it were good to take a look of the Old Testament Prophesies of the Covenant of Redemption, and of the ancient determinations concerning him, as *Peter* doth, *Acts* 2. 23. *Him being delivered by the determinate counsel of God, ye have with wicked hands crucified*, God's fore-knowledge and determination fixed the bounds, and laid down the rule (to speak so) to these wicked hands in the crucifying of him, without all tincture or touch of culpable accession to their sin; and in looking over his sufferings, we would call to mind, that this and this was the Lords purpose, and that in these sufferings, and in every part and piece of them, the Mediator is telling down the price that he undertook to pay; All which demonstrats the verity of our Lords being the true *Messiah*.

4ly. From comparing the two parts of the first part of the verse together, *He made his grave with the wicked*, as to the estimation of men, *and with the rich in his death*, in respect of Gods ordering it, *Observe*, That often God hath one design, and men another, and that God will have his design to stand, and infrustrably to take effect: When some would design shame to his people, he will have them honoured.

The 1 *Use* serves to comfort Gods people, when they are in their lowest condition, and when their enemies are in highest power; our Lord is carrying on his design, and making his and their enemies to fulfill it: *Pilate* and the Chief Priests with the Scribes and Pharisees are pressing Christ to death the multitude are crying, *Crucifie him*, and preferring *a Robber* to him; But in all this, they were in filling what God had before determined to be done, which we say is matter of great consolation both as to our own particular case, & as to God's general guiding of the World, and especially of his Church therein, There is nothing wherein the malice of men seems to be most prevalent, but our Lord is still gaining his point upon, and by them; They are all the while executing God's determination, though to their own ruine.

2. See here an ex & correspondency betwixt all the circumstances of our Lord's sufferings and God's determination, and a concurrence of all of them for the promoving of it. In the History of the Gospel; *A bone of him is not broken*, when the bones of the two Thieves crucified with him are broken, *a Spear* is run at him, and *his side is pierced*, when they are not pierced; And all this, because it was prophesied of him, that *A bone of him shall not be broken*, and *they shall look upon him whom they have pierced*; and when it comes to his burial, *Pilate* wots not what he is doing, when yet he is fulfilling the Lords design in giving his body to a rich man *Joseph* of *Arimathea*, when he asked it from him to be buried by him, whereby the Prophesie of the Text is fulfilled; The wickedness of some, the contingent actions of others, and the ignorance of many, concurr altogether, to make out the same holy and unalterable design and purpose of God.

And therefore 3dly, Let us stay our faith here, that our Lord is yet still working in all these confusions, and when matters are turn'd up side down, to humane appearance, our blessed Lord is not non-plussed and at a stand, when we are, he knows well what he is doing, and will make all things most certainly, infallibly, and in-

fruitfully to work for his own glory, and for the good of his people.

From its being said, that *He gave his grave with the wicked*, as holding forth Christ's willingness to be buried, (as he saith of his death, *Joh* 10. 17. *No man taketh away my life from me, but I lay it down and take it up again.*) *Observe*, That in the whole performance of the work of Redemption, even in the lowest and most shameful steps of it, our Lord was a most willing condescender, *He gave his grave with the wicked*; He was a most free and willing undertaker, when as it were, the Question was put, Who will satisfie for Elect sinners? He comes in and says (as we have it, *Psal.* 40.) *Lo, I come, in the volum of thy book it is written of me, I delight to do thy will, O my God*; I am here, Father, as if he had said, I offer my self and accept of the terms heartsomly and delightsomly; *I rejoiced*, saith he. *Prov.* 8. 28. *in the habitable parts of the earth, before the foundation of the world was laid, my delight was with the sons of men*: So it may be made evident, that in all the parts of his sufferings, and in every step thereof, he did most exactly, and also most willingly perform whatever was carved out to him; He preached and wrought miracles, and did all with delight, as himself says, *John* 4. 32. *It is my meat and my drink, to do my Fathers will, and to finish his work*; It refreshed him when his body was hungry and faint, to be carrying on the work of Redemption in speaking to a poor straying sinner. If we yet look a little forward we will find that he so longed for the sadest part of this exercise, that he is pained till it be accomplished. *Luke* 12 50. *I have a baptism to be baptized with, and how am I straitned till it be accomplished?* His heart longed so much to be at it, that he would approve nor admit of nothing that might stand in the way of it, therefore he rejected *Peters* advice with holy detestation, with a *Get thee behind me Satan*; He knew well what was in *Judas* mind, and yet would not divert him, but bid him do what he was about, *quickly*; He went to the Garden where he was known to resort, and gave his enemies opportunity to take him, and would not suffer his Disciples to draw a Sword to oppose them; When he was before *Pilate* he would not open *his mouth*; When he was buffetted *he gave his back to the smiters, and his cheeks to him that plucked off the hair, and hid not his face from shame and spitting*, Because he knew what was aimed at in all this, and accordingly saith, *Matth.* 20. 20. *The Son of Man came not to be served, but to serve, and to give his life a ransom for many*; When His Holy Humane Nature scarred at the Cup, and when he was thereby put to pray, *Father, if it be possible, let this cup pass from me*, he sweetly subjoyns, *but for this cause came I unto this hour*; And the nearer it came to his death he vented his desire after it the more, *With desire have I desired*, saith he, or with special desire have I desired, *to eat this Passover with you before I suffer*; Even when he was to eat the last Passover, and to take his last good-night, and to be in readiness for what was coming, What could have been the mean or motive to bring it about if he had not been willing? It was this willingness that Jehovah was pleased with, and that made his Sacrifice to smell sweetly to *his* Father, *who loveth a cheerful giver*, and it had never been satisfactory, if it had not been willing but extorted, and therefore saith he, *Joh.* 10. *No man taketh my life from me, but I lay it down*; And *I delight to do thy will*, Psal. 40.

Use 1. See here a great evidence of the love of God, and of the Mediator; Behold what manner of love this is, that when it was not required, he should offer and freely give himself to death, and to the grave; this is the love of a friend and beyond it, that he should have so loved his Church as to give himself for her to death, and to the grave; Well may he say as he doth, *John* 15. 15. *Greater love hath no man than this*, &c.

2*dly*. It shews what great ground of consolation and encouragement a sinner hath that would faln be at Christ, to believe on him, and to expect Life and Salvation through him; Our Lord was most willing to lay down his life, and to come to the grave for that end; and is it possible that he will refuse a sinner that comes unto him, and that would faln share in the benefite of his sufferings, which was his great end in suffering? This one thing, to wit, the willingness that he had to suffer; and the delight that he had in suffering, to purchase Redemption to sinners, may be as a strong cordial to strengthen the heart of a fainting sinner, and a great motive and encou-

ragement to come forward to him. Thou wilt, it maybe, say, I wot not if Christ loves me; O! Consider these sweet words, *Rom.* 5 10. *If he died for us while we were yet enemies, how much more shall we be saved by his life?* I shall close this discourse with these two words, the 1. whereof is for encouragement; If there be any body here that would fain have Christs love, and partake of his death: Take courage, seeing our Lord out of the great desire he had to promove the Salvation of sinners, *Gave himself to death, and to the grave*, will he not willingly make application of his purchase to them when they seek it? That he was willing to undergo all this, is a far greater matter than to welcome a sinner coming home to him; And if he did all that he did for this very end, will he stand on it when it comes to the application? The 2d. word is, that this is, and will be a ground of conviction to all who think little of our blessed Lord Jesus, and of his love, and who will not part with a base lust for him, and who will not make choise of him, but will refuse, reject, undervalue and despise him, with all that he hath done and suffered; it will exceedingly aggravat your condemnation, that when he was so willing to die for the good of sinners, ye were not willing to live for his satisfaction; Think on it, O! think seriously on it; These things are the truths of God, and the main truths of the Gospel, that lye very near the ingoing of hearts to Christ; And if such truths do you no good, none other readily will; God give us the Faith of them.

SERMON XXXV.

ISAIAH LIII. IX.

Vers. 9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

THis is a most wonderful Subject that we have to think and speak of, which concerns the sufferings that our blessed Lord was pleased to undergo for sinners; And this makes it to be the more wonderful, when we consider what he was made, and what his carriage was; *He was numbered with the transgressours, and gave his grave with the wicked*; And yet he hath this testimony, that *there was no violence in his hands, nor any deceit in his mouth*; He was a sinless Mediator, not only before men, but before God.

These words considered in themselves, hold out a little sum and short compend of a holy walk, most perfectly and exactly fulfilled in the conversation of Jesus Christ; *He had done no violence*; or, there was no violence in his hands, that is, there was no sinful deed contrary to the Law of God in all his practice and walk; *And there was no deceit*, or no guile *in his mouth*, that is, no sinful or deceitful expression: In sum, neither in deed nor in word was their sin in him, He did wrong to none by his deeds, and he deceived no body by his words; This guile or deceit, as it looks to the first Table of the law, imports, that there was no falsehood [illegible] Doctrine in his Ministry; He did not beguile nor seduce the souls of any in leading them wrong; And as it looks to the second Table of the Law more immediatly, it imports that he was sincere and upright, that there was no deceit, no violence or dissembling in his carriage; so that whether we look to him as Gods publick Servant in the Ministry, or to him in his privat walk, he was compleatly innocent and without all sin, as the word is, 1 *Pet.* 2. 22. *Who did no sin, neither was guile found in his mouth*; However men accounted of him, he was an innocent and sinless Saviour.

If we look on them as they depend on the former words, they are a reason of that difference which in his death and burial God did put betwixt him and others; Though he was by wicked men put to death as a wicked person, yet God in his providence so ordered the matter that he was honourably buried with the rich; Why so? This is the reason of it, because though they esteemed him a false Prophet, and a Deceiver, a Wine-bibber, &c. Yet he had done no wrong to any, neither by word nor by deed, and therefore God would have that respect put on him after

his death in his burial, and so a remarkable difference to be made betwixt him and others.

Observe hence, 1. That our Lord Jesus, the *High Priest of our profession* that laid down his life for sinners, is compleatly and perfectly holy; He hath that testimony from the Prophet here, that *He did no violence, neither was there any deceit in his mouth*; He hath this testimony from the Apostles, from *Peter*, 1 *Pet.* 2. 22. *He did no sin, neither was any guile found in his mouth*; From *John* 1. *John* 3. 5. *He was manifested to take away sin, and in him is no sin*; And from *Paul*, *Heb.* 7. 27. *He was holy and harmless and undefiled, separate from sinners*; In this respect there is a difference betwixt him and all men in the word; And it was necessary and requisite for Believers consolation, that it should be so, *It became us*, saith the Apostle, *to have such an High Priest*. 1. If we consider the excellency of his person, he could not be otherwise, being God and Man in one Person, and having the fulness of the God-head dwelling in him bodily. 2. It was necessary, if we consider the end of his Offices, he being to offer up an acceptable Sacrifice to God, behoved to be holy and harmless, otherwise neither the Priest nor the Sacrifice could have been acceptable. 3. It was necessary if we consider the dignity of his Office; It behoved him to differ from the former Priests under the Law; And if he had not been without sin, he should not have so differed from them. 4. It was necessary for the persons for whom he undertook these Offices; Such a High Priest became them, and another could not have done their turn; All these we will find to be put together, *Heb.* 7. 26, 27. Where the Apostle having said, *vers.* 25. *That he is able to save to the uttermost these that come unto God through him*, subjoyns, *For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, made higher than the heavens, who needeth not daily as these high Priests to offer up sacrifices, first for his own sins, and then for the sins of the people*; The most holy of all the Priests had sins for which they behoved to offer Sacrifices, and so had the holiest of the people, but Christ was holy and blameless, and had no sin, and it behoved him to be so; As I said just now, his sacrifice could never have been accepted for others, if he had needed to offer up sacrifices for himself.

The *uses* are these; Not to speak how it vindicats our Lord Jesus Christ from all these aspersions cast upon him by wicked men, who called him a *Glutton*, a *Winebibber*, *a friend of Publicans and Sinners*, a *Deceiver*, &c. He was holy and harmless, and ere long he will gloriously appear to be holy, when these who pierced him shall see him and be confounded, I say, the *uses* are these, in reference to the Church and People of God; It serves 1. To shew the condescendency of love, and the contrivance of infinite wisdom for the behove of sinners, Such a high Priest became us; Love condescended and wisdom contrived, that he should become man and suffer, *the just for the unjust*; Wisdom set on work by grace provided for sinners such a High Priest as they stood in need of; And indeed sinners have no want here, for they have a High Priest becoming them, and this is an evidence of it, that *he is holy, harmless, undefiled, separate from sinners* &c. 2. It serves to be a great ground of encouragement to sinners, to flee to, and make use of Christs Sacrifice, our Lord had no sin, and needed not to offer a Sacrifice for himself; And if he offered Sacrifice for atonement, wherefore did he so? It was either for himself, and that could not be, for he was holy, or for nothing, or for no end, and to say so were blasphemy, or it must be for a real satisfaction for Elect sinners, or such as should make use of him; And thus Faith hath a sure ground to lay hold on; and namely that his satisfaction was real; And that it was for this end, to be made forth-coming for the behove of such as should believe on him, And therefore look upon Christ's suffering, and upon his innocency who suffered, and ye will find that ye have a suitable High Priest, and atonement made for you; O but that is a sweet word, 2 *Cor.* 5. *ult. He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

3ly It's ground of great consolation to them that betake themselves to Christ, why? our Lords Sacrifice cannot but be accepted, for there was in him no guile, nothing that might make his Sacrifice unsavoury; and as it commends the way of Grace to a sinner, so it is ground of encouragement to a sinner to look to be accepted through him; for if the temptation should say, thou art a

sinner, and such and such a great sinner; that is nothing to purpose, for God hath accepted of Christ and of his Sacrifice, and if thou make use of his Sacrifice, it cannot but be accepted for thee; here then is the consolation, that we have such an High Priest as became us, who needed not to offer for himself, but only for the sins of the People, and of his own People.

3ly. It serves notably for our imitation; He was holy, and in his holy walking hath left us a copy to write after and to walk by; and therefore in your speaking of Christs Holiness, or in your reading of it, consider that he is thereby casting a copy to you, and bidding you *purifie your selves as he is pure, to be holy as he who hath called you is holy; learn of him to be meek and lowly in heart*, to be humble and heavenly-minded, and in whatever respect his life and walk is proposed to us as a patern, set your selves in his own strength to imitate it, and *be ye followers of him as dear children*; whenever ye read of *his obedience to the death*, of his holiness in all manner of conversation, and of *his fulfilling all righteousness*, let it provoke you singly and seriously to design and endeavour conformity to him therein in your practice.

4ly. From the connexion of these two, That he was accounted a sinner before and at his death, and that after his death God did put that note of respect upon him, that *he was buried with the rich, because he had done no violence*, &c. but was holy and harmless in his life. *Observe*, That however Holiness may suffer as long as holy persons live, yet at death and after death, there is ever a testimony of the Lords respect put on it; or thus, holy walkers are always separated and differenced from others at their death, it's ever otherwise with them than it is with others when death comes, however it hath been with them in their life. *He made his grave with the wicked, and with the rich in his death, because he had done no violence*, &c. This hath been confirmed in the experience of all that ever lived; The *rich glutton Luke* 16. hath the better life as to externals, and *Lazarus* had a poor afflicted life, but when death comes, the *rich glutton* goes to Hell, and *Lazarus* goes to the bosom of *Abraham*: This is laid down as a certain truth, *Eccles.* 8. 12, 13. *Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with him that fears God, but it shall not be well with the wicked*, there shall be a change at death; and it cannot be otherwise, whether we look 1. To the holy Nature of God, who hath a complacency in Holiness, as it's said *Psal.* 11. *ult. The righteous Lord loveth righteousness, his countenance doth behold the upright*: Or whether 2. We look to the Word of God, which *Isa.* 3. 10, 11. bids say to the righteous, *It shall be well with them, for they shall eat of the fruit of their doings*, (for *blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them*,) but *woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him*; the same connexion that was betwixt Christ's life, though a suffering life, and his death, shall be betwixt the life of all his Members, and their death, *If we suffer with him, we shall also reign with him.*

The *uses* are, 1. To let us see what is the true way to eternal well-being, when this short life shall be at an end; and it is the way of Holiness; and so it serves to answer a great question, who shall be happy at their death? even they that are holy in their life; whose hands have done no violence, and whose mouth hath had no guile, to wit, with the full bensil of their will, and without all gracious reluctation, for absolute freedom from these in this life was proper only to our Lord Jesus since *Adams* fall: Such may expect the Lords countenance when death separats their soul and body, therefore take this as a mark for tryal, observe and see what is your carriage, and judge accordingly; and seing the Lord hath joyned Holiness and Happiness together inseparably, presume not to separate them.

2ly. Is it so that Holiness hath a good and comfortable close of a man's life, (which is the substance of the Doctrine,) it would commend to us the study of Holiness as the most precious, advantagious, honourable, sicker and safe course that a man can follow; *Say to the righteous, it shall be well with him*; it's not, say to the honourable man, nor say to the rich man, nor to the wise man, &c. God hath not chosen many of these, as is clear 1 *Cor.* 1. 26. but, *say to the righteous or holy man; it shall be well with him*; and is there any thing that should have so much influence on men, and take them so much up, as how to be well in the close? Folk may have a fighting life of it here, and may suffer much

much, and be under reproach for a time, as Christ was; but if thou be holy, ere thy Body be laid in the Grave, it shall be well with thy Soul: And as for all who have chosen the way of Holiness, we are allowed to say this to you, that it shall be well with you at death, and after death at Judgment, and even for evermore; *To them* (saith the Apostle, *Rom.* 2. 9.) *who by patient continuance in well doing, seek for glory, and honour and immortality, eternal life*; O how many great and good things are abiding all the honest-hearted Students of Holiness? *Eye hath not seen, nor ear heard, nor heart conceived*, what they are.

3ly. It's ground of expostulation with them that neglect and slight holiness; As it will be well with the Righteous or Holy, so they shall have a miserable and desperate lot of it, who either despise or neglect Holiness, *Wo to the wicked* (saith *Isaiah* 3. 11.) *it shall be ill with him*; Some of you may think that ye are rich and honourable, are well cloathed, sit in fine Houses, and have richly covered Tables, when poor Bodies are kept at the door, and are destitute of these things; and are ready to bless your selves, as being well, though ye care not for, nor seek after Holiness; but wo unto you, for ye must die, and go to the bottomless Pit, and there ye will not get so much as a drop of water to cool your Tongues in these tormenting Flames; neither your Riches, nor Honours, nor Pleasures, will hold off the heat and fury of the vengeance of God, nor in the least ease you in your extream pain; but as it is *Rom* 2. 9. *Indignation and wrath, tribulation and anguish* (four sore words) *will be upon every soul of man that doth evil*; O! do ye not believe this? it's the truth of God, and a very plain truth, and we are perswaded none of you will dare downright to deny it; Holiness will have a sweet and comfortable close, and the neglect of it will have fearful effects following on it; what is the reason then that Holiness is so little thought of, and followed? do ye believe that ye will die? and think ye ever to come to Judgment, or to hear that word, *Come ye blessed of my Father, inherit the kingdom prepared for you, for I was hungry and ye fed me, naked and ye cloathed me*, &c. O what will become of many of you, *when the Lord Jesus will be revealed from heaven, with his mighty Angels, in flaming fire, to render vengeance to all them who know not God, and who obey not the Gospel*? and will say to you, *Depart ye cursed into everlasting fire, prepared for the devil and his angels; for when I was hungry, ye fed me not*, &c. This is, I grant, a general truth, yet if it be not received, we know not what truth will be received, and if it were received, the practice of Holiness would be more studied; there would be less Sin, and more Prayer, Reading, Meditation, more seeking after Knowledge, and more watchfulness and tenderness in Folks Conversation; always, in this the Lord shews the connexion that is betwixt Holiness and Happiness, and here ye have the coppy and pattern of an examplary walk.

3ly. From this, that the holiness and blamelessness of Christ here spoken of, is marked in him as peculiar to him, for it fits him to be a High Priest, and proves that only he could be the Priest that suited and became us, and that no other could do our turn, as the Apostle reasons, *Heb.* 7. 26, 27, 28. *For the Law maketh men Priests that have infirmity, but the word of the oath, which was since the Law, maketh the Son who is consecrated for evermore*; From this I say, *Observe*, That all men, even the most holy, except Christ (who was both God and Man) are sinful, and not one of them sinless, while living here on earth, and the reason is, because if any were sinless, then this that is said here would not be peculiar to our Lord Jesus Christ, that *He did no violence, neither was there deceit in his mouth*; This being a singular character of our High Priest, that none of his Types could claim to, it exclusively agreeth to him, so as it agreeth to none other; The Scripture is full to this purpose, in asserting, that not only all men are sinners, as considered in their natural condition, but that even Believers are sinful in part; for the same Apostle *John* that saith, 1 *Epist.* 1. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ*, saith also *vers.* 8. *If we say we have no sin, we deceive our selves, and the truth is not in us*; and *vers.* 10. *If we say that we have not sinned, we make him a liar, and his word is not in us*; and 1 *Kings* 8. 46. and *Eccles.* 7. 20. *There is no man that doth good and sinneth not*, plainly insinuating, that all have need of an Intercessour: We shall not insist in this, only from these words compared with the scope, making it peculiar to Christ to be without sin, and implying, that none other are so, we would consider the necessity of

its being so. 1. For differencing and separating of Jesus Christ from all others, by putting this dignity on him, of being *holy, harmless, undefiled, separate from sinners*, this is his prerogative, and badge of honour, above others. 2. It's necessary for this end, to demonstrate the need that there is of offering himself a Sacrifice for sinners, and that it was not for himself, but for sinners that he offered up himself, and that there is a continual necessity of making use of that Sacrifice, for if there were not a continuance of sin in part, while Believers are out of Heaven, there would be no need of this part of Christs office; if we were holy and harmless our selves, we needed not such an High Priest.

use 1. To establish us in the faith of this Truth; That among all men there is none that were true men, except Christ, that is without sin; sin is still abiding in them, while in this world; of none of them all it can be said, that *they have done no violence, neither is there any deceit in their mouth*; none of them could ever say since *Adam* fell, *the prince of this world cometh, and hath nothing of me*; yea this is a special qualification of Christs Jesus, for his Priest-hood; that he was without sin, and behoved to be so; I am not pleading, that sinners should take a liberty to sin, because there is no perfection to be win at in this life, God forbid; wo unto them that make such an use of this Truth; nor do I speak of it to allow any to dispense with, or to give way to themselves to sin; for we shew before, that Christ is here proposed, as our Patern, and we are bidden *purifie our selves as he is pure*: But this we say, that none living here on the earth are without sin; the most perfect men that are on this side Eternity, carry about with them a *body of death*, called five or six times *sin*, Rom. 7 that hath actual lustings, and a power, as a law of sin to lead captive, and that makes the man guilty before God.

use 2. For reproof to two sorts of enemies to this Truth. 1. These inveterate enemies of the Sacrifice of our Lord Jesus Christ, to wit the *Papists*, that black train that follows Antichrist, who plead for a perfection according to the law as attainable in this life, laying down two grounds to prove this perfection. 1. That the inward lustings, or first risings and motions at least of the body of Death, are no sin: And 2. Their exponing of the Law, so as it may suit to their own apprehension, and opinion, yet so as they say, that every Believer, or godly Person wins not to this perfection to keep the Law wholly, but only some of their Grandees: This the Lord hath mercifully banished out of the Reformed Churches, as inconsistent with the experience of the Saints, who *find a law in their members warring against the law of their mind, and leading them captive to the law of sin that is in their members*; inconsistent with the Scriptures, which clear, that none have attained, nor do attain perfection in this life, but the contrary, that *in many things we offend all*; and inconsistent with Grace, that leaves sinners still in Christs common and debt, as standing in need of his imputed Righteousness; This perfection they place in inherent Holiness, and habitual Grace, but we insist not on it: 2*ly*. Another sort of enemies reproved here, are the old *Familists*, who are owned by these who are called *Antinomians*, several of which miserable persons are now going up and down amongst us, who say that the People of God have no sin in them, wherein they are worse than *Papists*; for *Papists* make it peculiar to some only, but they make it common to all Believers; And *Papists* make their perfection to consist in inherent Holiness, but they make the nature of sin to be changed, and say, that sin is no more so in a Believer, even though it be contrary to the Law of God; We grant indeed, that the people of God are free of sin in these respects, 1. In this respect, that no sin can condemn them, they are not under the Law, but under Grace; in that respect, *Rom.* 8. 1. It's said, that *There is no condemnation to them who are in Christ*. 2. In this respect, that they cannot fall into that sin *which is unto death*, as is clear, 1 *John* 5. 17, 18. And 3. in this respect, that they cannot so sin as to lye, or be under the reign and dominion of sin, as is evident, *Rom.* 6. 14. The Believer *delights in the Law of God according to the inner man*, Rom. 7. 22. and is not in sin, neither doth commit sin, as the unbeliever doth, for the seed of God abideth in him, and is kept from being involved in that which his corrupt nature inclines the Believer to; So then, what the Scripture speaks of Believers being free of sin, is to be understood in one of these respects: But to say 1. That a Believer cannot sin at

all, sad experience and the practice of the Saints is a proof of the contrary; Or, 2. To say that sin in a Believer is no sin, because of his faith in Christ, is as contrary to Scripture; For the Law of God is the same to the Believer, and the unbeliever, and sin is the same in both, Adultery is Adultery, and Murther is Murther in *David*, as well as in any other man; Sure when Christ bade his Disciples pray for forgiveness of sin daily, he taught them no such Doctrine as to account their sins to be no sins; For if so, they should neither repent of sin, nor seek the pardon of it, as some are not ashamed to say they should not. That which we aim at, is to clear it to be Christs prerogative only to be free of sin, none other in this life can claim it; And to teach Believers to carry about with them daily, all along their mortal life, that which is for their good, even the sense of sin: I know it is now an up-cast from some pretended perfectionists, to the people of God, that they think and say that they have sin, and are not perfect; And we are by these men called *Antichristian Priests* and *Jesuits*, because we Preach that Doctrine; But let it be soberly considered, whether it doth better agree with *Papists* and *Jesuits* to say, that Believers are without sin, or to say that they have sin? They who say that Believers, or the Saints have no sin, do agree in this with the *Papists*, who maintain a perfection of holiness, or a conformity to the Law in some in this life, and who deny the lustings of the body of death to be sin; without which opinion, though most gross; they would not, nor could with the least shadow of reason, maintain their Doctrine of Justification by Works: And yet some now among us will needs call us *Popish*, because we say that we have sin, and that none of God's people are without sin in this life; This seems to be very strange; But that which hath been the thought of some sharp sighted and sagacious men, since the beginning of our confessions, to wit, that Popery is a working as an under-hand design; is by this, and other things made to be more and more apparent: is there any thing more like Popery working in a mystery, yea more Popish than to say, that the motions of corruption in Believers are no sins, that a man or woman may attain to perfection in holiness here, and yet to carry on this with that subtilty, as confidently to averr, that it's Popery to say the contrary? Nay, if the Scriptures they make use of in their Papers or Pamphlets be well considered, we will find that not only a perfection in Holiness and Good Works is pleaded for, but a possibility of fulfilling the Law, and Covenant of Works, as namely, 1 *Pet.* 1. 15. 1 *John* 3. 3. and 5. 5. and *Matth.* 5. *ult.* Will ye (say they) call your selves Saints that are not purified even as he is pure? And will ye call your selves Believers, that have not overcome the world, *&c.* As if all that is commanded duty, might be, or were perfectly reached in this life, and as if no distinction betwixt begun, yea considerably advanced holiness, and intire perfection were to be admitted: That for which I mark this, is to show that the design of Popery seems to be on foot, the Devil in some considerable persons venting these things, when the great Patrons and Authors of them ly darned and hid; And it is observable, which we have heard of late, that some Ring-leaders in this time have declared themselves expressly for Popery; Though we have reason to bless God, that the People in this place are kept free of these things, yet this truth is worthy the vindicating, and the hazard and danger is to be guarded against by all of us, when this foul Spirit is driving so hard, and prevailing with some to publish abroad this errour in Papers; And so seeking to draw people into the snare; Lay down but these two Principles both now mentioned, that they that have Faith have no sin, and that they that want Grace should not pray, what would they turn to, and resolve in? Satan's design in this, is doubtless to make all untender, and it is both sad and strange, that it is not *seen and observed*; What a terrour and torture would it be to an exercised and tender Christian, and how would it put his conscience on the wrack, to say to him, What a Faith is this of yours, that cannot keep you altogether from sin, and that cannot quite overcome the World? God be blessed, that hath given poor Believers other and better grounds in the Gospel, by which to judge of their Faith, so that they may own their Faith as sound, though they have a mixture of unbelief with it, and yet unbelief is always a sin, and may say with that poor man, *Lord, I believe, help thou my unbelief.*

3ly. *Observe*, That to the making up of a

perfect holy walk there is a neceſſity both of holineſs in practice, and of ſoundneſs in judgement, that *no deceit* or guile *be in the mouth*, and that *no violence be in the hands*; And this is needful to be taken notice of, becauſe many have an aptitude to think, that folks may be truly holy, be of what opinion, judgement and perſwaſion they will; As if God had left the mind of man to be a bare empty Table or Board, that he might Write on it, whatever he liked or pleaſed; But our Lord is vindicated here, from the ſcandal of corrupt Doctrine, as well as from ſcandals in his practice; And therefore as we would ſay on the one hand to you, who are ſound in your judgement, and hate errour, that if ye be groſs and untender in your practice, the ſoundneſs of your judgement will not prove you to be holy; So upon the other ſide, we would ſay, that though it were poſſible, ye could be ſinleſs in your practice, if ye take a latitude and liberty, as to your judgement to be corrupt, and to vent what ye pleaſe, ye will never get Gods approbation, as being holy perſons; therefore let both be joyned together, ſoundneſs in Judgement, and tenderneſs in Practice; God give the right uſe of theſe things.

SERMON XXXVI.

ISAIAH LIII. IX. X.

Vers. 9. And he made his Grave with the Wicked, and with the Rich in his death, becauſe he had done no violence, neither was any deceit in his mouth.

Vers. 10. Yet it pleaſed the Lord to bruiſe him, He hath put him to grief: when thou ſhalt make his Soul an offering for ſin, He ſhall ſee his ſeed, He ſhall prolong his dayes, And the pleaſure of the Lord ſhall proſper in his hand.

WE were ſpeaking ſomewhat the laſt day of our Lord Jeſus His Innocency, which is here compended, and ſumed up in theſe two. 1. That *there was no violence in his hands*. 2. That *there was no deceit in his mouth*; however he was accounted of among Men, and by them numbred among tranſgreſſours, yet he was not ſo in very deed, and before God.

The Prophet proceeds, and anſwers an objection, How came He then to Suffer, if He was ſo innocent? eſpecially His Sufferings being ordered by God, Who is ſaid to *give His Grave with the wicked?* He anſwers the Objection, and removes the Offence, by giving three Grounds for this *v.* 10. *Yet it pleaſed the Lord to bruiſe Him, He hath put Him to grief*; This is the firſt Reaſon, and it is taken from the Fountain whence His Sufferings proceeded, Gods good pleaſure graciouſly ordered it ſo; It was the good pleaſure of *Jehovah*, that ſo it ſhould be. The ſecond Reaſon, is taken from the Nature, or End of His Sufferings, in theſe Words, *when thou ſhalt make His Soul an offering for ſin*; Though he ſuffered before Men as a ſinner, yet before God it was an Offering for ſin: To ſatisfie for, and to remove the ſins of His Elect People; The word may be rendred, *when thou, or, when he, ſhall make His Soul an offering for ſin*: But both come to one thing, which is this, That His Sufferings were not ſuch as befell other Men, nay, nor ſuch as befell Innocent Men, but they were ordered on an higher deſign, and for an higher End, even to be a Satisfaction for Sinners, and to make way for their Freedom. A 3. Reaſon is this, as His Sufferings flowed from God's Good Pleaſure, and were a ſatisfaction for the ſins of His Elect People; ſo it hath notable and noble effects. And there are *Three* mentioned here, 1. *He ſhall ſee His ſeed*, He ſhall have a numerous Off-ſpring, many that ſhall hold Eternal Life of Him; Men by their ſuffering of death are incapacitate to increaſe their off-ſpring, but this is a quickning Sufferings, and Death that hath a numerous off-ſpring. 2 *He ſhall prolong His dayes*. Which ſeems to be another paradox; For Mens days are ſhortned by their Sufferings, and Death; But though He be dead and buried, yet he ſhall Riſe again, and Aſcend, and ſit down at the right hand of the Father, and live for ever, to make Interceſſion for His People. A 3. Effect, which is the up ſhot of all, *The pleaſure of the Lord ſhall proſper in His hand*;

God hath designed Him for a Work, which is the great Work of Redemption, even the bringing of many Sons to glory; This is the Will of Him that sent Him, that He should give Eternal Life to as many as should believe on Him: And this is called God's *good pleasure*, which shall thrive and prosper in His hand; He shall pull many Captives from the Devil, and set many Prisoners free; He shal by His Sufferings overcome the Devil, Death and the Grave, and all Enemies; and shall gather the Sons of God together, from the four Corners of the Earth; and that Work shall not miscarry, nor be frustrated, but thrive in His hand: So then in this Text, we have much of the Gospel compended in few Words.

We shall speak a little to one *Observation*, more from the close of the 9. *v.* Where Christ Jesus His Sinlesness, and Innocency is holden out, In these two, *There was no violence in his hands*; no sinful practice in Him; *And there was no deceit in his mouth*, Which looks not only to His sinless carriage before Men, and so sayes, that He was no Liar nor Dissembler in His Dealing, and Converse with them, but also to His Doctrine; And so sayes, that there was no Doctrinal deceit in Him; Which is, when Men lie of God to Men, which is a gross sort of lying, and a deceiving of Souls, in making them to take that for Truth which is no Truth: And in derogating from the Truth, and making them take that for Error which is Truth; As the Apostle speaks of such, that *they speak lies in hypocrisie*. These words, *There was no deceit in his mouth*, Look to both, especially to the last, that is, the Doctrinal deceit of corrupt Teaching (whereof he was free altogether) I say it looks especially to that, because he was calumniated, traduced, and called *a deceiver of the people*, That is (as if the prophet had said) most untrue of him, there is no deceitful word in all His Doctrine; though it was imputed to Him, yet he was most free of it; Thence *Observe* That exact Holiness and Blamelessenesse, takes in Holiness in a Mans Conversation, in respect of practice, and soundness in His judgement in respect of Doctrine; for if our Lord be a Pattern of Holiness, that which was in Him is our Pattern, is called for from us, even to be pure as He is pure; *No violence was in his hands*, He was no Stealer, nor Robber, nor Oppressor, (to speak so with reverence) *And there was no deceit in his mouth*; The Word and Worship of God was not wronged by Him, and He is holden forth for an Example to us in both.

That which we would say further on this, shall be in a word of *use*; Where we may clear both the Branches of the Doctrine, to meet with two exceeding prejudicial Tenets among Men.

1. There are some who if they be not Erronious in their Opinions, and Sectaries, they think they are well enough, and insult over the Infirmities of poor Folk, that fall into these Errors; And they will, (like these spoken of) Whore, Drink, Steal, Lie, &c. *And yet lean upon the Lord, and say, is not the Lord among us, no evil shall come unto us*; Such half and divide Godlines, they will not be *Papists*, *Puritans*, nor *Sectaries*, but there is much unholinesse in their practice, much Self-seeking, Pride, Hypocrisie, Formality, Deceiving, Couseving, Falshood, and they cover all with this, That they are sound as to their Profession; though only hearing and not doing, professing and not practising; But they would consider, that Christ sayeth not, Blessed are they that hear only, but *blessed are they that do the will of God*; O! beware of this great deceit; it is a piece of Christs Innocency and Holiness, That *no violence was in his hands*, There was no sinfull thing in His practice, no sinful word came from His mouth; Ye shall never be accounted followers of Christ, though ye give your bodies to be burnt for the Truth (as it is to be feared few of you would do,) if your Conversation be not suitable, God shall never accept of your Testimony; therefore divide not these things which God hath put together; Let Holinesse be in your practice, otherwayes *Papists* and *Quakers*, yea, the grossest and most abominable Heretickes, and ye will be utterly disclaimed.

2. The other Branch of the *use* is, That suppose there were never so much apprehended tenderneese in folks walk, though they were much in Duty, and though they would quite all they had to the Poor, yet if Deceit be in their mouth, if they corrupt the Truth, and teach others so to do, of there is a want of the half of Holinesse, [illegible] in some respect, of the best and chief [illegible] of it; And the Reason is, 1. Becau[illegible] Image of God consists as much in the T[illegible]

as in the Practice, nay if Practice be not conform to Truth, it is no true Holineſſe, and where Error is drunken in, there is in ſo far an utter unſuitableneſs to the Holineſſe of Chriſt, as well as where prophanity appears in the converſation, *For there was no deceit in his mouth.* 2. Becauſe this Word of God preſcribes the Doctrine of Faith to be believed, as well as Duties to be performed, and the right grounding of Faith is a main, if not the main thing wherein the Image of God conſiſts, to wit, in *Knowledge*, and Error is as inconſiſtent with Knowledge, as Ignorance is, yea more, in ſo far as it leaves a contrary impreſſion of untruth on the Soul, which is worſe than ſimple Ignorance, 3. Becauſe, when a Perſon miſcarrieth, by turning aſide from the Truth to Error, he alſo miſcarrieth in his Practice, at leaſt in ſo far; The right conceiving of Truth, being both the ground of our Faith, and the Rule of our Practice: As for inſtance, let once the conceit and fancie come in, of Folks being above Ordinances, no Conſcience is thenceforth made of ſanctifying the Sabbath, or Lords day, nor of any other Duty of Worſhip, but Men become almoſt, if not altogether Atheiſts. Yea, 4. The incoming of Error begets a ſort of preſumptuous confidence, therefore Chriſt ſayes, *He that breaks one of theſe commandments, and teacheth men ſo to do, he ſhall be called the leaſt in the kingdom of God*; he not only breaks the Command himſelf, but he ſeeks to engadge others to do ſo likewiſe; ſo that an Error from the Truth, is a ſin againſt the firſt Table, and ſo among the greateſt Evils; And the teaching, and propagating of Error, is a ſin againſt the Second Table, becauſe it hazards the Soul of our neighbour; whereas violence in the hands hurts only his perſon or Eſtate. And 5*ly*. If we look to the rife of *Error*, or whence it comes, we will find it to be a Fruit of the Fleſh *Gal.* 5. 19. And that which flows from our corruption, and is therefore ranked in with *witchcraft, Adultery, Fornication, Idolatry, Hatred, Variance*, &c. 6. If we look to the Scriptures account of it, and of the Propagators of it, We will find that, 2 *Cor.* 11. 13. They are called *falſe apoſtles, deceitfull workers, miniſters of ſatan*, not common ſins, *transform-Soul themſelves into the miniſters of Chriſt, and ed by evil, for ſatan himſelf is transformed in-to an angel of light*: For their work is to gather in Souls to the Devil, to baſe them as in a Net to him, to be Diſciples to him. Or, 7. If we look to the Effects that follow upon Error, and upon the propagation of it, we will find them to be dreadful; for as it is, 2 *Pet.* 2 1. *They draw upon themſelves ſwift deſtruction.* And *chap* 3. 16. *They wreſt* or pervert *the Scriptures to their own deſtruction*. In all their effects, Error in Judgement is as evil, (if not worſe) than prophanneſſe in practice. And if we look thorow the Churches of Chriſt, we will find that there hath been more palpable havock, and deſtruction of ſouls ſince *Antichriſt* arote, by his groſſe Errors, and damnable Deluſions, than hath readily been by ſin in Practice; which Men do not own and avouch, as they do theſe Deluſions: Think therefore ſeriouſly on this; whoever would be pure as Chriſt is pure, would ſtudy ſoundneſſe in Judgement, as well as tenderneſſe in Practice; And yet how many are readily miſtaken in this? Who, if they meet with ſome that can ſpeak a few good Words, and make pretences to a holy Walk, though the Second Command be baffled and diſgraced by them, and the Name of God torn? And though the Fourth Command be made of none effect, or price by them, it's thought but little of, all is covered with this, that they are good Folks, and of a tender walk; But, O! can they be good, who abuſe that wherein the Name and Image of God are moſt tenderly concerned? and will God account that to be Holineſſe agreeable to His Law, that ſlights, depreciats, and vilifies the beſt part of His Law? Let me therefore beſeech you to take in, and to claſs Error with other ſins, and to look upon unſoundneſſe in the Truths of God, as a Fruit of the Fleſh; and withall to look upon ſound knowledge in the Mind, and the form of ſound words in the Mouth, as being a Duty, that is called for from you, as well as other Duties: We the rather take occaſion to ſpeak to this, becauſe the Devil is ſeeking to turn Men meer Atheiſts, *Gallio's* as to the Truths of God, to *care for none of theſe things*; and as to weare out the eſteem of Truth, ſo to make people to look upon Error, as if there were no hurt by it, it's ſad that there is not more ſcouring at, and keeping diſtance from the company of ſuch, if they can but give a parcel

of good Words, and make shewes of respect to Piety, in this lukewarm time there is need to guard against this Temper, or rather Distemper; and to look well that we half not, nor divide the Pattern and Copie which God in his Word hath cast to us, and set before us; we would studie Purity and Tenderneſſe in our Walk, and Growth in found Knowledge; and would walk humbly under the impreſſion of our hazard: It's ſad when Folks are ill girded and yet ſcarcely diſcern it: It ſeems to be a winnowing time, and ſome are already taken off their feet, who thought not ſome Moneths, or Years ſince to have carried in reference to the Truth, as they have done; It hath been Gods mercy to this place, that he hath hedged us about hitherto, at which the Devil hath raged not a little; Be humbled, and have an eye to Him that can keep his People, and can eſtabliſh them in the Truth, and make them unblameable in holineſs till the coming of the Lord.

We come now to the 10. *verſe*; and from the firſt part of it, *yet it pleaſed the Lord to bruiſe him, he hath put him to grief.* Theſe three things arise clearly. 1 That though our Lord Jeſus was moſt innocent in His own Perſon, yet He was put to exceeding ſore Tryalls and ſharp Sufferings. For 1. *He was bruiſed*, to wit, like Corn betwixt the upper and nether Milſtones, or like Grapes in the Wine preſſe, which reſpects not ſo much his outward ſufferings, though great (*for a bone of him was not broken.*) as His inward Soul-ſufferings, and the inward preſſures of Wrath that were on His Humane Soul. 2. *He was put to grief*, was ſore ſtraitned and pinched, and theſe expreſſions import ſo much, *my ſoul is exceeding ſorrowful, even unto death, my ſoul is ſore troubled, and what ſhal I ſay? and, my God, my God, why haſt thou forſaken me?* The particulars of this grief were ſpoken to before; and we ſhew in what reſpect He was ſo humbled, and that He was moſt ſinleſs, and without any the leaſt carnal mude or paſſion, under theſe expreſſions, in which the ſenſe of grief vented it ſelf moſt in Him; Only if it be here aſked, what is the reaſon, why the Prophet doth ſo much inſiſt, in pointing out Chriſt's Sufferings, and the extremity of them, that ſcarce almoſt is there one Verſe, but he hath in it ſome one or other new aggravation of them? we conceive the reaſon of it is, 1. Becauſe there is nothing wherein the greatneſs of the Love of God, and the kindlineſſe of the Mediators condeſcending, doth appear more than in this; for the more He Suffered, the more the Love of God ſhined, and His condeſcendency kythed the more; this being the great inſtance, and demonſtrative proof of the Love of God, *God ſo loved the World that he gave His only begotten Son*, as it is *John* 3. 16. O! manifold and vaſtly comprehenſive So, what is unfolded in it, Eternity will but ſuffice fully to unfold; and this being the great inſtance of the Mediators condeſcendencie, and of His commending His Love to ſinners; *That while we were yet enemies, he died for us.* As it is, *Rom.* 5. The Lord loves to have this the ſubject of our thoughts, that we may be led thereby in to the Soul-raviſhing, and ſatisfying contemplation of the Love whence it came, 2. Becauſe there is not any one thing that lyes nearer, or that is readily of greater concern to Believers, than to be well acquainted with Chriſt's Sufferings, wherein the Lord would have his People ſpiritually perqueir: and it is of their concernment in a twofold reſpect, 1. As it is the ground of their peace, therefore He is called our Peace, and a Propitiation; for by being acquainted with Chriſt's Sufferings, Believers have a ſolid ground for their Faith, whereby they diſcover acceſs to peace with God, to Pardon of ſin, and Juſtification, the Mediator having undergone theſe ſufferings for this end. 2. As it is the ground of their Conſolation, conſidering that they have a ſuffering Mediator, that hath payed the Price that was due by them; even ſuch an One that knows what it was to be bruiſed with Wrath, and is therefore very tender of, and compaſſionat towards Souls, that are under challenges, and apprehenſions of Wrath; Theſe are ſweet words, which we have to this purpoſe. 1. *John* 2. 1. *If any man ſin, we have an advocat with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins*, who was content to Suffer and Satisfie for them: O! conſider then what ye are doing, when ye read of His Sufferings, for the very Marrow of the Goſpel, and the Life of the Conſolation of the people of God lyes here. 2. From theſe words, *Yet it pleaſed the Lord*

to bruiſe him, he hath put him to grief; Obſerve, That the Lord Jehovah had the main and principal hand, in all the Sufferings of this Innocent Mediator: It was not the *Jews*, nor the *Scribes* and *Phariſees*, nor *Pilat*; but *it pleaſed the Lord to bruiſe him, and to put him to grief.* As is clear, *Act.* 4. 27. 28. *Herod and Pontius Pilat, the Gentiles and people of Iſrael were gathered together, to do whatſoever thy hand and thy counſel determined before to be done.* In all that they did, they were but doing that which was carved out before, in the Eternal Counſel of God; and therefore *Peter* ſayes *Act.* 2. 23. *Him being delivered by the determinat counſel, and fore-knowledge of God, ye have taken, and by wicked hands have crucified and ſlain.* The Lords hand was ſupream in the buſineſſe; and we may gather the Supream and Soveraign Influence of the Lords hand, in theſe three reſpects, in Chriſts Sufferings, 1. in reſpect of His appointing them; It was concluded in the Counſel of God, what He ſhould Suffer, what ſhould be the Price that Jehovah would have, and the Sacrifice that he would accept of from His hand. 2. In reſpect of the Ordering and Over-ruling of His Sufferings, when it came to the execution of His Ancient Decree; He who governs all the Counſels, Thoughts, and Actions of Men, did in a ſpecial manner, govern and over-rule the Sufferings of the Mediator, though wicked men were following their own deſign, and were ſtirred and acted by the Devil, who is ſaid to have *put it into the heart of Judas* to betray Chriſt; yet God had the ordering of all, who ſhould betray Him, what death He ſhould die, how He ſhould be pierced, and yet not a bone of Him broken. 3. In reſpect of His having had a hand actively in them; and as he was the chief Partie that purſued Chriſt; it was He that was exacting the Elects Debt of Him; therefore the Lord looks over *Pilat* and *Herod* to Him, and ſayes to *Pilat*, *thou couldeſt have no power over me, except it were given thee from above*; and to His Father, *Father, take this cup from me*; *and, my God, my God, why haſt thou forſaken me?* He was purſued as ſtanding Cautioner in our room; In which reſpect it is ſaid, *Rom.* 8. *He that ſpared not his own Son*; He ſpared Him not when He eryed, but would have Him drinking out the Cup, and *Zach.* 13. 7. *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſmite the ſhepherd.* The Meſſage comes from Him, and He gives the Sword a charge, and orders it to ſmite Him: In all which reſpects it's ſaid, *The Lord bruiſed him, and he hath put him to grief.* It was this, more than Sword, or Nails, or Spear, or Whip, that made Him cry out; another, and a higher hand brought his ſinleſs Soul to more bitterneſs, than all the Sufferings He endured from Men.

uſe. This leads us in to the vindicating of the Soveraign and Holy Providence of God, in that whereIn Men have a moſt ſinful hand, and are moſt unexcuſable; though *Judas* that betrayed, and *Pilat* that condemned the Innocent Son of God, acted moſt ſinfully; yet the Lord himſelf hath an active over-ruling Hand, in carrieing on His own deſign; and what *Judas* and *Pilat*, with other wicked Men did, was ſo far from being by gueſs, that they were the executions of His ancient Decrees; and He Is moſt Pure and Spotleſs, in venting and manifeſting Grace, Holineſs and Juſtice, when men were venting their Corruptions, Impiety and Injuſtice moſt: Therefore the Holy Providence of God mixeth no more as to any ſinleſs participation with mens ſin, in their ſinfull and wicked actings, than the Covenant of Redemption mixed it ſelf with the ſinfulneſſe of them that crucified Chriſt: Nay this is a principal Diamond in His Crown, that He cannot only govern all the naturall cond Cauſes that are in the World, in their ſeveral Courſes and Actings, and order them to His own glory, but even Devils, and wicked Men, and Hypocrites, their moſt corrupt and abominable Actions, and make them infruſtrably ſubſervient to the promoving of His own holy ends and purpoſes, and yet be free of their ſin, for which they ſhall count to Him; And as it was no excuſe to *Judas* nor to *Pilat*, that they did what before was decreed of God; ſo it ſhall be no excuſe to any Man in a ſinful courſe, that God hath a hand in every thing that comes to paſſe, who yet is juſt and holy in all: *It* may alſo ſtay our hearts when the Devil, and his Inſtruments, as it were, are running mad; that they can do no more than what God permits, nay ſome way commiſſionateth them to do. The Devil could not ſo much as touch a tail of

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one of *Jobs* sheep, without leave asked and given: *O! the depth both of the knowledge, and of the wisdom of God; how unsearchable are his ways, and his judgments past finding out.* 3. As we may see here the concurrence of the Persons of the blessed Trinity, Father, Son, and holy Ghost; the concurrence of Jehovah with the Mediator, for carrying on the same design, the work of Mans Redemption, (for it pleased them all;) So taking the Lord Jehovah essentially, as comprehending all the three Persons, we may *Observe*, that the Lord is well willed to, and hath delight in prosecuting the work of Redemption, though even to the bruising of the second Person of the God-head, considered as he became Man and Mediator, not that he delighted in the sufferings as such, of his innocent Son, for *he afflicts not willingly the children of men*; but considering the end, and the effects that were to follow, to wit, the Seed that He should beget to Eternal Life, and the Captives whom He was to redeem: In that respect, it was not only not against his will, but it pleased Him well, or as the word is in the New Testament, *It was his good pleasure*, alluding, as it is like to this of the Prophet; Hence, when Christ speaks of the work of Redemption: He calleth it the *Fathers will* and *work*; the Fathers *will*, when He sayes, *I came not to do my own will, but the will of him that sent me*; The Fathers *work*, while He sayes, *I have finished the work thou gavest me to do*; And here it is called His *pleasure*, for there was nothing without Himself to move him to it; when He might have suffered all fallen Mankind to ly still in their forlorn condition; It pleased Him to give His Son of His own good will, to redeem several of them.

Use. If we put these Doctrine togethers they afford us wonderfull matter of Consolation. 1. That we have an able Saviour, that hath given a sufficient ransom for us, a price that cannot be overvalued. 2. A willing Mediator, that gave himself, no man took His Life from Him, but He laid it down of Himself, and took it up again. 3. A willing Jehovah, contriving and taking pleasure in contrivingthe Redemption of Elect Sinners, through the death of His own Son: Which reproves, and gives check to the wonderful strange mistakes that are often found with some poor Souls concerning the way of Peace; as some will be ready to say, O! if Christ were as willing to take me, as I am to take him; as willing to welcome me, as I am to come to Him: But is not this a proof of His willingnesse, that He was content to be bruised, and put to grief about the work of our Redemption? others have a secret apprehension, that if God were as willing to receive and save them, as Christ is, they would have more confidence; but says the Prophet here, that it *pleased the Father to bruise him*; in whose breast (to speak so) bred the plot of sinners Redemption; Jehovah thought it good: He loved the salvation of sinners so well, that He was content to seem in a manner regardless of His own Sons cryes and tears, for a time, to make way for performing that satisfaction that was due to Justice; and He did this with good will, and pleasantly; We shall not insist more on particular *uses*; But is there, or can there be greater ground of Consolation, than this? or is there any thing wanting here to compleat the Consolation? Is there not a well furnished Saviour commissionate to give Life to whom He will? Who hath purchased it, that He may give it, and a well-willing, loving, and condescending God, willing to give His Son, and willing to accept of His Death for a Ransom, and what would ye have more? The Party offended is willing to be in friendship with the offending Party, and to give and accept of the Satisfaction; what can Temation say, or what ground is for Jealousie to vent it self here? *He that did not spare his own Son*, but willingly and freely *gave him to death for us all, how shall he not with him also freely give us all things?* As it is *Rom.* 8. And If *we were reconciled to God by the death of his Son, when we were enemies, shall we not much more be saved by his life?* as it is *Rom.* 5. 10. There is a great disproportion betwixt Christ, and other Gifts, yea and the gift of Heaven it self; and shall a poor sinner have a suffering Saviour given, and may he not also expect pardon of Sin, Justification, Faith, Repentance and Admission to the Kingdom? There is here good and strong ground of Consolation, to them that will build on it, let the Father, and Christs love to you be welcome in it's offers, that His end in bringing many Sons to glory, be not frustrated by any

of you; so far as you can, though it cannot indeed be frustrated; *For the pleasure of the Lord shall prosper in his hand, and he shall see the travel of soul, and be satisfied.*

SERMON XXXVII.

ISAIAH LIII. X.

Vers. 10.—*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand.*

CHrist and His Sufferings have been a most delightsom subject to be spoken and heard of, before ever he suffered; and they should be to us now no less, but much more so, even very glad tydings to hear, that ever the Son of God was made an Offering for sin.

This *Verse*, as we hinted the last day, doth set forth Christs sufferings, and in these three, that the design of God in bruising the Innocent Lamb of God might be the better taken up. 1. They are holden forth in the rise where they bred, or in the fountain whence they flowed, the good pleasure of God. *It pleased the Lord to bruise him, to put him to grief.* Which the Prophet marks, 1. To shew that all the good that comes by Christ to sinners, is bred in the Lords own bosom: It was concluded, and contrived there, and that with delight; there being no constraint, or necessity on the Lord to give His Son, or to provide Him to be a Cautioner for dyvour sinners, but it was His own good pleasure to do so. 2. To shew the concurrence of all the Persons of the Trinity, in promoving the Work of redemption of sinners; which was executed by the Son the Mediator, to shew, that the Love of the Son in giving His Life, is no greater than the Love of the Father, in contriving and accepting of it for a Ransom, there being naturally in the hearers of the Gospel this prejudice, that the Father is more rigid, and less loving than the Son; but considering, that it was the Father, Son, and Spirit that contrived Christs Sufferings; that the Sons Sufferings were the product, and Consequent of this contrivance, it removeth this corrupt imagination, and prejudice, and sheweth, that there is no place for it; It doth also contribute notably to our ingadgement to God, to be throughly perswaded of the Lords good pleasure in the sufferings of the Mediator, as well as in the Willingness of the Mediator to suffer; He having performed the will of the Father in the lowest steps of His Humiliation. 2. They are express, and holden forth in their Nature and End, they were to be *an offering for sin*; and this follows well on the former *verse*, because it might be said, How could He, that *had no violence in his hands, nor guile in his mouth*, be brought so low? He hath answered in part, by saying, *It pleased the Father to bruise him, and to put him to grief*; But because that does not so fully obviat, and answer the Objection; He answers further, that there were a notably good end for it; Though He had no sin in Himself, nor are we to look on his sufferings, as for any sin in Him, yet we are to look upon them as a Satisfaction to Justice for the sins of others, even as the Bullocks, Lambs, and Rams, and the Scapegoat, were not slain for their own sins, for they were not capable of sin, yet they were some way Typical Offerings, and Satisfactions for sin, in the room of others for whom they were offered; so our Lord Jesus is the proper Offering, and Sacrifice for the sins of His Elect people; and His Sufferings are so to be looked on by us, and this is the scope. But to clear the words a little more fully, there are different readings of them, as they are set down here in the Text, and on the Margent. Here it is, *when thou shalt make his soul an offering for sin* (On the Margent it is, *when his soul shall make an offering for sin*) The reason of the diversity is, because the same Word in the Original, which signifies the Second Person Masculine, *thou*, meaning the Father, signifies the third Person Feminine, *his soul shall make it self* but on the matter, whether we apply it to the Father, or to Christ, both comes to one thing. It seems to do, as well to apply it to Christ; the former Words having set

ut God's concurrence; and good pleasure to the Work; these set out the Mediators Willingnesse; as in the last *Verse*, it is said, that *He poured out his soul unto death*, and properly Christ is the Priest that offered up Himself; yet we say there is no difference on the matter, nor as to the scope, the will of the Father, and of the Mediator, in the Work of Redemption being both one; though (as we said) we incline to look on them, as relating to Christ. 2. *Offering for sin* in the Original signifies *sin*; so that the Words are, *when thou shalt make his soul sin*, the Word being ordinarly used in the Old Testament, and thence borrowed in the New Testament, to signifie a *sin-offering*, as *Exod.* 29 14. and *Levit.* 4. 5. and 16. *Chapters*, where the sin-offering is appointed, it is the same Word that's here, intimating, that that Sin-offering was designed to bear their sin, *They shall lay their hands on the Sin*, or Sin-offering, because the Sacrificed Beast was Typically to have the peoples sins imputed to it, though properly no mans sins is imputed to any, but to Christ. This is also clear, if we compare, *Psal.* 40. 6. with *Heb.* 10. 5. 6. That which is the *Psalm* is rendered Sin-offering, in the Original is *Sin*, but the Apostle *Heb.* 10 hath it *sacrifice for sin*; and it is the same Word which he hath 2 *Cor.* 5. *ult. He was made sin for us*, that is, an offering for sin; by which we may see the unwarrantablenesse of some Mens accounting Christ to be formally a Sinner, because *He* is called Sin. and because our Sin is said to be laid on Him, which in Scripture phrase, is as much as His being a Sacrifice for sin, in the room of sinners.

3. *His soul* may be taken either simply, for *He shall be an offering for sin*, the Soul being often taken for the whole Person; or it may be taken more properly, to relate to His Sufferings, called *the travel of his soul*, *Vers.* 11. however it is the Person, the *Man* Christ, Soul and bodie, that is the Sacrifice, and more especially His *Soul* as the Wrath of God was on it; and when He suffered, His soul did undergo that Wrath, as well as His Back was given to the smiter, and His Cheeks to them that plucked off the hair.

4. There are two Words further, which we would hint at in the Exposition, for clearing of Christ's being called *an offering for sin*, 1. We would put a difference between the Offerings and Sacrifices which were for Sin under the Law, and this Offering, which is applyed to Christ. The Apostle sayes, *Heb.* 10. *That it was impossible, that the blood of bullocks, and of goats could take away sin*; They were not properly Sin offerings, but as they were Types of that Offering which was to come; and so when Christ is called an Offering, He is differenced from all the Offerings that were offered before Him, by Priests on earth; In this, That His Offering, or Sacrifice takes away Sin, by vertue of it self, according to the Covenant. But these Offerings of those Priests that were under the Law, (as is clear *Heb.* 9. 13.) Took not away sin by themselves, but only in so far as Christ who was Typified by them was made use of, and from this we may see it clear, 1. That it was by the Blood of Christ, that's the Fathers under the Law had their sin pardoned, and that the Pardon of sin was to them an effect of this Offering, as well as unto us. 2. That all these Sacrifices and Offerings under the Law, were Types of this one Offering, and not that one Anniversarie Sacrifice only, which was offered once a Year by the High Priest, which we the rather hint at, because both these are by *Socinus*, that enemie of Christ's Satisfaction, controverted, he aiming thereby to draw Souls from leaning to this Offering. 2. What we speak of Christ's Sacrifice, relates to that which He performed on earth, though He be yet a Priest, and *lives for ever to make intercession for us*, yet this Offering respects that which He offered while He was here in the World, and especially that which He offered on the Cross, as it is said *Eph.* 5. 2. *He hath loved us and given himself for us, an offering and sacrifice to God, for a sweet smelling savour.* and *Heb.* 10. 12. *This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God*; and by His Sacrifice once offered up before, He went into the most Holy, *He hath perfected for ever them that are sanctified*: which is also a Truth controverted by that same enemie *Socinus*; the clearing of it serves, not only to open up the meaning of this place, but to let us see the efficacy of Christs sufferings, and the nature of them, that in them, especially His Offering, as it brings pardon of sin, and

Peace with God, does consist; so then the meaning of the place is in short, That though our Lord Jesus had no sin, yet it pleased God in His Counsel, to appoint Him to Suffer, and that His Sufferings should be an Offering for the sins of others.

More particularly, If it be asked, what is meaned by this, *an offering for sin*, we shall clear it from the Type; and 1. It is here supposed, that there is sin on the Person, and that wrath due for sin is to be removed. 2. It is supposed, that there is an inability in the Person to remove the sin, and yet a necessity to have it removed, or else he must suffer. 3. There is supposed the interveening, or coming of something in the place of that Person that is guilty of sin, and lyable to wrath. 4. There is supposed the acceptation of that which interveeneth by God, the Partie offended; and so it presupposeth a Covenant, whereby the Lord hath condescended to accept of that offering. Take it in the Sin-offering goat, the Scape-goat *Levit.* 16. A vive Type of Christ, when He is brought into the Congregation. 1. The Priest must put his hands upon him, and confess the sins and transgressions of the people over him, which signified their acknowledgement of their sins, and a lyableness to suffering, because of them. 2. It supposed their proposing of that Goat, as a Sacrifice to bear their sins, and to take them on him; Therefore it was said, *The Priest shall put* the iniquities of the People upon him. 3. The one of these Goats was to be sent away into the Wilderness, and the other was to be killed; and generally all the Sin-offerings were to be killed: So that no Remission of sins was without Blood, and they came in the room of the Sinners, bearing as it were their sin, and their punishment. And 4. It is to be *an atonement*, to wit, a Typical Atonement; by this means the People were to have access to Ecclesiastical Priviledges; but they could not purifie the Conscience, except Christ were made use of, who was the true atonement then, as He is now, still for sin; and by vertue of His Sacrifice according to the Covenant, they were to deal for the pardon of the sins born by Him.

We come now to *Observe* somethings from the Words, and 1. It is supponed here, that even the Elect, and consequently all others, are by their sin lyable to God's Judgement, and obnoxious to His wrath; there were no need of a Sin offering, if this were not. The name that Christ gets here, supposes that there was Sin, and that there was wrath for Sin lying at the door of all Men, since Man fell, and brake God's Command; all Men are before God like *Isaac*, lying before his Father, ready to be killed, his Father having his hand stretched out with the knife, ready to take away his Life: And our Lord Jesus is as the *Ram* that was caught in the thicket of Thorns, whereby Elect Sinners are fred, and Himself made the Sacrifice that was provided in their room and place: Thus in the Name that our Lord Jesus gets, we have holden out to us, the posture that all of us are in by nature, if Christ interveen not to take the stroak off us on Himself, laying Himself open to the stroak of Justice for Sin: To clear it, consider these three things, which will hold out, what this stare and posture of ours is. 1. The natural sinfulness, and guilt that Men are lying under, which makes them naked, and to be as that wretched Infant, (spoken of, *Ezek.* 16.) Lying in their Blood, cast forth into the open field, to the loathing of their persons. This makes God and them to be at feud, and layes them open to the stroak of Justice. 2. Consider the interveening of the Law of God, that threatens the Curse on sin wherever it is, and pronunces this Sentence, that *the wages of sin is death*, and layes to the Sinner, as it is said to *Cain*, *If thou sin, death lyes at the door*; and in this sense, Sinners are not only like to Malefactors, taken and apprehended, but like to such when sentenced to death; Therefore *John* 3. 18. It's said, *He that believes not, is condemned alreadv*. 3. Consider that Men in their natural state, who have broken the Covenant of Works, have Justice some way pursuing them, to the executing of the Sentence, which God in His Law hath Pronunced against them; and they are as these shedders of Blood, before they betook themselves in to the City of Refuge, having the avenger of Blood following hard at their heels; in which sense, *John* 3. 36. It's said, *He that believes not the wrath of God abides on him*; There is an actual appointment, or ordination of the Curse added to the Laws Sentence, till by Christ it be removed, and this is in some sort grip-

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ping Him, and taking Him as it were by the throat; By the *First* of these Man is found guilty, and lyable to Judgment; by the *Second*, he is Sentenced; but by the *Third*, the Sentence stands over his head, ready to be executed, and bespeaks him thus, therefore thou art curſed, therefore thou art a dead Man.

Soberly think upon this, and make theſe *uſes* of it, 1. See here the condition of all Men by nature, and your own in particular, a very terrible and dreadful condition; wherein they are like Men lying bound to be a Sacrifice to the wrath of God, the Lords hand being ſtretched out, to lay on the ſtroak, and the wrath of God abiding on them; do ye indeed believe this to be your ſtate and poſture, till application be made of Chriſts Sacrifice, and till there be a laying of your Sin over on Him by Faith, that ever till then ye are lyable to the Laws Sentence, and that the Curſe and Wrath of God abideth on you? and yet this is the ſtate and poſture of all the Children of *Adam*, that have not got Jeſus Chriſt put in their room: It was Typical, if the People did not bring an offering, as was preſcribed, their Sin remained in them; but it's real here, Sin and Wrath remain where Chriſt is not made uſe of by Faith.

The 2d. *uſe* is, for Expoſtulation with many of you, that are ſtill in Nature, (and I wiſh there were fewer of you in this caſe to be ſpoken to) How comes it to paſſe, when this is your condition by Nature, that ye are ſo ſecure, and that ye have few, or no apprehenſions at all of the Wrath of God, and of the hazard of your immortal Souls? Ah! are there none ſuch here, that apprehend their hazard? were ye ever under it? and if ſo, how have ye been delivered out of it? or who is come in your room? do ye think it nothing to be under Sin, and the Curſe of God, to have Wrath abiding in you, yea abiding on you? There are many of you who are ſleeping ſound now, and that diſdain to notice Challenges, but as *Solomon* ſpeaks of the Man that was ſleeping on the top of a Maſt, and complaining of that, and of them that deceived him; So ſhall it be with you, that can ly ſtill ſecurely ſleeping in ſin, and that put by one day after another, and do not make uſe of this Sacrifice: All that the Goſpel aims at is this, that ye would ſeek to change rooms with Chriſt, that the feud may be removed, and that the quarrel that is betwixt God and you may not be continued and keeped up; eſpecially, ſeing there is a way laid down how to get your Debt ſatisfied for; which if ye neglect, what will ye do, when your day is gone? are there not many dying dayly, and is there not a day of reckoning coming, when the ſtroak that is hanging, and hovering over your head will light? and ſeing it is ſo, why do ye ly ſtill, and ſlight Jeſus Chriſt? If it were believed what dreadful wrath is abiding many (whereof your ſecure ſenſleſneſs, and ſenſleſs ſecurity is a part) and what a terror it will waken in your Conſciences one day, ye would certainly think it good news to have the Sufferings of Chriſt ſpoken of, and the Benefit of them offered to you now.

The 3d. *uſe* is, to ſtir up Sinners to thankfulneſſe, eſpecially, ſuch of you as are bleſt with effectual counſel, to make the right uſe of this Sacrifice; O! Conſider how much ye are obliged to God, and to Chriſt the Mediator; the preaching of the Goſpel is now thought little of, and is taſteleſſe to many; but did ye know what is your ſtate and poſture by Nature, how near ye are to Hell, and how near the Curſe and Wrath are unto you, even ready to graſp at you, to tear and devour you, the Mediators interpoſing to Satisfie for you, would make him more lovely to you; and ye that have gotten intereſt in Him ſecured, would think your ſelves much, unſpeakably much in His common, to ſay ſo, and in the Debt of His Grace: this was the poſture that Grace found you in, even lyable to the ſtroak of Gods drawn Sword of Juſtice; and our Lord Jeſus on the one ſide ſtepped in, and ſaid, hold, Lord; let that be on me, and let them go free; and upon the other ſide, there was Gods good pleaſure, condeſcending to accept of His offer; and ſaying, *Awake, O ſword! and ſmite the ſhepherd, and ſpare the ſheep*; what obligation ſhould this lay upon you, to love and be thankful to God, and to the Mediator, who interpoſed to keep the ſtroak off you; I ſay upon you who are ſinners, and apprehenſive of Wrath? This is Chriſts offer, and if ye be fled to Him for refuge, he hath changed Rooms with you; ye are much (as I ſaid) in His Debt, He hath ſred you of your Debt, and purchaſed to

absolution to you, and *there is no condemnation to you*, as it is, *Rom.* 8. 1. Whereas before ye were in a manner condemned already; But the truth is, our Lord Jesus is undervalued, not only by them that apprehend not their hazard, and so make not use of Him, but also in a great measure by them that do apprehend it; in so far as they give way to Unbelief, and dare scarcely trust to His Sacrifice.

The 2d. and next thing implyed here is, That though men be naturally under Sin, and obnoxious to the Wrath and Curse of God, by reason of Sin, yet there is nothing that can take away that Sin, and free them from Wrath, but Christ Jesus His Offering up of Himself a Sacrifice for Sin; Therefore He is so made the Offering for Sin here, as it is *exclusive* of all other things; no other thing could do it; As it is *Heb* 10. 14. *He by one offering hath perfected for ever these who are sanctified.* The Blood of Bulls and of Goats could not take away Sin, *neither is*, as it is. (*Acts* 4 12) *there any other name under heaven given to sinners whereby they can be saved, but the name of Jesus*: I shall not speak here of the Nature of Christ's Offering and Sacrifice; but sure, though all Men be under Sin, and Wrath by Nature, there is no other way to remove it, except by this Sacrifice; Thoulands of Rams, (as it is *Micah* 6. 7.) and ten thousand Rivers of Oyl, the first Born of the Body, will not take away the sin of the Soul; Christ's offering up of Himself, in Gods account is only the Sin Offering, for the removing of Sin, and Wrath from Sinners: Is it needful to prove this? we wish it were not, but the truth is, it's hardly believed by Men, and Women; Consider therefore shortly these three things, and ye will find it true, 1. The Certification and Peremptorines of the Curse that follows Sin, as we may see, *Gal.* 3. 10. *Cursed is every one that continueth not in all things written in the Book of the Law to do them*; whatever may be said of Gods absolute Soveraignity, whereof we will not now speak, God hath so ordered his Covenant, and revealed His Will in His Word, that *the soul that sins shall die*, If a Sacrifice be not put in it's Room. 2. Consider the ineffectualnes of all other things to satisfie Justice, though we would multiply Offerings, what cares God for these? *All the beasts on the mountains are his, he delights not in the blood of bulls and goats*, as it is *Psalm* 50. Thoulands of Rams, and ten thousand Rivers of Oyl are rejected; whether we look to Pennances, (whereof some foolishly talk,) what can these do to God? or whether we look to Mens External Performances, of Holy Duties, or to their Inward Convictions, Challenges, and Mournings for Sin, there is no suitable value in these things, to interpose betwixt them, and God's Wrath; suppone that Man after the Fall could perform Duties without Sin; therefore the Apostle, *Heb.* 10. says, that *it was impossible that the blood of bullocks, and of goats could take away sin*; There is no Suitablenesse nor Proportionablenesse betwixt the Blood of a Beast, and the Soul of a Sinner; far less betwixt it and the Majesty of God that is wronged by Sin; wherefore, when the Sufferings of a Sinner are lengthened to twenty thousand Millions of Years in Hell, the Justice of God is never satisfied, nor never will be to the full; what then can other things do? 3. There is no other thing, that hath a Promise made, or annexed to it, nor is there any other mean laid down, for the removal of Sin and Wrath, but Christ Offering Himself up a Sin-offering: I know some are ready to think, that though there be no worth in the thing, or Duty, yet God of His free Grace will accept of it; but is there a Promise of God's accepting any other thing for a Satisfaction for Sin, or for the removal of Wrath, but Christs Sacrifice alone? And will, or can Folks expect that, for which they have no Promise? The Scripture is plain and peremptory in this, as namely, *Acts* 4 14. *There is no other name under heaven whereby a sinner can be saved, but by the name of Jesus*; *He is the Door*, Joh. 10. *the way, the Truth, and the Life*; John 14. *The promises are yea, and amen in him*, 2 Cor. 1. There is greater necessity to be through in this, though a common Truth, than Folks think of; And for *use*, It aims at these two, 1. Upon the one side, to cry down all beside, that pretends to satisfie God, or to make a Sinner acceptable to Him; Prayer is no Sin-offering; Repentance, Convictions, a blamelesse Life, &c. are no Sin-offerings; these things are empty, and insignificant, as to the Justification of a Sinner, or the Obtaining of his

Pardon,

Pardon. 2. Upon the other side, it points out the absolute necessity of making use of Christ's Sacrifice, and of the betaking of our selves to it, for the satisfying of Gods Justice, if there be a necessity of the pardon of Sin, and of the removing of Wrath, there is then sure a necessity of closing with Christ, and His Sacrifice.

The 1. of these *uses* speaks to two sorts of Persons, with whom the Word of God hath no weight, and who, in effect thinks to satisfie God with nothing. 1. a prophane graceless, secure Company, who, because God keeps silence, are disposed to think that He is like themselves, and that He will never pursue a quarrell against them; much like to that Man spoken of *Deut* 29 18. 19. *who says in his heart, he shall have peace, though he walk in the imagination of his own heart, adding drunkenness to thirst.* We have a Generation of this sort among us, who tush at all threatnings, (alas for them. O! that God would be graciously pleased to make a change on them, or if that may not be, that He would rid us of them,) Who will needs live sensually, and as they list, who will needs speak, and do as they please, and will not be controlled; and yet at the first hand, will boldly and confidently assert their hope of Heaven, as if they had never been Sinners; whence comes this? even from their supposing, that there is another way to Heaven, than God hath chalked out; they think they may be saved, though they never betake themselves to Christ for Union with Him; but whether shal their Sentence or God's stand? There is a day coming, when ye shall know; ye say, ye shall have Peace; but God sayes, No, Why so? Because ye never knew what it was to make use of Christ; ye had never so much as a Form, nor any the least gust of Religion, but were, and are still as senseless as the Stones in the Wall: what do ye think will become of this? God urges as it were, the offers of Christ upon you, and ye still slight Him; He tells you, that there is a necessity of Union with Him; else ye shall never see Heaven; and ye ly still at a distance from Him, and yet will needs hope for Heaven; but alas! it will not be so with you; either think on the right way, which is by putting Christ in in your Room and laying of Religion to the heart in sad earnest; or dream not of coming to Heaven. A 2*d* Sort are they, who are not altogether so prophane as the others, but will condemn them, (as indeed the practice of many is loathsome) they will, it may be Pray in their Families, and will not be Drunk, neither will they Swear, nor Lye, and they will walk blamelesly; and upon these grounds, they promise Heaven to themselves very confidently; and yet they come not through the sense of their sinful and cursed State, by Nature, to close with Christ by Faith, and to make use of His Sacrifice; such err on the other hand: Oh! when shall we be at this, not to neglect the study of Holiness, and yet not to rest on it, to the prejudice of this one Offering: This were a a practice suitable to, and worthy of Professors of the Gospel; to be seriously aiming at all Duties of Holiness that are called for; and yet to be building all their expectation of any good from God, on the Sacrifice of Christ alone; never coming to God without bringing it along with them, and looking through it to be accepted before Him; there needs no more, and no other thing that we can bring will do our turn, nor be taken off our hand, if this be neglected. The Lord Himself teach us this way.

SERMON XXXVIII.

ISAIAH LIII. X.

Vers. 10. *---When thou shalt make his Soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

WHarever the Men of the World think of it, it is not an easie matter to get the Justice of God satisfied for Sin, and to get the Wrath and Curse that Men, by Sin have drawn on themselves removed; Offerings of Bullocks, and Goats, thousands of Rams, and ten thousand Rivers of Oyl, will not do it; the Re-

demption of the Soul is so precious, that it ceaseth for ever that way, and by all such Means; Therefore the Lord in His wisdom hath found out the Means, and in His Grace and Love hath Condescended, that His own dear Son, His Fellow, shall as a Lamb without Spot, be a Sin offering, to take away the Sins of His Elect World; and this is the great Consideration under which we should take up the Death of Christ, as making Himself therein an Offering for Sin; and interposing Himself to satisfie Divine Justice, that forgivenness might be made forthcoming to us.

The *Doctrine* which we proposed to be spoken to, the last day was this, That Jesus Christ is the only Sin-offering, by which Sin can be taken away, and God so Satisfied, as to forbear the Punishment of the Sinner, and to admit him to Peace, and Friendship with Him? If we would Enumerat all things Imaginable, and Invent Wayes and Means without number to remove Sin, or to make a Sinners Peace with God, there is no other Means but this that will do it, As we have it *Heb.* 10. Christ Jesus by *his once offering up of himself, perfects for ever these who are sanctified*; and *Act.* 4. *There is no other name given under heaven, whereby sinners can be saved, but the name of Jesus.*

The *use* is, To Commend and to Demonstrat to us all, the necessity of the Use-making of this one Offering of Christ; If He be the one Offering to take away Sin, and if no other will be accepted, then there is a necessity, that He in His Offering of himself be made use of: If all be under Sin, and if by the Law, Sin and Death, be knit inseparably together (as it is said, *the wages of sin is death*) and if Freedom from Sin and Wrath, and Peace with God, be necessary; then there is a necessity, that Sinners be serious in this matter, to get a Title to, and Interest in this one Offering, and Sacrifice of Christ.

In the prosecuting of the *use*, we shall speak a little to these four things. 1. To some Grounds, or Reasons, to shew the Necessity of Sinners use-making of Christ's Sacrifice or Offering. 2. To this, what it is to make use of this Offering. 3. We shall give a Word of Advertisement, as to some mistakes that are about it. 4. We shall give some Differencing Characters, or Evidences, of a Person that is making right Use of this Offering for obtaining of Pardon, and for making of this Peace with God.

For the *First*, That is, the Reasons to evince the necessity of it, The 1. of them is, that which we hinted at just now, If Men were not lying under Sin, and obnoxious to Wrath, and if there were any other Sin-offering, or any other Way, or Mean, to escape the Curse and Wrath of God due for Sin, there were no such necessity; But seing that all Men are under Sin, and under the Curse of God and His Wrath, because of it, and seing there is no other thing that can take away Sin; then there is an absolute necessity, seriously to make use of, and to have an interest in this Sin-offering. 2. Consider, that the great part of Men in the World, and even of them that hear this Gospel, do not indeed make use of this Offering, though they be some way under the Conviction that they are Sinners, and that this is the only Sin-offering to take away Sin; and we suppose, if ye were all put to it, ye could not deny, but ye are Sinners, and that nothing can take away Sin, but Christ's Offering up of Himself as a Sacrifice to satisfie Justice; Though some be that grosly ignorant, that they will speak of some other thing, yet generally these that own and maintain the Truth of the Gospel, are under a Conviction that no other thing can take away Sin; and yet even amongst these, there are many that never make use of Christ, and of His Sacrifice to take away their sins, to remove Wrath, and make their Peace with God: There were many *Jews*, who by the dayly Sacrifices, which Typed forth this one Offering of Christ, were taught that there was no other way to come by Pardon, and Peace with God, but their use making of it; and yet the most part of them, in going about these Sacrifices, were slighters of this one Sacrifice; Therefore the Apostle sayes of them, *Rom.* 10. 13. *That being ignorant of Gods righteousness, they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God*; It is as certain, that many that hear this Gospel, and professe Christ to be the only Sin offering, will be disowned of Him on this account; Therefore many are brought in, saying, *Luke* 13. *did we not hear thee preach in our streets, have we*

we eaten and drunken in thy presence, to whom He shall say, *depart from me, I never knew you, ye workers of iniquity*; Because (as if He had said) what ever ye professed, ye never made Peace with God, through and by me; and what is the reason, I pray, that so many perish under the Gospel, who in Word acknowledge this one Offering, and that it is it only which takes away Sin, but because that notwithstanding of that Conviction, and Acknowledgement, they are never brought actually to make use of Christ, and of this His Sacrifice, and Offering; and if ye think, and acknowledge, that there are many that go to Hell, that have the Knowledge and Conviction of this Truth, ye must also grant, that it is because they make not Conscience to make use of it, 3. Consider, that though there be many of the hearers of the Gospel, who do not rest on Christ, yet it is very hard to convince any of them, that they are ready to slight Christ's Sacrifice: I am sure that both the former will be granted. 1. That nothing but Christs Sacrifice can satisfie Justice; 2. That many do not rest on it, and so perish, but if we come to the 3. Scarcely shall we find one that will grant (except it be a tender Body,) that they make not use of Him; they will easily be convinced, that Adultery is a Sin, and that they are guilty of it, if they be so indeed, that Drunkenness, and Sabbath-breaking are Sins; yea, possibly, (which is more) that vaging of the Mind in Duties of Worship is a Sin, and that they are guilty of it; but it is not so easie to convince them, that they are guilty of the Sin of not making use of Christ, and of His Sacrifice; nay, they are so puft up with a good opinion of themselves, that they will laugh at such a Challenge; And hence it is, that so few make use of Christ's Sacrifice, and of His Righteousness, because so few are convinced, that they believe not on Him; Therefore, when the Spirit comes, *John* 16. It's said, that *he shall convince the world of sin*; not because they did Whore, Drink Swear, &c. Though Convictions for these Sins will not be wanting; but *because they believed not in Christ*; And hence it is, *Luke* 13. 25. That these will not take Christ's first answer, *I know you not*; what (as if they said) knows thou not us? *we have eaten and drunken in thy presence*, we have professed Faith in thee, and our hope to get Heaven by thy Righteousness; and yet He shall answer them again peremptorly, *depart from me, I know you not*; Not that there will be much to do or any great difficulty to convince folk in that day, or any room left to debate the business; but He would tell us by this, that many die in in this Delusion; And if it be a thing that Folks are so hardly convinced of, had they not need to be seriously sollicitous, that they be not deceived, and disappointed? 4. Consider how sad the disappointment will be to sinners one day, when they shall be brought to acknowledge, that they knew that there was no other Name given whereby Sinners could be saved, but the Name of Jesus, and yet that they slighted and rejected Him; ye that never seriously minded compting and reckoning with God, do ye think on this; and that the passing of the Sentence will be upon this ground, to wit, whether ye have fled to Jesus Christ, and made use of His Sacrifice, or not? will it not be a sad disappointment, to meet with a doleful *depart from me*, on this ground, because though there was some Conviction, that this was the only Sacrifice, and Sin-offering that takes away Sin; that yet it was not made use of, nor made the ground of your Peace with God?

But to the 2. What is it then to make use of this Offering? I know no better way than to explain it from the Typical Sacrifices, that were under the Law; and we may take it up in these three. 1. It implyes a through Conviction of Folks lyableness to the Justice of God for Sin, and an utter inability in our selves, and an utter emptiness, and impotencie in all other Means to satisfie for Sin; Thus they that brought the Sacrifice to the Priest, laid their hand on the head of the Beast, by which they acknowledged, that Death was due unto them. So then to have the lively sense of the due desert of Sin; that is, to have the Sentence of Death carried about in our Bosom, to have the through Conviction of the emptiness of all other Means of relief, is requisit to the right use-making of Christ's Offering. 2. It implyeth this, that there be a look had to the Institution, and Ordinance of God, appointing this Sacrifice to be the Mean of the Redemption of Sinners; Therefore in these Sacrifices that were Offered for Sin, there was a respect had to Gods Covenant; where-

were not only Promises relating to External Cleansing, and to Admission to Church-priviledges; but Promises also, relating to Inward Cleansing, and to the Pardon of Sin, which was the great End of these Sacrifices; and the looking to the Institution of this Sacrifice, is the Ground that leads us in to take up the end of Christs Sufferings, and is a warrand for our Faith, in the use-making thereof; being the only Sacrifice that expiats Sin, and holds off Wrath; and if these two things be not carried along in the use-making of this Sacrifice, to wit, the Conviction of Sin, and of the lyableness to Wrath; and Gods Institution and Appointment of this Sacrifice, to take away Sin, and to avert Wrath, our Use-making of it is but Will-worshp. 3. It implyes this, that when the Sinner is walking underthe sense of his Sin, and of the Emptiness, and Ineffectualness of all other things, to remove Sin and Wrath, (as *David* hath it, *Psal.* 51. 16. *Thou desirest not sacrifice, thou delightest not in burnt offerings*;) There must be a looking to the Worth of Christ, and of His Sacrifice, that is appointed to take away Sin, and hold off Wrath; and the Soul's actual applying of it self to His Offering, and the applying of His Offering to it self; as we may see, in the 4. 5, 6. and 16 Chapters of *Leviticus*, where there are several Sacrifices appointed to be Offered, for several Sins, and particularly that of the *Scape-goat*, on the head whereof, the Priest for the People was to lay his hands: in which was implyed, not only their acknowledgement of Sin, and of their deserving of Death; and of Gods appointment of that to be a Typical Offering for the Typical taking away of Sin; but these two things furder were implyed. 1. That they did take the Burden of their Sins, which nether they themselves, nor any other could bear, and laid it on Christ; when Justice did put at them for their Debt, (to speak so) they drew a Bill on Christ, as their Cautioner, to answer it; and as they did put the Debt in His hand, to be payed by Him; so they lippened and Trusted the weight of their Souls to Him, and to no other: So that when God was pursuing them for their Debt; saying as it were, I will have payment of you, or else you must Die; they brought the Sacrifice to the Priest, to please God Typically with an Eye to Christ, Typified thereby; Even so for Sinners, to make use of Christ's Sufferings, is in the thorow Conviction of Sin, and of deserved Wrath, to flie unto Jesus Christ, and to put Him in their Room; being Content and Desirous, that He be their Cautioner, and undertake for them, and satisfie for their Debt; yea, putting Him actually to it, to pay their Debt, So that they have no other Answer to any Challenge for Sin but this, the Cautioner that I have betaken my self to, and put in my Room, will pay this Debt, and answer for it: The 2. Act of Faith, is this, when they have betaken themselves to Him, and to His Sacrifice, they Acquiesce in, and Rest upon it alone, for obtaining of the Sentence of Absolution; which was also Implyed in the People their laying their Hands by the Priest, on the Head of the Sacrifice; For as it Implyed, their acknowledging, that they could not Please, nor Satisfie God, of themselves, nor by any other Way or Mean; so it Implyed, that according to God's Covenant, they expected His Absolving of them, because of that Sacrifice; and that, though they were Desperat by themselves to satisfie, yet that they had Faith in God's Covenant, that the Sacrifice they Offered, would Typically satisfie Him; Even so the Believer draws the Conclusion from Christ's Sacrifice, according to the Terms of the Covenant, that He hath Absolution; and rests on, and acquiesces in it; and this is called *Trusting*, or *Confiding* in Christ; when not only he casteth himself on Him, but hath Confidence, that the Bill which he hath drawn on Him will be answered by Him, which is founded on the Covenant; In which it's said, of all that come unto me, I will put none away; As it is, *John* 6. 37. *Him that cometh to me, I will in no wayes cast out*; and *Zach.* 13. *There is a fountain opened in the house of David for sin, and for uncleanness*; On which ground Believers expect the benefit of Washing, on their performing of the Condition of the Covenant: And when *David*, *Psal.* 51. 7. Prayes, *purge me, wash me*, It holds out the Act of Faith, drawin the Bill on Christ; And when he sayes, *I shall be clean, and white as snow*: It holds out his Confident Resting on, and acquiescing in Christ, for Cleansing; And this is the reason, why some expres Faith, by *clean-*

sing to Christ; others, *By confident resting on him*, or by assurance; and there may be a Truth in both; because the one looks on Faith, according to the first Act of cleaving to Him; And the other takes up Faith according to the other Act of *assured resting on him, or confiding in him*, and on, or in His Sacrifice offered up once for all: In a Word, to make Use of this once Offering for Sin, is to make Use of Him, as to put Him in our Room, and our selves some way in His Room; Not to dare to Compt, and Reckon with Justice; nay, not to dare as it were, to compt with Christ; but leaving Christ in the flour (to speak so,) and running away from Reckoning with Justice, to hide our selves under Him who can count to the utmost Farthing; Even as when God commanded *Abraham* to offer up his Son *Isaac*, and when he was lifting his hand to slay him, there came a Voice from Heaven, *Abraham, hold thy hand*, and a Ram is provided, and *Isaac* is loosed, and taken down from off the Altar, and the Ram is put in his stead and place; So there is here a changing of Rooms with Christ, according to that sweetest Word, 2 *Cor.* 5. ult. *He was made sin for us, who knew no sin*, that we who had no Righteousnesse, *might be made the righteousness of God in him.*

3. If it be so very difficult, and yet so absolutely necessary to make Use of Christ; and especially in His Offering up of Himself, for the Sins of His People; there is ground here for Warning, and Advertisement, to walk tenderly in this Matter, that this Sacrifice be not slighted, that this One Offering be not Neglected, as we would not have Sin lying at our Door. And here we shall point at three sorts of Persons, who may be counted slighters and neglecters of this Offering. The 1. Sort are these, who think to make their Peace with God, without minding the necessity of the interveening of any thing betwixt Him and them; and these go on severall Grounds, or are of several Sorts. 1. Some are utterly careless how their Peace be made, or whether it be made or not, they hope for it, and think to come at it, but cannot give an account, whether they will come at it or not; and they are careless to know the way. 2. Others go upon their presumption; They think God loves them, because they love themselves; and though they know they have Sin, yet they think God will not be so ill, as to Reckon with them; They think they are sure that God loves them, but they cannot give a ground for it. 3 Others think, God is merciful, and therefore they conclude, that they will be pardoned; They cannot conceive God to be like Man in His Mercy, but to be far beyond Him (as indeed He is infinitely, in some respect) and therefore, because, when Man is merciful, he sometime seeks no satisfaction; So neither will God, think they; Not considering, that though God be merciful, that yet He will not shew mercy to the prejudice of His Justice; but will needs have it satisfied; Such think on the Matter at least, that they would have gotten mercy, though Christ had never died; It is true, if God had not been merciful, never a Sinner had gotten mercy; yet that is not the ground of his shewing mercy, Otherwayes all the World might expect mercy; For he is, and ever was Gracious and merciful in himself; and therefore there must be some other Ground and Way for obtaining of Pardon; else it cannot be expected, because of the alone simple, and abstract consideration of His Mercy; And yet many will needs expect it on this Ground, without respect to the Mediators Purchase. A 2, Sort, are they that take a Legal way for making of their Peace with God; Nor, as if they thought to appear before God without Sin, and Holy, as the Covenant of Works requireth; But if they Sin, they will make amends; and it's either something Negative, that they have not done, or something Positive, that they have done; or some Internal Qualifications, that they rest upon. 1. Something Negative, they have not been so ill as other Folks, and if they go to Hell, they think few will go to Heaven; They have done wrong to none; and if they were about to Die, they think, and it they were to say, that they will leave a good Name behind them, on the account of their harmless Walk; like that *Pharisee*, they can say, *Lord, I thank thee, I am not like other men, nor like this Publican*: They are no Drunkards, no Oppressors, they neither Curse nor Swear; and when they see any prophane Persons, they are puft up, with a good Opinion of themselves, because they are not as prophane

as they. Or 2. They will come a further Length, and positively do many Duties upon which they rest, and whereof they are ready to boast, with that same *Pharisee*, who vaunted, *I fast twice a week, I give tithes of all I possesse*; If any Dutie be performed, or any good be done by them; their Fingers are ready (to say so) to stick to it: But 3. and especially, if there be any inward Work, as if there be any Liberty, or Motion of the affections in Prayer, if there be at hearing the Word, some Convictions sharper at one time than at another, if there be any sort of Repentance, Ruing, and Sadness for Sin, &c. These they think, will do their turn: It is most certain, and might be cleared, both from the Word of God, and from Experience, that many hundreds of Professors Dash, and Perish on on this Stumbling Block. *Isaiah* 48. 1. 2. Where the Lord is speaking of a People, *that made mention of his name, and sware by him, but not in truth, nor in righteousness*; of whom He says, that *they call* and count *themselves of the holy cities and stay themselves upon the God of Israel*; and the Ground of it is, their resting on external Duties, of Fasting and Prayer, and the like: expectation of Happiness grounded on some seckless Performances, cut the Throats of many Civil and Discreet Men, that are not grosly Prophane. A 3d Sort, do not altogether slight and neglect Christ Himself, but they slight and neglect His Offering; as if they would in a manner make use of Himself, but not of His Sacrifice, as *Matth.* 19. and *Mark* 10. There is a man spoken of, that comes to Christ, would fain be at Heaven; and askes, *good master, what shall I do that I may inherit eternal life?* and yet he was going on the grounds of his own Righteousness; this is exceeding subtile and deceitful; And therefore ye would take the better Notice of it, and how it is fallen into: A man may come to Christ, as God for pardon of Sin; (and some think, though most ignorantly, and erroniously, that Christ the Son is more compassionat, and ready to pardon than the Father) and may seek pardon from Him; but not for His sake, or on his account; for there is a difference betwixt making Christ the object of our Worship; and making use of Him as Mediator; There are many that have prayed to Christ as God, and sought pardon of Sin from Him; who never prayed to obtain pardon, by vertue of His offering; Folk may also desire help from Christ, to inable them to do Duties, that they may thereby work out the work of their own Salvation; and be helped this way to make their peace with God; who do not ground the making of their Peace with God on his Offering alone; These things are exceeding frequent in peoples practice; who will pray to Christ for such and such things, and yet not found their expectation of them upon His Offering, or His Righteousness; If we would make use Christ's Offering, singly and Rightly, we would eschew these, and all other wrong wayes.

4. It may be asked then, what are the Evidences, that may give a person some clearness, that he is making use of Christ's Righteousness aright, and that it is not his own Righteousness, nor the making use of Christ only as He is God that sustains him, I answer, that this is indeed a Mystery; and will require searching, and watching to observe our own Condition; And moe things concurr than one or two, to make a full discovery of it; In speaking to this, as we desire to strengthen the presumption of none, so we shall labour to shun the weakning of the Faith of any sound Believer. There are then these *Six* or *Seven* Differencing Evidences, or Characters of a Person, that is rightly making use of Christ's Offering; which difference Him from others; And 1. one that truly makes use of Christ's offering, hath not only been brought to see his need of it; but his Natural Propension, and readiness to misken it, and rest upon other things beside it, for the making of his Peace; Whereas another Man, who does not rightly make use of it, though he may see his Sin, and so his need of it; yet he sees not neither will take with the Tendency, Propensness and Inclination of his Heart, to rest upon some other thing beside it; See this difference in *Paul*, before and after Conversion, *Phil.* 3. Before he was Converted, he studied, as he thought, all the Righteousness of the Law; and no doubt offered Sacrifices, which implyed the acknowledgement of Sin; and he thought that all was well with him; Therefore he sayes, *touching the righte-*

ousnesse of the Law, he was blameless; and verse 6. *These things that were gain to me*, Or these things that I placed my Righteousnesse, in I thought the moe Sacrifices that I offered, I had no more to buy my Peace by; He sees, that in his studying of Holiness, he was seeking to make a Stock in himself: But after his Conversion, he casts all these, as to leaning to them, or making them any ground of his Peace with God, or of his Justification before Him; he betakes himself only to Christ's Righteousnesse, and *counts them to be but loss*; I would think it a good evidence for folks, not only to see the looseness of their Hearts in Duties, and that to be a Sin; but to see when ought went well with them, the inclination of their hearts ready to account that to be Gain, and to rest upon it: There is such an Humour and Natural Inclination in all; and it is a good Token, when it is discovered, and becomes a Burden, and the ground of a Challenge; not only that they have sinned, in this and that, and the other Duty, but that they have gone a whoring after their feckleſſe performances, to the prejudice of their esteem of Christ, and of His Righteousnesse; *Before the law came*, (saith *Paul*) *Rom.* 7. *I was alive*, I thought I had a Stock to do my own turn; *but when the commandment came, sin revived, and I died.* There are many that will be convinced of Sin in their performances, that will not be convinced of this sinfull Inclination, to put these in Christ's Room. A 2*d*, Difference, or Evidence is this; One that aims to make use of Christ's Offering and Righteousnesse, not only their Sins will be an exercise to them, how to win over them to Christ, but it will be their exercise also, how to win over their Graces, and Duties to *Him*; It will be an exercise to them, not only to have such a Sin in their Duty taken away, but how to win over the *Duties* it self, that they stumble not on it, to the prejudice of their trusting to Christ; whereas another Man, when his Duties go well with him, it is easie to him to win over them as he thinks, because he rests satisfied with them. *Paul*, *Phil.* 3. Sees not only while he was in Nature, that he counted something Gain beside Christ, but after Conversion, he finds an Inclination to it, and therefore in opposition to this Inclination, he doth with a *doubtless* cry down all things, and count them but Dung and Loss for the Excellency of the Knowledge of Christ; Taking in his gracious Actions, as well as others; For the words in the Text, and Context tells us, that he is speaking of Duties performed by him, even after Conversion, and that he found a necessity to cast away the Good as well as as the Bad, in the point of Justification; as a man that is in a storm at Sea, hath a greater reluctancy to cast over board Silks, Satines, Velvets, and other such fine things than that which is more base, and of less worth; So he found it more difficult, and was put to some harder exercise, to be quite of his Duties, that they should not stick to him, than to be rid of his Sins; Is there any such exercise as this amongst folks? to be put to wrestling with their Duties, not as being angry at them as such, but how to get them as it were cast over Board, to be jealous of any good in them, or done by them, that it prejudge not their esteem of Christ; to be busie in well-doing all the day, and in the evening to count all their doing but Loss; and to renounce it utterly, is to any puffing up by it, or as to the making of their peace with God thereby. A 3*d*. Evidence is this, One that is single in making use of Christ's Sacrifice, will be exercised and disquieted, when his Duty is done, till there be for acceptance a staying and resting on Christs Righteousnesse: There are two sorts that utterly fail, and fall short here. 1. Some that are content with Sin, and makes lies their refuge. 2. Others that are satisfied with Duties, If it go well with them, and promise themselves acceptance on that alone account, neglecting Christ; but the Believer hath (as I just now said) one exercise of Faith, how to be quite of sin; and another new exercise of it, how to be freed from resting on Duty, and how to be singly ingaged unto, and to rest upon Christ: His mind is not quiet in all his Duties till he come hither, even to be found in Christ, not having his own Righteousnesse, but His; It's a good token, when folks are not only exercised to have Sin mortified, and Duties going with them, but also to have their Peace with God grounded on Christ, and not on Duties; Hence it is, that a Christian will sometimes be taken up a whole day in Duties, and yet have but little, or no Peace, because he

would be over, and through all Duties to resting on Christ, which he wins not at to his Satisfaction. 4ly. One that is single in use-making of Christ, and of His Offering, hath a fear of mistaking this Offering of Christ, and that some other thing be put in His Room, and He miskent, or neglected: There will not be only a fear, least he Sin, and come short in the suitable performance of such a Duty, and least he fall under Wrath, but also Fear and Jealousie, least in his Unbelief, and Selfiness he be going wrong in the use-making of Christ, and of His Sacrifice; as is implyed in the Word, *Heb.* 4. 1. Where the Apostle having spoken of many of the *Israelites* their Unbelief in the former Chapter, sayes, in the beginning of this; *Let us therefore fear, least a promise being left us of entering into his rest, any of us should seem to come short of it*, to wit, through Unbelief; Be holily Jealous (as if he had said) *least* as it is *Chap.* 3. 12, 13. *There be in any of you an evil heart of unbelief, in departing from the living God*; In a word, he will be suspecting the exercise of his Faith, as much as any thing; a Naturall Man will sometimes, it may be, suspect his Duties, but hardly will he be brought to suspect his Faith, otherwayes he could not have the peace that he hath, such as it is: This may also be Confirmed from that poor mans prayer to Christ, *Mark* 9. *Lord, I believe, help my unbelief*. He dare not well trust his own Faith. 5ly. They that are single in their use making of Christ's Offering, not only see themselves Sinners, but they carrie along with them the discovery of the naughtinesse of every thing that is best in them; when they see that to which others lippen to so much so very unsuitable, and that they are far short of that which they should be at, they dare not own, nor look on it to boast of it, but it's a burden to them, to see so much Sin in it; It's nothing to see Sin in some outward Actions, and in that which is directly contrary to Gods Law; but it's much to see Sin in our best things, as in our Faith in God, in our Love to Him and in our ends in Holy Duties; A Legal Man will confess it maybe readily, that he Sins in every thing, but he covers all with this, that he hath a good heart to God, or a good end: The Believer on the contrary sees all his good so naughty, that it is tasteless to him; He never gets any thing to rest on, or that can bear his weight to confide in, till he come to Christ's Sacrifice.

6ly. Such as are aiming rightly to make use of Christ's Offering and Sacrifice, esteem and think exceeding much of it; Therefore they adventure Heaven and their Eternal Salvation on it; It's that which cheers and delights them most, that Christ hath stepped in and ingadged to do that for them, which neither themselves nor any other Person, or thing could do; *The life* (saith the Apostle, *Gal.* 2.) *that I now live in the flesh is by the faith of the Son of God, who loved me, and gave himself for me*, And 1 *Tim.* 1. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came to the world to save sinners, of whom I am the chief*. And *Johns* heart inflames, *Rev.* 1 7. *To him that loved us, and washed us from our sins in his own blood*, &c. But they that endeavour not, neither aim rightly to make use of Christs Sacrifice, think little or nothing of it; They are not made glad, nor are their hearts lifted upwith Spiritual Joy, because of it: The good and glad news of a slain Saviour, are not the chief ground of their Consolation, as they are to the Believer: This evidence is somewhat general, yet sure as well as the former, O! but it's matter of much wonder, to the Believer, when he thinks how that when the Stroak of Justice was ready to come on him, Christ should have interposed betwixt him and that Fatal, and Deadly Blow; But others esteem not of it, and therefore cannot make use of it. 7ly. They that are rightly making use of Christ's Sacrifice, find it to be a difficult thing, and that which will cost them wrestling, to get it made use of aright: they breath after it, and yet win not to that which they would be at in it; O! as *David* cryes. *Psal.* 51. *purge me with hysop, and I shall be clean, wash me, and I shall be white as snow*. They know not well what way to make use of it to their Satisfaction, they would main so much use of it, or how to vent and exercise their Faith on it; and when it come to Actual Believing, and to the Acting of their Faith, they find it to be like a smooth and slippery Stone, that they cannot easily hold their Feet on. So *Paul* sayes, *Phil.* 3. *I count all things but dung that I may win Christ and that I may be found in him*: He cared not what he cast over board, that he might win to that Land, even to Christ and His Righteousness

ouſneſs: Like Sea-men in great hazard, who caſt all over board, to win the Shoar; It's even ſo with the Believer, He ſees that there is ſuch hazard to go wrong, and that it's ſo difficult to be right, even to make the heart ſubmit to the way of Faith, and to abide by it Singly, that he is content to ſuffer the loſs of all things, if he may be right here: But on the contrary, a Man that reſts on his own Righteouſneſs, be a difficultie what will to him, Faith is no difficulty to him: He may have fear to come ſhort of Heaven ſometimes, but he thinks that he is alwayes exerciſing his Faith: In a word, the Believer ordinarly believes beſt, when he hath the deepeſt, and moſt kindly Impreſſion of his Sin; as for the Legal Man, he can believe well, as he thinks, when he hath no challenge for Sin; but when he is challenged for Sin, his Faith faills him. Now from all that hath been ſaid, ye may ſee the neceſſity of making uſe of this Sacrifice: And how warrily, and cautiouſly it ſhould be done; that ye may ſteer a ſtraight Courſe between groſs Prophanity, and Preſumption, either of which will ruine and deſtroy the Soul: The Lord Jeſus Himſelf be your Steers-man, and Pilot, that ye by His Skilfull Conduct may Stemme the Port, and hold off theſe Rocks, on which thouſands of Souls Split, and make Ship-wrack.

SERMON XXXIX.

ISAIAH LIII. X.

Vers. 10. ....*When thou ſhalt make his Soul an offering for ſin, He ſhall ſee hiſſeed, He ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand.*

SIn was eaſily brought into the World, a little buſineſs brought in Sin, and the Curſe and Wrath of God with it; and without any great difficulty, Men can continue in Sin, and ly under Gods Wrath and Curſe; but the taking away of Sin, and the ſatisfying of the Juſtice of God for it, is no eaſie matter, that (if we may ſo ſpeak,) did put Heaven and Earth both to it; There was ſuch a contrivance of this way, and ſuch a mean choſen, and made uſe of, that Sin might be removed, and the Curſe taken away, as the like was never heard of.

The Intimation and Manifeſtation of this Way, is in the firſt part of this Verſe, *Yet it pleaſed the Lord to bruiſe him*; In Gods Council, and by His Pleaſure it was Contrived, and the Way found out; and the Mean is ſet down in theſe Words, *when thou ſhalt make his ſoul an offering for ſin*; The Mediator, even he who was the Spotleſs Lamb of God, in whoſe Mouth was found no Guile, was bruiſed, and put to ſad Suffering, to get this Effectuat; That the Curſe might be removed from Sinners, He was made the Sin-offering.

We ſhew that Jeſus Chriſt is the only Sin-offering, by which Sin is taken away, and that it is implyed here; So that it is denyed to all other Things, or Means to have any Efficacie, Vertue or Merit in them, as to the removing of Sin, and the Curſe brought on by it; this is, I ſay, ſo peculiarly applyed to Chriſt's Offering, that it is denyed to every thing elſe; which ſhews 1. How much Sinners are obliged to Chriſt, who, when no other thing could do it, interpoſed Himſelf. 2. The neceſſity of making uſe of this one Offering, without which never Soul can be Perfected or Saved: He is the alone Foundation of Sinners Peace, and of all the Conſolation that they can have in the Promiſes of God.

Now to proceed, and to hint at ſome few things more from the Words, wherein the End, and Nature of Chriſt's Sufferings are ſet forth: He in His Suffering, and Offering up of Himſelf, did ſtep into the Room of the Sinfull Elect, that by Juſtice exacting of Him the Debt that was due by them, they might eſcape, and be ſet free: Hence *Obſerve.* 1. That when there was no other Thing, nor Mean, that could ſufficiently ſatisfie Divine Juſtice, or be a Sacrifice for Sin, Our Lord ſtepped to and undertook, and became the Sacrifice to take away Sin; according to that often cited Pſal. 40.7.8. *Sacrifice, and offering thou didſt not deſire, in burnt offering thou had no pleaſure*: He is not ſpeaking of what God required in the

Law, as Typical; for He required Sacrifices and Offerings in that respect, but not to be a Propitiation for the Sins of the Elect World, because they could not do it; and then follows, *Lo, I come*, or I am here: *mine ear hast thou bored*, It is *Heb.* 10. *A body hast thou given unto me*: which sets out His being put in a Capacity to be a Sacrifice; *I delight to do thy will, O my God.* Here there are these Four Things Implyed. 1. A lyableness in the Elect to the Justice of God for Sin, and as to all other Means and Ways of Relief, but by this one Sacrifice, a Desperatness and Impossibility; and considering the Sentence, which God had pronounced, *the day thou eats, thou shalt surely die*: And *cursed is every one that continues not in all things written in the Law to do them*; No Sacrifice can be accepted but this only, thousands of Rams, and ten thousands of Rivers of Oyl have no access; He did not in that respect require these, neither would He capitulat on these Terms. 2. That when no other Sacrifice could do the turn, Christ Jesus came in, and was content to Interpose, and to be the Sacrifice for Sin, *Lo*, saith He, *I come*, I am here ready to satisfie for my Elect People; For this is an old Design, and He had undertaken from Eternity to carry it on. 3. There is Implyed here a great Willingness, a Delightsome, and Heartsome Condescending in the Mediator, to be the Sacrifice, He steps in affectionatly, in the Room of the Elect, as the Sacrifice for them, to receive the Stroak of Justice, that they may escape and go free, *I delight to do thy will, O my God*: This is Gods Will, as to the Work of Redemption, as it is, *John* 6. 38. *I came down from heaven, not to do mine own will, but the will of him that sent me.* And *John* 17. 4. *I have finished the work thou gavest me to do*; That *will* and *this work* is all one, And *Heb.* 10. It's said by which (or by this) *will we are sanctified.* 4. The Fathers admitting and accepting of Him, to Interpose in the Room of them, for whom He offered Himself, is Implyed here; for otherwayes His offering up of Himself, could not have been a Sacrifice Satisfactory to Justice, if the Lord Jehovah had not been content so far, to relaxe His Threatning, and Curse, in reference to the Parties Offending, as to admit of a Cautioner, in the Room of the Dyvour Sinners, to satisfie for them, of which Satisfaction He accepted: All these things put together, make Christ's Interposing Himself as a Sacrifice, and Surety compleat, *I delight to do thy will*, supposes not only God's pleasure, that He should Interpose, but His accepting of His Interposing; And this is, (to speak so) the Flooring, and Foundation of the Work of Redemption; The Sentence stands over the Elect's Head, Cursed are the Guilty, Christ comes in and Interposes Cheerfully to take on the Debt, and sayes, here I am, Let the Curse fall on me, and let Satisfaction be taken from Me; And this being offered according to God's Will, it is accepted, and Christ's Satisfaction becomes an Offering in their Room.

use. See here a desperat Condition, wherein by Nature we are all lying; it sets us well, in speaking of Grace, to take a view of what we were: And it shews how much Sinners are in Christ's Debt and Common, that Interposed for us in this condition, Could we suitably make inquiry what case we were in, under the hand of Justice, and it's Stroak ready to light on us? And could we behold our Lord Jesus Christ Interposing for us, and the Sword of Justice awaking against Him, and smiting Him for us; and the Lord Jehovah accepting of His Interposing, and making His Soul an Offering for Sin; And Him Willingly, and Delightsomly Offering up Himself in our Room? we would see our obligation to God, who was pleased to contrive, admit, and accept of this Way, and Mean of our Redemption; And could we consider, what advantages we have by this Redemption; and what it cost Christ to obtain it? we would see our selves much, unspeakably much in his Debt: The day is coming, when it will be thought a favour, and when the Sweet Effects of it shall be made fully forthcoming to them, that now Cordially close with it; And when the Fruit of Despising it, shall be found to be bitter like Gall and Wormwood.

2. From it's being said, *when thou shalt make*; Or, when His Soul shall make it sell, or He Himself shall make Himself *an offering for sin*; *Observe*, That as Christ undertook, and by undertaking Interposed to come in Sinners Room, to Satisfie for their Sins; So His Death and Sufferings are re-

ally the performing of that undertaking; And His Death and Sufferings are so to be looked on, and considered by us as an Offering for Sin; or thus, Christ's Death is the Sin-offering that satisfied the Justice of God, in the Room of Elect Sinners; This is the Sum, or Compend of all that is spoken of His Sufferings; If then it be asked, what meaned they all? Here it is, He was made a Sin-offering; we shall clear it a little in these three, or four Parts, or Branches. 1. Christ is properly a Sin-offering, or a Sacrifice for Sin, He is properly the Propitiatory Sacrifice for Sin, that Satisfies the Justice of God for the Sins of the Elect. 2. This Sacrifice was especially Offered by him, in His Death, and Sufferings, It's His Suffering, and Humiliation that is most properly this Sacrifice, for it's that which is related here. 3. That by Christ's Offering up of Himself, He was not only outwardly Pinched, but His Soul was deeply affected, and troubled; In Satisfying the Sin-revenging Justice of God, both His Soul and Body were Straitned, and Stressed. 4. By His Suffering, there is a Sufficient Satisfaction given to Justice, for the Sins of His People, a Propitiation, or Propitiatory Sacrifice, that makes God Propitious to Elect Sinners; as in Satisfying the Justice of God for Sin, all other things are denyed to have a hand, so there is a sufficient Efficacy, and Worth in this Sacrifice to do the turn, and by God it is accepted as such; and so there is a fair way made to them, for whom He Offers this Sacrifice to escape Sin, and the Wrath and Curse of God, and to be set free.

As for the *First* of these, to wit, That our Lord Jesus, in His Dying, and Suffering, was Properly the Propitiatory Sacrifice; or is Properly a Propitiatory Sacrifice for the taking away of Sin: To clear it a little, we would consider. 1. That Sacrifices are sundry wayes taken in Scripture. 1. Sometimes they are taken improperly for Duties; as Alms, Prayers, Praises, *&c. Psal.* 51. *The sacrifice of a broken heart thou wilt not despise*; So also *Heb.* 13. 15, 16. 2. They are taken more properly for such Sacrifices as were offered under the Law; as of Bullocks, Lambs, Rams, and Goats; yet none of these was the true Propitiatory Sacrifice, as is clear, *Heb.* 10. 4. *It was impossible that the blood of bulls, and goats could take away sin.* But Christ's Sacrifice is properly the Propitiatory Sacrifice, It being by this Sacrifice, that Believers under the Old Testament became partakers of Redemption, and obtained Remission of Sins, as well as Believers do now under the New; If it be then asked, What is necessary to a Sacrifice properly so taken? I answer these four things, (all which we will find to be in Christ's Sacrifice.) 1. That there be some thing, or matter set apart to be Offered to God, in the Room of some other thing, as it was in the Typical Sacrifices. 2. That there be some appointed to offer the Sacrifice, that there be some set apart for that very thing. 3. That there be a Killing, or Destroying of the thing that is offered in a Sacrifice, which especially in the Sin-offering was necessary; to wit, that it should be Killed, or Destroyed; as we see in *Exod.* 29. and *Leviticus* frequently; This had a Signification, and the Lord would thereby point out Mans great guilt, and the necessity of a Mediator, in Order to the obtaining of Pardon; for there could be no Remission, or Pardon of Sin without Blood; as it is *Heb.* 9. 22. Therefore the Sinner behoved either to die himself, or to have another to die for him, and in his Room. 4. The Sacrifice behoved to be Offered according to the manner prescribed by God, as to all the Rites and Ceremonies injoyned. Now we may see all these in Christ's Sacrifice; For 1. He Himself is the Sacrifice, *Heb.* 7. 26. *Heb.* 9. 26. *Heb.* 10. 10. And frequently elsewhere, in that Epistle, and 1 *Pet.* 2. 24. *who his own self bare our sins, in his own body on the tree*; And when He had offered up Himself as a Sacrifice, *he sat down on the right hand of the Majesty on high*; He is the alone Sacrifice, that comes properly in the Room of Elect Sinners. 2. As there behoved to be One, to Offer the Sacrifice, so Christ Jesus is the Priest, that offered up the Sacrifice of Himself: He is not only the Sacrifice, but the Priest; And in this He differed from other Priests, *Heb.* 7. 26. *Such an high Priest became us, who is holy, harmless, separat from sinners, and made higher than the heavens*; and then follows, *who needs not dayly, as those high priests, to offer up sacrifices; first for their own sins, and then for the sins of the people; for this he did once, when he offered up himself.*

There are three things ordinarily attributed to Christ, as to His Sacrifice, to wit, That He was the *Sacrifice*, the *Altar*, and the *Priest*; 1. He was the *Sacrifice*, in respect of His Humane Nature, which we are not so to look upon, as abstracting, and dividing it from His Divine Nature; For though He Suffered in the Flesh, yet it was the same Person, that was God that Suffered. 2. He was the *Altar*, by which His Sacrifice received a special Efficacy, Vertue, Value, and Commendation; As it's said, *The Altar sanctifies the offering*: So Christ Jesus, according to His God-head, was the Altar, which did put an special excellency on His Sufferings, and made them to be of such Worth and Value; Therefore, *Heb.* 9. 14. It's said, *that he through the eternal spirit offered up himself without spot unto God*; It was the Suffering of the Person that was God, that made the Sacrifice to be accepted. 3. He was the *Priest*, and that according to both His Natures, each Nature concurring, and that joyntly, as in one Person, to the making of the Sacrifice offered up to God acceptable. 3. We have in Him a real destruction, but do not mistake the Word; It is not so to be understood, as if He were annihilated, or had been utterly destroyed, and undone; but the meaning is this, That He was Killed, or put to Death, and His Soul separate from His Body: In which respect He ceased to be what He was before for a time, having been really Slain, Dead and Buried. And 4. All this was according to God's Prescription, and Appointment in the Covenant of Redemption; *This commandment* (saith He, *John* 10. 18.) *have I received of my Father*, to wit, *that I should lay down my life for my sheep*; and most emphatically, He says, *John* 14. 13. *as my Father gave me commandment, even so* (mark, *even so*, most exactly, in conformity to the Commandment) *do I*: It was all, as to every circumstance ordered according to the good pleasure of God, who was pleased thus to bruise Him, and to put Him to Grief.

The 1. *use* of it serves, To teach us, how to Conceive, and Consider of Christ's Death, and Sufferings rightly, to wit, even as a Sacrifice designed by God, to come in the Room of Elect Sinners, and how to look upon His Death; not as the ordinary Death of ordinary or meer Men; who by necessity of Nature Die; but to look on it, as being appointed of God, to be a Sacrifice properly so taken, for the Sins of His People.

2ly. This serves to clear some Truths, concerning our Lord Jesus His Sacrifice: For we must consider it, as satisfying to Justice, and Meritoriously procuring the escaping from Wrath, and Salvation of them for whom He interposed: It is from the gross Ignorance, or from the wicked denyal of this ground, that the damnable denyers of Christ's Satisfaction, do also deny the Propriety of His Sacrifice on Earth, and bound it to Heaven; whereas, it is bounded to His Death; though by vertue of this one Offering, He continues to interceed for us in Heaven.

3ly. It teaches Sinners what is the native *use* which they should make of this Sacrifice; They should look upon it, as the only Sacrifice to prevent Eternal Death, and the Curse of God; and so it demonstrats to us, that either Jesus Christ must be received by Faith, and His Sacrifice rested on, or we must resolve to meet with Wrath, and the Curse of God our selves in our own Persons.

4ly. It serves to clear us anent the Way and Tract of Grace; to wit, how it came to pass, that our Lord, who was innocent, and without Sin, was so bruised, and put to grief: He came to be a Propitiation for the Sins of His People, and sisted Himself in our Room, as our Cautioner, as a Sin-offering for us: It would doubtless quash many Questions, and Doubts, that arise in the Hearts of Believers, if it were well understood: They may say, we should have been in such and such a sad condition, this and that terrible thing would have come on us, if He had not interposed; never enough can these words be spoken and thought of, that we have 2 *Cor.* 5. *ult. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.*

5ly. It serves for notable Consolation to Believers, who have betaken themselves to Christ, and have many Challenges for Sin to buckle with, that His Death was to be properly a Sacrifice for Sin; and was so accepted of God in their Room: So that ye see the right up-taking of Christs Death, is a matter of no little moment; *Christ crucified* being the very Substance of the Gospel.

Gospel, It helps much to keep alive the impression of our sinfulness, and of the Goodness of God, and gives us direction how to escape Wrath, by putting him in our room: There is nothing wherein folks more readily miscarry, in making of their peace with God, than in not making the right use of Christ, and of his Sacrifice, and Death: Some praying for pardon of sin from him, and not for him, or for his sake, when they know not what they are saying, as we hinted at before; Some praying for strength from him for Duty, that they may do for themselves, not considering that we are justified by his interposing in our room, and by Faith's closing with him, under that consideration, as sisting himself at the Bar of Justice; and as being content to be a Sin-offering, and the Lord accepting of him in the room of Elect Sinners: This being well considered, gives to Faith much clearness how to take him up, when the Soul honestly aims to partake of the benefite of his sufferings.

2ly. For clearing this a little further, we would know, that there are (as Divines observe) *Four* or *Five* wayes, how the death of Christ is to be considered; or how Christ, in procuring by his death Redemption, Peace, and Pardon to Sinners is holden forth in Scripture: 1. He purchases Redemption, and Pardon of Sin *Meritoriously*, or he *Merits* it by his death; this respects the value of Christ's sufferings and satisfaction: So that if we consider Christ in himself, and the Elect in themselves; His death, and these sufferings are more, than if all the Elect had suffered eternally in Hell. 2. His death is considered, as a *Satisfaction*; And this looks to the wrong that men by sin have done to God: That the finite and feckless Creature durst be so malapert as to break God's Command, It required a satisfaction equivalent to the wrong done, though the Word *Satisfaction* be not in Scripture, yet the *thing* is, Christ Jesus, for the restoring of God to his Honour, that was, as the manifestation of it, wronged by mans sin, comes in to perform the will of God, and to satisfie for the wrong done him by man, that it may be made known that God is holy and just, who will needs avenge sin on his own Son, the holy and innocent Cautioner; when he interposes in the room of the sinner, which vindicats the spotless Justice and Soveraignity of God as much, as, if not more, than if he had exacted the satisfaction off the sinners themselves; As it is, *Rom.* 3. 16. *To declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus.* 3. Christ's death is considered as a *Redemption* of Man from Sin, the Law, and the Curse, because lyable to a Debt which he cannot of himself pay; and his death was in this respect a paying of the debt that man was owing, and a loosing of the Captive and Imprisoned Sinner; even as when a piece of Land is morgaged, and a person comes in, and payes that for which it was Morgaged; So Jesus Christ comes in, and as it were, asks what are these men owing? and what is due to them? It's answered, they are Sinners; Death, and the Curse are due to them; well, saith he, I will take their Debt on my self, I will pay their Ransom, by undergoing all that was due to them. *He hath redeemed us from the curse of the Law,* (saith the Apostle, *Gal.* 3. 13.) *being made a curse for us, that the blessing of* Abraham *might come on us Gentiles*: And so Christ's death in this respect, is to be looked on, as a laying down of the same price that Justice would have exacted of Men: His Death is the paying of our Ransom, and satisfying of the account that was over our head. 4. His death is considered, as it furthered the work of the Redemption of Elect sinners, by a *powerful annulling* of the obligation that was against us, and by a *powerful overcoming* of all enemies that kept us captive: He grapled and yoked with the Devil, and that wherein he seemed to be strongest, and overcame him; He tore the Obligation that stood over sinners heads, as it is *Col.* 3. 14, 15 *Blotting out the hand-writing of ordinances that was against us, and that was contrary to us; he took it out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*: In this respect, though his death be one of the lowest steps of his Humiliation; yet considering him as in it, prevailing over the Devil, and other enemies, he is to be looked on as powerfully working, and effectually perfecting our Salvation: In the former respect, he payes God the Debt that was due by

ters; In the latter Respect, considering the Devil, and Spiritual Enemies, as so many Jaylors, keeping Sinners Prisoners, he, by his death, wrings, as it were the Keys out of his hands, and sets the Prisoners Free. 5. Christ's Death is considered (as it is in the Text) as an *offering* and *sacrifice* for sin; In this respect, it looks to God as displeased with Man; and our Lord Jesus Interposes to pacifie Him, and to make Him well pleased, and that by the means of his death, God's Peace, Favour and Friendship may be recovered to poor sinful Men: All these Considerations of the Death of Christ, are but one and the same upon the matter; Yet thus diversified, they serve to shew, how unexpressibly much Sinners are obliged to Christ; what great advantages they have by Him, And what a desperate condition they are in, who are without Him; having nothing to satisfie Justice, nor to pay their debt with.

2dly. We said, that this Sacrifice was Specially offered by him, in his death; Therefore he is said to Offer this Sacrifice on the Cross. *He himself* as *Peter* hath it, 1. *Epist.* 2. 24. *bare our sins in his body, on the tree*: *Heb.* 9. at the close: And *Heb.* 10. 14. it is said, that *he once offered up himself by bear the sins of many, and by his once offering he hath perfected for ever, those who are sanctified*: So that this Offering is to be applyed to that which he suffered on earth, before he ascended; and it is in this respect, that he is a Propitiatory Sacrifice: though, as I said, the vertue thereof is still communicated by him, now when he is in Heaven.

3dly. This serves to remove two Errors, about Christs Sacrifice. The 1. is, that which bounds and limits Christ's offering and Priesthood to his going to Heaven, thereby to enervat the Efficacy of his Sufferings and Death, quite contrary to this Scripture, wherein the Prophet expliceting his sufferings on earth, calleth them *an offering for sin*. The 2. is that blasphemous conceit and fancy of the *Papists*, who account their abominable *Mass* a Propitiatory Sacrifice, for taking away the sins of the quick and of the dead; which as it is most horrid blasphemy, so it is most expressly against this Text: for if [illegible] Sacrifice, for the taking away of [illegible] particularly applyed to his humiliation, and Death, which brought with it such a change, as made him not to be for a time, what he was before: Then certainly there can be nothing of that now, which can bear that name; there being no other thing, to which the properties of a real Sacrifice can agree, but this only. 3. I said, that Christ's offering up of himself in a Sacrifice, was in his Soul as well as in his Body; and that he was therein obnoxious to the wrath of God: That is, as he stood Cautioner for the Elect, and had the Cup of Wrath put in his hand, he suffered not only in his Body, but also and mainly in his Soul, which the *Jews* could not reach; and he is here holden out, as a Sin-offering in his Soul, yea, considering that it was the Wrath of God, and his Curse due to the Elect, that he had to deal with, his Soul was more capable to be affected with it than his Body; Hence he sayes, when no hand of man touched him, *Joh.* 12. 27. *Now is my soul troubled, and what shall I say?* and *Matth.* 26. 38. and *Luk.* 22. 44. *Now is my soul exceeding sorrowful, even unto death; and being in an agony he prayed* &c. That which looked like strong Armies mustered and drawn up against him, was not the Souldiers that came to take him, nor the Bodily Death, which was quickly to follow, but it was the Fathers coming with his awakened Sword, to exact of him the Debt due by the Elect, and to be avenged on him for their wrongs, and his being to step in into their room, and to be smitten with that awaked, and furbished Sword, and to offer himself the Sacrifice, as he had long before engaged: Here, O! here was the heat and strength of the Battel.

use. This shews, 1. What a dear price Christ payed for Sinners. 2. The severity of the Justice of God, in exacting the Elects Debt off the Cautioner. 3. How much we are obliged to the Cautioner, who so willingly undertook the Debt, and was so ready to pay it, though it cost him not only external and bodily sufferings, but soul-sufferings, and put him to encounter with Gods Curse and Wrath: We are perswaded, could we conceive, and speak aright of these sufferings, that there is a great mystery here: And really it is a wonder that we are not more affected with it, even to consider, that such a

sensible Creatures should be pursued by Justice, that can do nothing to avert the stroak of it; And that such a great and glorious Person, as the Son of God, should interpose himself; And that the Father should spare the poor sinful Enemies, and make a way for them to escape, by the diverting of his Justice from pursuing them, and by making it take hold of the Son of his Bosom, exacting the debt severely from him, O what a wonder is this! That the Lord should pass by the Enemy, and satisfie himself of his own Son; Yea, that God should take on himself the place of a Mid-man, and satisfie himself: That *God should be in Christ reconciling the world to himself.* This, this is the wonder: Herein Infinit Wisdom, pure and spotless Justice, Holiness and Faithfulness, Grace and Mercy, to the admiration of Men and Angels appear, and shine forth most radiantly; It can hardly be known, in which of these the Glory of God shines most, in this Great and Glorious work of Redemption: But of them all, we may say to you Elect, and believing sinners, what could our Lord Jesus do more for your Salvation? I say, what could he do more, than to offer up himself a Propitiatory Sacrifice for your sins? In the Gospel, he calleth upon you to make use of it, that by vertue of his Sacrifice, your peace may be made with God; as it is, 1. *Joh.* 2. 1, 2. *If any man sin, we have an Advocat with the Father, Jesus Christ the righteous,* and then follows, *He is the propitiation for our sins:* This may give aboundant ground to sinners to go upon, in their application to God, for Pardon and Peace, even this, that he hath made himself a Sacrifice for setting of them free, for whom he offered himself a Sacrifice: O! Sinners, admire him, employ, and make use of his Moyen, and Court in Heaven; Improve, and welcome these glad Tidings, and let it never be said, nor heard of, that he was offered up a Sacrifice, and that ye would not admit of the benefit of it; that ye would not accept of him, to be a Days man, and Tryster betwixt God and you, to remove all grounds of quarrel; O! for Christ's sake, and as ye love your Souls, step to, and seek Grace to make the right use of his Sacrifice, in order to the obtaining of the pardon of your sin, and the making of your peace with God: Let himself powerfully perswade you to, and prevail with you, in this incomparably greatest of all concerns,

SERMON XL.

ISAIAH LIII. X.

Vers. 10. ....*when thou shalt make his Soul an offering for sin, He shall see his seed, He shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand.*

WHere there is any Light and Knowledge of a God head amongst Men, there is this impression on them, that it is a dreadful thing to have a Controversie lying over betwixt God and them unremoved: And upon this ground it is, that as naturally the Conscience doth challenge, for the provoking of God, so Men, according to the Light they have, are set on, to seek after this, and that, and the other Mean and Way, to get God appeased, and the Conscience quieted, and it's like that this hath descended to Men from *Noah*, that the most part of them have thought on the Mean of Sacrifices, by them to make their peace with God; So the Lord taught the Family of *Adam*, after the Fall; and *Noah* renewed it, after his coming out of the Ark; and it is probable (as I said) somewhat of this hath abiden with, and stuck to men, even when they degenerated and apostatized from God, and offered Sacrifices to Devils, though not intentionally, but unto God in their account: And indeed it is no marvel that Flesh and Blood be here at a stand, and made to say, *wherewithal shall we come before God?* But we have this advantage by the Gospel; That in it, the Lord hath shewed to us, what it is that satisfieth Justice, and takes away Sin, and the Curse; and that is even this in the Text: *Thou shalt make his Soul an offering for sin*: There is no other thing

ner can bring with him, that can be accepted, or that can make him to be accepted of God.

We have hinted at some things from the Words already, and shew, that Christ's Sacrifice is called *an offering for sin*, as excluding all others; and as expressing the Nature and Ends of it: We shall now speak to one thing more, which is the 4th. implyed in this expression; And it is this, That though Atonement and Satisfaction to God can be made by no other Sacrifice, or Offering, yet there is an Atonement and Satisfaction, that may be made by Christ's Offering: Hence He is called *an offering for sin*: not only because it excluds all others, but also because he is accepted for that every end, as a Propitiation for the Sins of them, for whom He Suffered, and offered Himself in a Sacrifice; as this is denyed to all other things (as we just now said) so it is Applyed, and Appropriated to Him, and His Offering, as, *Heb.* 10. v. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all.* v. 12. *This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* And v. 14. *For by one offering he hath perfected for ever, them that are sanctified:* This is the great thing that the Apostle aims at, in that Dispute, not only to cast the Levitical Offerings, as to the removing of Sin and the Curse, and making of Sinners Peace with God, but to commend this *one offering*, *as able to save to the uttermost, all that come unto God through it:* And according to this, we have that great Question answered to poor Sinners; *wherewithall shall we come before the Lord, and bow our selves before the most high God? He hath shewed, O man! what is meet, and what the Lord requireth of thee.* That there is nothing but this one Sacrifice of Christ, that will do the turn; and this will do it most infallibly, and most fully, as to the procuring of Pardon of Sin, and the making of their Peace with God; So that by the right making use of this Sacrifice, a Sinner may most really expect Remission of Sins, and Peace with God, and his Friendship, as if Sin had never been; For otherwayes Christ could not be called the *Sin-offering* or *an offering for sin*; If He were not accepted in Room of the Sinner that comes to him.

To clear it a little, There are Four things, in and about this Sacrifice, to make out this, and to prove, That a Sinner, that makes use of this Sacrifice, may expect the Pardon of Sin, and Peace with God. The 1. Is the excellency of His Offering. *He offered himself*, As it is, *Heb.* 7. 27. and *Heb.* 10. 10. 12. 14. The Offering up of Himself, and of His Blessed Body on the Tree, was another sort of Sacrifice than all these Bulls, Rams, and Goats, offered under the Law, that were but Types of Him. The 2. Is the excellency of the Person, that Offered up this Offering, which is in effect the excellency of the Priest: As the Sacrifice was excellent, beyond all other Sacrifices, so also is the Priest above all other Priests, *Heb.* 7. 26. *Such an high Priest became us, who is holy, harmless, undefiled, separate from sinners*: A Priest, who is the Son, and is set over the House, as the Heir; and though the Humane Nature was the Sacrifice, yet (as was said before) not as abstracted from the Divine Nature, the Person being but One, and so the Priest offering commends the Sacrifice offered, and makes, that it cannot but be accepted. The 3d. is His Willing condescending to be the Sin-offering, to Interpose Himself, and to become this Sacrifice, out of respect to the Honour of God, that His Justice might be Vindicated and Satisfied: And that thereby access might be made, for shewing Mercy to the Heirs of Salvation; which exceedingly commends this Sacrifice; according to that of *John* 10. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it again, No man taketh my life from me, but I lay it down of my self, and take it again*; It commends His Sacrifice, that He was not constrained to it, but did it most Willingly, and with Delight: It's true, if we look to Him, as the Eternal Son of God, and the second Person of the blessed Trinity, He could not but be Loved of the Father, as well before His Incarnation, as after; but that He sayes, *Therefore doth my Father love me*, It is to be understood, on account of His voluntary condescending, as Mediator, to do His Fathers will; and out of respect to His Honour ingadging, and according to His ingadgement, satisfying His Justice for the Elect; And this cannot but commend His Offering, That such a glorious Person

who was Holy, Harmless, and Undefiled, should out of tenderness to the Honour of God, and that the wrong done to It by Sinners, might be repaired; and out of love to the E, ct, should condescend to stoop so low, as to make Himself a Sin-offering: This regard for the Honour of God, and willing Condescendency to Suffer for the Repairing of It, is abundantly valuable, and (though it be a great word) above the utmost respect that Sinners evidenced to the Honour of God, by their sinning. The 4th is the Covenant, which is the ground of this Offering, and that whereby it is regulated, and the Terms of it: It was not an undertaking, as a piece of Will-worship, but according to the deliberat Counsel, and Fore-knowledge of God; wherein it was determined, that the Son should become Cautioner, and be made lyable for the Debt of the Elect, and be an Offering for their Sin, by which Freedom from Sin and Wrath should accresce to Elect Sinners; and all this being concluded in the Covenant of Redemption. His Offering could not but be accepted for us: The Lord having condescended on the Articles of that Covenant for this very end.

This *Doctrine* is of mighty great and notable concernment to Sinners, and were there any such Wakening and Rousing amongst us, that Souls were put to say, & cry, *what shal we do to be saved?* The opening up of this Truth, to wit, That Christ is a Sin-offering for Sinners, and that by His Offering the Atonement is made, would be much more acceptable and refreshful; And therefore let this be the 1. *use*, That though there be nothing imaginable, that can be brought before God, which will be acceptable to Him, as a satisfaction to His Justice; yet here there is a Ransom found by the Offering whereof to God, a Soul that is lying under challenges for Sin, and apprehensions of Wrath may expect absolution; This is in effect, that which *Elihu* says, *Job* 33. *If there be an interpreter, one of a thousand, to shew unto man his righteousness, then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom*; here is the Ransom, our Lord Jesus Christ stepping in in Sinners Room, and Offering Himself up a Sacrifice, to satisfie the Justice of God; So that a Sinner in making use of that, may come to be in good terms with God; and are not these glad Tydings of great joy, that an Offering is provided, a Ransom payed, and a way found out, how Sinners lyable to the Curse may expect Freedom; It's no small matter, that God hath given this Subject to us to speak of, and to you to hear of; that the Torturing Anxiety of a Soul driven almost to Despair, may have this for an answer; even the Blood of Jesus, *that blood of sprinkling that purges the conscience from dead works*; which, as it satisfies Justice, so it quiets the Conscience of the sinner, that flies unto it and makes right use of it; It would become Sinners well, to think more of these glad Tydings, and to study to have them alwayes Fresh: There are many Parts of the World, wherein Men are Sacrificing Beasts, some Lambs, some Rams, some other Beasts, and some, it may be, the First-born of their Bodies, for the Sin of their Souls; (and which is lamentable, Sacrificing these things to the Devil, on the matter at least, and not to God) and yet all that does not their turn; And not having heard of this Offering, they cannot make use of it, neither can their Conscience ever be quiet: But our Lord Jesus hath sent these blessed News to us, and hath shewed us what is the Sin-offering, the Atonement, and Propitiatory Sacrifice; We need not send our Children through the fire, nor bring any other Offering to God, to appease His Wrath; He hath given us His Son, and hath accepted him for a Sin-offering, and hath told us, that this shall be as sufficient and satisfying, as if we had made the satisfaction our selves; here, O! here is the wonder, even a wonder of wonders.

Use 2. See here the way how we come to Life by Christ; It's imported in this Doctrine, to be by Christ's being made an Offering for us; It's not our Praying to Him as God, nor by our Holy Living, nor by His working Holiness in us; (though these ought, and will be in some measure, where He is made use of aright,) but by His Offering up Himself in a Sacrifice for us, and by Gods Imputing it to us; and considering that Christ Jesus is the Offering in our Room, and that thereby God is pacified, and Sin and Wrath removed, there can no other way be conceived how we are made partakers of it, but by Imputation: This will be the more clear

consider that the same way, that our Sins became Christ's, the same way His Righteousness becomes ours; or the same way that Justice laid Claim to Him for our Debt, the same way lay we Claim to His Righteousnesse: Now it is Blasphemous to think, that our Sin became His any other way, but that Legally he entering Himself as our Cautioner, our Sin was reckoned on His Score; even so His Righteousness becomes ours, by being Imputed to us: So the Apostle sayes, 2. *Cor.* 5. *ult. He was made sin for us, who knew no sin, that we might be made the righteousnes of God in him*, and have His Righteousnesse derived to us: It were good that we would learn how to win to this Righteousnesse, even by presenting Him to Justice, as Cautioner for our Debt; and by taking hold of His Righteousnesse to ground our plea upon, when we come to reckon with God for our Sins; And we think that there is here a clear ground, for resuring of that way of Justification by any thing Inherent in our selves: For if it be by His Offering, that we are Justified, then it is by nothing in our selves. Now this Name that Christ's Sufferings get, bears out, that it's that which satisfies God, and absolves us, as the alone Meritorious and Procuring Cause; and therefore there is no other thing, that we can derive our Justification from, but His Righteousnesse only.

use 3. Seing by Christ's Offering there is a Ransom and Atonement to be had, and seing it is offered in the Gospel, we pray you, in the name of the Lord, take hold of, and improve this Offering; let every Body that hears tell that Christ is the *Sin-offering*, endeavour to get him to be their Sin-offering; There are none that know, and find that they have Sinned, but they would think of an amends; and here it is, and there is ground to exhort you to make use of it, and to encourage you to it, because this is the very End of His Suffering, and He is fully furnished compleatly to accomplish it; If there were no access to Life by this Offering, He would not be called a *Sin-offering*, in opposition to all other Offerings; There is ground therefore to declare this to you, that by Christ Jesus Life, and Reconciliation is attainable, and that it is actually attained by accepting of this Offering: Such as accept of it, and rest upon it, shall find Acceptation with God, and Freedom from Sin and Wrath, by vertue thereof; It's a common Question, What shall we do? we do all we dow, or may; but if we were studying a long time to tell you, this is it, even to make use of Christ's Offering, This, and this only will do your turn compleatly, and no other thing will do it.

The *4th use*, Is of strong consolation to all who betake themselves to Christ, He is the Sin-offering, that procures the taking away of Sin and Wrath, and that procures Friendship with God; and there is no Imputation of sin, nor *condemnation to them who are in him*, *Rom.* 8. 1. And hence is that triumph v. 24. *who shall lay any thing to the charge of Gods elect?* It is God that justifieth, *who is he that will condemn? It is Christ that died, yea rather that is risn again*, &c. If Justice were coming to execute the Sentence, what can it say to the Believer? Jesus Christ hath stepped in betwixt Wrath and Him; and as to Gods acceptation, He alone is counted the *Sin-offering*; and as these who under the Law offered the Typical Sacrifices, had access to the Ordinances, and were Sanctified, as to the purifying of the Flesh: So much more is this Offering able to purifie the Conscience, and to purge it from dead works, and to give a fair access to the Promises of Life, and to the Favour of God, to all them who make use of it, as if they had never sinned. I know much of the weight of this Consolation will ly on this, whether Christ's Offering be made use of? And some will say; How shall we make use of Christ's Offering? And others will ask, how shall we know, if we have made right use of it? And would to God, that Souls were beaten off from their Pride and security, and brought under the conviction of a necessity of use-making of Christ. He would discover both to them: But before we answer the Question, there are two things we would presuppose. 1. We presuppose that the Soul is made sensible of it's need of Christ's Sacrifice, from the apprehension it hath of a Quarrel betwixt God and It, and from the fear of His Wrath because of Sin; else the asking of such a Question is to no purpose; For as we hinted before, the Offering of a Sacrifice implyes the Confession of Guilt, so the making use of Christ's Sacrifice presupposes sense of Sin; Ere a Soul can make

use of His Offering, it must know, it's due was utter Consumption. 2. We presuppose, That the Soul is desirous to be at God, and to have peace with Him, to which End Christ is the Midse; and there will be no respect had to the Midse, except there be a respect had to the End, as it is, *Heb.* 11. 6. *He that comes to God, must believe that he is, and that he is a rewarder of them that seek him diligently*; where there is implyed in the Comer, a desire to be at God, and an expectation of some Benefite, to be had from Him, or as the Word is, *Heb.* 7. 27. *He is able to save to the uttermost, all that come to God by him*; Which implyes the Sinners being sensible of his lost condition, his desire to be at God; and then Christ's Offering comes in, as the Midle, to bring about, and to come by that End. But these being presupposed, The great thing wherein the Answer of the Question lyes, How to make use of Christ's Offering for the attaining of that End, of Pardon of Sin, and Peace with God, seems to be holden out in that word, *Heb.* 7. 25. *He is able to save to the uttermost, them that come unto God by him*; And therein we may consider Sinners desire to be at God, and the use-making of Christ, in reference to that End in these three. 1. To have the Breach made up with God, in respect of their State. 2. For quieting the Conscience, in respect of Particular Challenges. 3. For the making up of their defects in Grace, as well as for the removing of Sin: And as use-making of Christ in these Three, points out the way of a Sinners coming to Christ; So a Sinners going on in this way, evidenceth his right use-making of Him; which will serve to Answer both the Questions, to wit, how to make use of Christ's Offering? and how to know that we are making use of it a right?

For the *First*, to wit, Going to God by Christ. 1. It is opposed to stepping in to God, at the first hand. 2. It is opposed to the use-making of any other thing in our coming to God, for making up the Breach 3. It implys the Sinners betaking of himself to Christ, as the *Mid-man*, by whom he expects to come to Friendship with God; There are some Scriptural Similitudes, whereof, if we could rightly conceive, and apply them to this Purpose, they might serve much to clear it: There is a Distance, which, like a Gulf is fixed betwixt God and man, a Soul then comes to God by Christ, as one goes over a Gulf by a Bridge; Hinted at by the Apostle, *Heb.* 10. 19, 20. *Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated to us through the vail, which is his flesh*; We take the force of the Similitude to ly in this, That as one that hath a Vail betwixt him and another, whom he desires to approach to, must go through the Vail ere he win to that other; So here Christ's, Flesh being the Vail, He by His Death hath rent it, that Sinners might step through that Rent, or Breach to God; That is, when all was before shut up, and clos betwixt God and Sinners, Christ was content, that a Rent should be made in His Body, through which they might come to God; Coming to God by Christ in this Sense, is to walk, as it were, on Christ's Sufferings, as a Bridge, and to have no other Place, or Ground to Stand, or Walk on to God, but this: Again, *John* 10. Christ calls Himself the *Door*, *I am the door*; and *John* 14. To the same purpose, He is called the *way*: To tell us, That, as none can come in to a House, but by the Door, nor can come to the end of their journey, but by the way that leads to it; So Heaven being shut up, and closed upon Sinners, any that would have entry into it, must betake themselves to Christ by Faith; For by Faith in Him, the Door is opened, and the Way paved to Heaven; It is a good token, when the way to Heaven looks on the Sinner, as a hard Wall, or like a sinking Mos or Boge; and Faith in Christ gives him some little hold, whereby he wins over the Wall, and leads him to some little Hillocks, or hard Bits, or Spots of Ground, whereby he steps thorow the Mos, or Boge to Christ; Or, when the Sinner layes his Reckoning to make use of Christ's Satisfaction, for payment of his Debt: So that if he were to appear at the Bar of Justice, his answer would not be; that if he had done a Fault, he had made, or would make a Mends; nor that he Prayed, and Repented, and sought Mercy; but this, that he took with his Guilt, and made use of Christ's Sacrifice; So *Paul* speaking, when *renewed*, in opposition to what he was, while a *Pharisee*, says, *Phil.* 3. That *he counts all things to be but loss and*

thing, for the excellency of the knowledge of Christ, that he may be found in him, not having his own righteousness, which is according to the law, but that which is through the faith of Christ: When he, even he thinks on the Day of Judgment, and where he will hide himself in that Day, when it shall be asked, (and every other shall be asked the Question) Where art thou? his Desire, and Resolution is, to give this Answer; I am in Christ, Lord, I have no Righteousness of my own to lippen, or to trust to; I will never make mention of my painfulness in my Ministry, of the tenderness of my Walk, nor of any think else of that kind; but I will betake my self to Christ's Righteousness, and will say, Lord, here is much Debt on my Score, but there is a Righteousness to which I am fled by Faith, and on this I will ground all my Answers: This Righteousness is in Christ, as the purchaser thereof, and it is ours by Faith, when we betake our selves to it, to make it the ground of our Claim; even as if a number of men were pursued for debt before a Judge, and one should come in, and say, I have payed so much; and another should say, give me down a part, and I will pay the rest; And a third should say, give me a day and time, and I will satisfie; And a fourth poor body should come in, and say, I have indeed nothing my self to pay my Debt with, but I betake my self to the reponsal Cautioner, who hath payed all for such as betake themselves to Him: This is Faith's Answering, and Arguing, It will never shift the Debt, nor yet admit of the final Sentence of Condemnation, though readily acknowledged to be deserved: But it interposes Christ's Satisfaction, as that which will be acceptable, though the Sinner can do nothing of himself; in a word, this way of pleading, is upon the one side, an utter denying of the man self; And of all that is, or can be in him, for attaining of Righteousness; and upon the other side a crediting of himself to Christ, for the attaining of that which he hath not in himself; it's not only Faith (if it were possible to separat these two) to deny our own Righteousness, but by the exercise of it, there must be a stepping over on Christ, and on His Righteousness unto God.

The 2d. thing wherein the exercise of Faith, is the use-making of Christ's Sacrifice consists; Is, in reference to particular challenges; For even when a Soul hath fled to Christ, and made use of His Sacrifice for pardon of Sin, and for peace with God, it will not be free from challenges, and from new accompts; and therefore the exercise of Faith is to be continued in the use-making of this Offering, in reference to these particulars, as well as in reference to the making of our peace with God at first; in which respect, Faith is called a *Shield*, *Eph.* 6. 16. When new guilt is contracted, and drawn on, and then Temtation sayes to the Believer, is this the Goodness of your Purposes, and Resolutions, which have been like Flaxe before the Fire? No sooner was thou Essayed, and Assaulted, but thou didst greatly succumb, and wast much foiled, and prevailed over: The Soul runs to the same Targe, Buckler, or Shield; and though every one of these challenges be like a fiery Dart, that would set the Conscience on a flame; yet by Faith the Dart is kept off, or the Venom of it sucket so out, that it burns not, and it makes the Soul to say, though I cannot satisfie for the Debt, yet there is in Christ's Righteousness, whereto I betake my self, which can do it; And if we look to that, which intertains tormenting exercises, that speak evil of the Grace of God (for humbling exercises are called for, and are profitable) we will find it to be this; to wit, When Souls come to dispute, and debate with Challenges, and do not interpose the Targe or Shield of Faith, taking hold of Christ's Righteousness, betwixt them and these challenges; for sometimes a Soul will betake it self to Christ's Righteousness for peace at first, and will look upon it self, as bound to keep, and maintain it's own Peace; and will, on the matter, think that it's but a sort of baffling, or prophaning of Christ's Righteousness, (to say so) to be making dayly use of it, for answering of new Challenges; And such will be ready to say; should not a Believer be holy? and we say, that he should, and that it were to abuse the Spiritual Armour, to take one piece of it, and not another, yea, nor all the rest; but this we say likewise, that when one makes use of the *sword of the spirit*, he may warrantably make use of *the shield of faith also*; Failling in this, that is, when Christ's Righteousness

ousnes is not made use of, in reference to particular challenges, mightily indisposeth many serious poor souls, for use-making of the rest of the Weapons of their Spiritual Warfare; And therefore, as ye would exercise Faith in general, for reconciling you to God, as to your state, so ye would exercise faith on Christ's offering for doing away of particular Quarrels; and for silencing of particular Challenges, which is to be dayly washing at the Fountain. In short, as to the other Question, This may be a mark of a person, that is making right use of Christ's Offering for his peace, if he be dayly making use of Christ's Offering for his peace, if he be dayly making use of His Offering, for quenching and silencing of particular Challenges.

The 3*d*. Thing, wherein this exercise of Faith, in the use-making of Christ's Sacrifice consists, is, in reference to the defects of our Grace; we have indeed much need of Christ, and He hath much forthcoming in Him, for the helping of Grace, for the amending of weak Faith, and Love, and other Graces, as well as for obtaining pardon of Sin, and of peace with God, and for answering of Challenges; And yet oftimes, these who are making use of Christ in the former two respects, are in hazard, and ready to think, that they should believe more, love more, and exercise other Graces more, of themselves, but we are to make use of Him, for helping defects of Grace, as well as for these other things: By this, I mean not only the use-making of Christ meritoriously; and so that we should look on Faith, Love, Repentance, and every other Grace, as purchased by Him, as well as peace with God; and and that we should make use of Christ's Offering, for attaining of these; But I also mean, that we should make use of Christ, as a Priest, to make His own Offering effectual, for attaining all the benefits of His Purchase: Considering, *That he is able to save to the uttermost, all these that come unto God by him*: The Apostle goeth on this ground, *Heb.* 10. 19, 20 *Seing we have such an High Priest*, and such an Offering, *Let us draw near with full assurance of faith*, &c. And if ye ask, what this is? It is of largely extended use; It is even to make use of Christ, as a Priest, not only as the object of Faith, and as the procurer and worker of Faith, but also for the confirming of weak Faith; It's a looking to Him, to get the weak Faith, that we dare scarcely lippen to, made strong, and a lippening, or trusting of our weak Faith to Him, to carry us through, when we dare not well lean to it; In the first respect, we do by Faith lippen, and trust to Christ's Righteousnes; In this last respect, we lippen, or trust our Faith to Him; and look to Him, not only for Pardon, but we lippen to Him for making Faith, to keep it's grips of him; and as it was with that poor man spoken of, *Mark* 9. Who, upon the one side, betakes himself to Christ, *If thou canst do any thing, have compassion on us, and help us*: And on the other side, being hollily impatient, finding his Faith like to fail and misgive, when Christ sayes to him, *If thou canst believe, all things are possible to him that believes*; he cryes out, in that his holy impatience, *Lord, I believe, help thou my unbelief*: he acknowledges his unbelief, as well as his Faith; and trusts Christ with the mending of his Faith, and holding together the sheards of it (so to speak;) when it was like to crack, and fall asunder: our doing thus, evidenceth a more full denying of our selves, when we dare not trust our own believing, but as it is committed to Christ, and when there is a Crediting of Him, and Leaning to Him, both for the benefit we expect, and for the Application of it; That word of the Apostle, *Phil.* 3, 12. Is apposit, and excellent to this purpose; *That I may apprehend that for which I am apprehended of Christ Jesus*. As is also that of *Pet.* 1 Epist. 1 *Chap. v.* 10. *Who are kepted through faith by the power of God*. So then in answer to both the Questions. 1. How to make use of Christ's Sacrifice? And 2. How to know, if we have made, or do make use of it a right? We say in short, as to the *First*, That there must *first* be a leaning to His merit, for the buying, or procuring of our Peace, and betaking of our selves to it for that end. 2. When Temptations recur, and when new Challenges arise, there must be a constant dayly betaking of our selves to Faith, in his Sacrifice, as to a Sheild, or as to a Store-house; which He Himself calleth *an abyding in him*. *John* 15. 3. There must be an use-making of Christ, as a Priest, not only to remove dayly contracted Guiltiness, but also to heal the infirmity and weakness of our Graces

especially of Faith and Love, giving Him credit to bring our Faith and Love to perfection; It is a sweet Word which we have, *Psal.* 103. *He healeth all thy diseases.* As to the 2*d.* Question, we say, that Person may look on himself, as making right use of Christs Righteousness, that is, dayly making use of *Him*, in these fore-named respects, who, if he were to appear before God, it is Christ's Righteousness only that he would build on; He is also dayly making use of *Him*, to answer Challenges as they recur, and dare not lippen to his own Faith, but as it is committed to Him; considering, that as Faith is in himself, it is dayly in hazard to be extinguished; and we may add, that he so makes use of Christ, as that he dare not go to God without *Him*; as the word is, *Heb.* 7. 25. *Them that come to God by him*, he comes unto God by Christ, in Prayer, in praises, and in every other Dutie of worship: The Apostle, to this purpose, sayes, *Heb.* 13. 15. *By him therefore, let us offer the sacrifice of praise to God.* The believing soul is never right till it's *all* be put in his hand: Though all these be not distinct, and explicit in the persons usemaking of Christ's Sacrifice; yet he expects that the application of the benefits which Christ hath purchased to him, shall be made forth-coming to him, by vertue of that same purchase; and that he who is the *Author*, will also be *the finisher of his faith*: The sum and up-shot of all, is, to shew that as we have much good, by and in Christ, If we could make use of it; So He calleth us to be heedfull, and comforted in the use making of it, and not to minish our own consolation, when he hath condescended graciously thus to extend, and inlarge it, with so richly liberal, and bountifull a hand.

SERMON XLI.

ISAIAH LIII. X.

Vers. 10. ....*He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

IT may be thought, and that very justly, that there must be some great and glorious Design driven in the contryvance of the Work of Redemption, that was executed by such a mean, as is the Suffering of the Son of God; And that there must be some noble and notable thing following on it, that moved the Father to send his *Son*, and the *Son* to come for this Work. This part of the Text answers, and tells us, what is the Design, *He shall see his seed, he shall prolong his dayes*, &c. He shall communicat Life to many that were Dead, and shall beget a Generation, that shall have Life deryved from Him, as a Seed have from their Parents: And so this is a third Answer, for removing of that stumbling Objection, proposed in the beginning of the Verse; to wit, How it came to pass, that the Innocent Son of God, *who had done no violence, and who had no guile in his mouth*, was put to such Sufferings? We shew that there were three grounds laid down, in Answer to this. 1. *It pleased the Lord to bruise him*, It was the Fathers good pleasure. The 2*d.* is, from the nature of His Sufferings, which were to be a *Sin-offering*, or *an offering for sin*, not for His own, but for the Sins of the Elect. The 3*d.* Is, That His Sufferings should have notable Fruits and Effects following them, set down in three expressions, which are partly Prophesies; telling what should be the Effects of the Sufferings of the Mediator, partly Promises made to the Mediator, telling what should be His reward and hyre (to speak so) for His Sufferings. 1. *He shall see his seed*, that is, many shall get good of His Sufferings; 2. *He shall prolong his days*; That is, He shall out-live these His Troubles and Sufferings, and shall have a glorious Out-gate and Reign. 3 *The pleasure of the Lord shall prosper in his hand*, That is, The Work that was given Him to do, and to finish, shall thrive well, and no part of it shall faill or miscarry. In the first promise made to Him, or in the first Effect that should follow on His Sufferings, in these words, *He shall see his seed*; We have these Three. 1. A relation implyed betwixt Christ and Believers; They are

His *seed*, such as in the next verse are said to be *justified* by *Him*; It is in short, many shall get pardon of Sin, and Justification by His Death; in this respect it's said, *Psal.* 45. penult verse, *In stead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.* 2. A Prophesie, and foretelling of the event, that should follow Christ's Sufferings and so it holds out this, That our Lord Jesus should not only have a Seed, but a numerous Seed, that should be made sure to Him; and it seems to be in allusion to that which is spoken of *Abraham*, and of others in the Old Testament, of whom it's said, that *they should have Seed*; that is, That many should descend of them, but there is more here; For, whereas others, while they are Living, or in their Life-time beget a Seed, which begetting is interrupted by Death; the Death of our Lord Jesus begets His Seed, or His Seed are begotten by His Death. 3. Considering the Words as a Promise, they hold out this, That though our Lord Jesus suffer, and die, yet He shall not only have a Seed, but He shall see His Seed, He shall Out-live His Sufferings and Death, and shall be delighted in seeing of them, who shall get the good of His Sufferings; As it's said of *Job*, that *he saw his children, or seed of the third and fourth generation*; That is, he lived long, and saw many that came of him; even so though our Lord came to death, and to the grave, yet He should not only have a numerous Seed, and many Children, but He should live and see them; and that not only for three, or four, or for ten Generations, but for very many Generations: And his dying should neither mar his begetting, nor the seeing of them: And this *seeing of his seed*, is opposed to such Parents as are dead; and who, though their Children, and Posterity be in want, yet they know it not. From the *First* of these, *Observe*, That Believers are our Lord Jesus His Seed, they are come of Him; whatever their meanness and lowness be in the World; and though they could not claim kindred to any of externally honest Rank, or Quality, yet they are *His Seed*: To this purpose the Apostle bespeaks the believing *Corinthians* 1 *Cor.* 1. 26, 28. *Ye see your calling, brethren, how that not many mighty, not many wise men, after the flesh, not many noble are called; but God hath chosen the foolish things of this world, to confound the wise, &c. that no flesh should glorie in his presence*: Though ye be nor of any high Rank or Quality in the World yet *of him are ye in Christ Jesus, who of God is made to us, wisdom, righteousness, sanctification and redemption*: In this respect Christ is called the *everlasting father*, *Isa.* 9. 6. For he is the Father of all Believers, that ever had, or shall have Life; who are, *Psal.* 45 penult verse called his *Children*.

To clear this a little, ye shall take it in these four or five respects, or considerations, in which Believers are said to be *Christ's Seed*, or to be descended of *Him*. 1. In this respect that as Believers, they have their being of *Him*, as Children descended from off their Parents, as to their natural being; So Believers as they have a spiritual being, descend from him; and hold their being of him, without whom they had never been Believers: And in this respect they are his Seed. 1. Because *He meritoriously* purchased Life to them; which is the thing here mainly understood, as following immediatly upon the back of his sufferings. 2. Because they have Life from him *efficiently*, as he works it in them, and by the Gospel begets them; therefore he is said, 1 *Tim.* 1. 10. *To have brought life and immortality to light, through the gospel*, which was not known in many parts of the World, till Christ brought it forth; in this respect, Believers are Christ's Seed; we are not Believers born of our Parents, nor have the Faith which we have, of the Ordinances, nor of Ministers, as efficient causes thereof; But it is from our Lord Jesus, who is Believers *Father*. Thus Believers have an affinity, and near relation to Christ, even to be *His* Children: And any that would lay claim to Faith, or Spiritual Life, would see well, that it be this way kindly, and (as we use to say) lesll come, from Jesus Christ, and that they be in His Debt, and Common for it. 2*ly*, They are *His Seed*, in respect of the likeness that is betwixt him and them, or in respect of the qualifications that are in them; as they are said, 2 *Pet.* 1. 4. *By the exceeding great and precious promises, to be made partakers of the divine nature*; They have of the same Spirit, for the kind that He, as Mediator, hath in *Him*; And it is in this respect, that *Gen.* 7. 1. The Believer is

especially of Faith and Love, giving Him credit to bring our Faith and Love to perfection; It is a sweet Word which we have, *Psal.* 103. *He healeth all thy diseases.* As to the 2*d.* Question, we say, that Person may look on himself, as making right use of Christs Righteousnes, that is, dayly making use of *Him*, in these fore-named respects, who, if he were to appear before God, it is Christ's Righteousnes only that he would build on; He is also dayly making use of *Him*, to answer Challenges as they recur, and dare not lippen to his own Faith, but as it is committed to Him; considering, that as Faith is in himself, it is dayly in hazard to be extinguished; and we may add, that he so makes use of Christ, as that he dare not go to God without *Him*; as the word is, *Heb.* 7. 25. *Them that come to God by him*, he comes unto God by Christ, in Prayer, in praises, and in every other Dutie of worship: The Apostle, to this purpose, sayes, *Heb.* 13. 15. *By him therefore, let us offer the sacrifice of praise to God.* The believing soul is never right till it's *all* be put in his hand: Though all these be not distinct, and explicit in the persons use-making of Christ's Sacrifice; yet he expects that the application of the benefits which Christ hath purchased to him, shall be made forth-coming to him, by vertue of that same purchase; and that he who is the *Author*, will also be *the finisher of his faith*: The sum and up-shot of all, is, to shew that as we have much good, by and in Christ, if we could make use of it; So He calleth us to be heedfull, and comforted in the use making of it, and not to minish our own consolation, when he hath condescended graciously thus to extend, and inlarge it, with so richly liberal, and bountifull a hand.

SERMON XLI.

ISAIAH LIII. X.

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IT may be thought, and that very justly, that there must be some great and glorious Design driven in the contryvance of the Work of Redemption, that was executed by such a mean, as is the Suffering of the Son of God; And that there must be some noble and notable thing following on it, that moved the Father to send his Son, and the Son to come for this Work. This part of the Text answers, and tells us, what is the Design, *He shall see his seed, he shall prolong his dayes*, &c. He shall communicat Life to many that were Dead, and shall beget a Generation, that shall have Life deryved from Him, as a Seed have from their Parents: And so this is a third Answer, for removing of that stumbling Objection, proposed in the beginning of the Verse; to wit, How it came to pass, that the Innocent Son of God, *who had done no violence, and who had no guile in his mouth*, was put to such Sufferings? We shew that there were three grounds laid down, in Answer to this. 1. *It pleased the Lord to bruise him*, It was the Fathers good pleasure. The 2*d.* is, from the nature of His Sufferings, which were to be a *Sin-offering*, or *an offering for sin*, not for His own, but for the Sins of the Elect. The 3*d.* is, That His Sufferings should have notable Fruits and Effects following them, set down in three expressions, which are partly Prophesies; telling what should be the Effects of the Sufferings of the Mediator, partly Promises made to the Mediator, telling what should be His reward and hyre (to speak so) for His Sufferings. 1. *He shall see his seed*, that is, many shall get good of His Sufferings; 2. *He shall prolong his days*; That is, He shall out-live these His Troubles and Sufferings, and shall have a glorious Out-gate an. Reign. 3 *The pleasure of the Lord shall prosper in his hand*, That is, The Work that was given Him to do, and to finish, shall thrive well, and no part of it shall fail or miscarry. In the first Promise made to Him, or in the first Effect that should follow on His Sufferings, in these words, *He shall see his seed*; we have these Three. 1. A relation implyed betwixt Christ and Believers; They are

His *Seed*, such as in the next verse are said to be *justified* by *Him*; It is in short, many shall get pardon of Sin, and Justification by His Death: in this respect it's said, *Psal.* 45. penult verse. *In stead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.* 2. A Prophesie, and foretelling of the event, that should follow Christ's Sufferings and so it holds out this, That our Lord Jesus should not only have a Seed, but a numerous Seed, that should be made sure to Him; and it seems to be in allusion to that which is spoken of *Abraham*, and of others in the Old Testament, of whom it's said, that *they should have Seed*; that is, That many should descend of them, but there is more here; For, whereas others, while they are Living, or in their Life-time beget a Seed, which begetting is interrupted by Death; the Death of our Lord Jesus begets *His* Seed, or His Seed are begotten by His Death. 3. Considering the Words as a Promise, they hold out this, That though our Lord Jesus suffer, and die, yet He shall not only have a Seed, but He shall see His Seed, He shall Out-live *His* Sufferings and Death, and shall be delighted in seeing of them, who shall get the good of *His* Sufferings; As it's said of *Job*, that *he saw his children, or seed of the third and fourth generation*; That is, he lived long, and saw many that came of him; even so though our Lord came to death, and to the grave, yet He should not only have a numerous Seed, and many Children, but He should live and see them; and that not only for three, or four, or for ten Generations, but for very many Generations: And his dying should neither mar his begetting, nor the seeing of them: And this *seeing of his seed*, is opposed to such Parents as are dead; and who, though their Children, and Posterity be in want, yet they know it not. From the *First* of these, *Observe*, That Believers are our Lord Jesus His Seed, they are come of Him; whatever their meanness and lowness be in the World; and though they could not claim kindred to any of externally honest Rank, or Quality, yet they are *His* Seed: To this purpose the Apostle speaks the believing *Corinthians* 1 *Cor.* 1. 26, 28. *Ye see your calling, brethren, how that not many mighty, not many wise men, after the flesh, not many noble are called; but God hath chosen the foolish things of this world, to confound the wise, &c. that no flesh should glorie in his presence*: Though ye be not of any high Rank or Quality in the World; yet *of him are ye in Christ Jesus, who of God is made to us, wisdom, righteousness, sanctification and redemption*: *In this* respect Christ is called the *everlasting father*, *Isa.* 9. 6. For he is the Father of all Believers, that ever had, or shall have Life; who are, *Psal.* 45. penult verse called his *Children*.

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called the *Princess daughter*, which especially looks to the spiritual, generous, and noble qualifications, that are deryved from Christ, to the Believer; Hence, Believers are said to have the *Spirit of Sons*, when all others, though they be the greatest in the World, have but the spirit of servants, and their generosity is nothing to that of Believers, who are *made partakers of the divine nature*; We have not, sayes the Apostle, *received the spirit of fear, but of faith and love, and of a sound mind*; Ah! there are many that claim kindred and relation to Christ, that are very unlike Him. 3/y. They are called Christ's *Seed*, in respect of the care that he h th of them, never Mother was more tender of the sucking Child, than he is of *His* Believing Children; Therefore, sayeth the Lord, *Isaiah* 49. 15. *A mother may forget her sucking child, but I will not forget thee*: Hence, is that Phrase, even as to whole professors in the Church, who refuse to listen to the call of the Gospel, which is much more eminently verified in Believers, *Matth.* 23. *How often would I have gathered thee as a hen doth her chickens under her wings?* So tender and respective is he to his Children, as the Mother is tender to the Sucking Child, or as the hen is of her newly hatched, and young chickens; for they are, in some respect come out of his own bowels; his blood was shed to purchase them; So it is said, *Isa.* 40. 11. *He gathered the lambs with his arm, he carries them in his bosom, and gently leads those that are with young.* And, O! what Massie Consolation have such Words as these in them; And what confidence may believing sinners have to come to this Mediator, that is a Mother, a Father, a Brother, and a Parent, that hath begotten us out of his own bowels; and in some respect, (as we are Believers) he h as a Mother conceived us in His own Womb. 4/y. They are called his *Seed*, in respect of the Portion which they get from Him; the Apostle sayes, that Parents provide for their Children; it's indeed eminently so here, Believers come under His care, oversight, and tutory; And as a man provides for his houshold, his children and servants meat in due season (And the Apostle sayes, *He is worse than an infidel, that provides not for them of his own house*) even so our Lord Jesus, as he gives believers their spiritual life, so He entertains that life, provides for them, and trains them up, and on, till he enter them in to the Possession of Eternal Life; they are made by him *Princes*, *Psal.* 45. 16. Intituled to a Kingdom; yea, all His Children are *Kings, and sit with him in his throne*, *Rev.* 2. last Verse, and are made partakers of *His* Glory; and (to speak so) they fair as He fairs, they dwell as He dwells, and behold His Glory; O! is not this much, that the poor dyvour, that hath not a Penny left him, nor to leave to another, should be thus dignified, as to have a claim to Christ's Kingdom, to be an Heir, and a joynt-Heir with Him, who h the Heir of all things; For so we come to be restored, (to speak so) and to be invested heirs to all things; as it is *Rev.* 21. 7. *He that overcometh shall inherit all things*; And it goes on this ground, *Heb* 1. 2. That the Mediator *is appointed heir of all things*; With whom, being *joint-heirs*, we are Heirs too, and are made to inherit all things. 5/y. They are called His *Seed*, because of the manner of their coming to the Possession of that, which through Him they have a claim to; for they have a claim to nothing, but by being Heirs to, and with Him; And by believing in Him; they are *Heirs of the Promise*, in some respect, as *Isaac was*: So then briefly to recapitulate all these, would ye know the way that Believers are Christ's *Seed*. 1. He begets them, and they have their Spiritual Life of Him. 2. He is tender of them, as of His own Children. 3. They are furnished with Qualifications, and Dispositions suitable to Him. 4. They have a rich Portion from Him, and are well provided for. 5 What good they get is for his sake, who is their Father; here we may allude to that Word, *Rom.* 11. *They are beloved for the Fathers sake*, by a Right and Title to Him; they come to have a good and goodly Portion, they claim not their Portion, because of this or that thing in themselves, but by their being served Heirs to Christ, being come of Him, they come to get a Right to what is His.

Use. As all Relations betwixt Christ and Believers speak out much Consolation, so doth this, if we were in case to apply it, this one word hath in it, and holds forth a good condition, and is a very broad Chartour.

See here then, 1. What we are in Christ's

Christ's Common and Debt, who are Believers; It's much to be made a Friend, to be freed from the curse of God, and to have all our Debt payed; But this is more, to be *His Seed*, to be his own Children, to have our Life of *Him*, to have our Provision and Portion from Him, It's really a wonder, that we wonder not more at this, and other Relations, that are betwixt Him and Believers; as namely, *He* is the Believers *Father*, and takes them to be *His Sons and Daughters*; *He* is the Believers *Brother*, and *is not ashamed to call them brethren*; He is the Believers *Husband*, and they are His *Spouse*; He is their *Bridegroom*, and they are *His Bride*; Such Relations as these are pitched upon, and made choise of, to fill (if I may speak so) the Faith of the Believer, and that the Believer may feed sweetly and delicately on them, till the time come that the vail of similitudes be taken away; and they be brought to see Him as *He* is, even face to face; and that thereby they may be helped to win to read their advantages and priviledges, which they have in Him: What can be the reason then, that so few think and esteem suitably of the excellent and desirable condition of Believers, and that words of this kind relish not? Here is the reason, *He* of whom they hold all these Privileges, and by whom they are put into this notable, and non-such condition, is not suitably esteemed of, and accounted Precious; Therefore Believers in Him, are thought the less of. Our hearts should melt in love to *Him*, and in sorrow for offending *Him*, at the reading and hearing of such expressions, wherewith the Scriptures of God are stuffed full.

ly, Are there any that would have a good and happy condition summed up, and compended? Here it is, even to have our Lord Jesus to be a Father, and to be His *Seed*, to come in as Sons and Daughters to Him: I appeal to you all, If any condition can be put in the Ballance with this; Is there any Honour and Dignity like it, or comparable with it? Who can claim to be come of such a Parent as is *He, Who is King of kings, and Lord of lords, the Prince of the kings of the earth*; the Father of Glory, His eldest and only begotten Son, by an eternal and unspeakable generation, who, in all things hath the preheminency; what is your Pedegrie, who will say, and boast, that ye are of such a Laird's or Lord's House, and of such an ancient Family and Stock; yea, though ye were of Blood-Royal, what is it to this? what will become of mens Gentility or Nobility of Birth, yea, of Royalty of Birth, in that Day, when Christ shall set *His* Throne in the Clouds? To have this Relation to Christ, will be more valuable, and Honourable in that *Day*, than to have been great Commanders, Lairds, Lords, Marquesses, Dukes, Princes, and Kings's; who will all in that Day stand upon the same Level, with the poorest Peasants, and when all Honours and Dignities, which are now so much thought of, and thirsted after, will be laid in the Duft. Therefore learn to think of this, as the Noblest Birth and Descent, which is through Faith in Christ Jesus; and covet, and be holily ambitious, to have the qualifications of *His* Children: Look to the qualifications, parts, indowments, and accomplishments that use to accompany, or follow any Houses of the bravest of natural Men; Are there any of them comparable to the qualifications of Believers? Is there a Stock or Race of People in all the World, so truly Generous, and Noble as Believers are, who are come of Christ, and are made valiant, through the exercises of Faith in *Him*, against all occurring difficulties; regardless of worldly things, and taken up with, and busied about high and noble projects and designs; even to have *Heaven*, and Glory, and God *Himself*; who undervalue, and holily disdain the things of the World, which earthworms so much seek after, their qualification kyth especially in this, that their designs are *Heavenly*, their minds elevated to, and set on the best things, and that they have a truly magnanimous and a valorous way of prosecuting them, by studying the mortification of sin, and conformity to God, when others cannot endure to cast out with, and abandon a Lust; They holily scorn, and account it below them to have their Peace standing, or falling with the ebbing and flowing of Creature Comforts, which the Men of the World place their happiness in; their study is to be Pure as Christ is Pure; O! is there any Portion like theirs? many of you think but little of it now, but ye will think more of it in that Day, when the Earth, and all things in it shall be burnt up with Fire

What will the Earth-portion signifie then? Ye that now have your variety of fine and delicate Meats, with your Ale and Wine at every Meal, who shall be found out of Christ, shall not get a drop of cold Water to cool your Tongue, under your exquisite and hellish Torments, when the poor Body that believed, and had a hard life of it here, shall be in *Abrahams* Bosom, and with Christ at His Table, yea, and on His Throne with Him; and it is upon the account of their having a title to Christ, that they come to all that Glory, and Happiness: O! is there any right and title like the Believers, which is founded on Christ's Right and Title, which is, or may be called the *Original Right* of the Believer, who *is kept by the power of God, through faith unto salvation.* If these be the true and faithful sayings of God, what is the reason that Men think so little of them? Why is an Interest in Christ so undervalued? Believe ye, that such and so much good is to be gotten by being Christ's Seed and Children; if ye say that ye believe it, how comes it to pass that so few have it for their Design, and that your Designs are so much for this and that in a present World; and that this is so much slighted, and that there is so much Boasting and Glorying in other things, and so little holy Boasting and Glorying in this?

There are two or three *Marks* which we may gather from the Words, that may help to shew when this Claim is warrantably made, and which may evidence the groundliness of the Claim of many. And 1. Christ's Seed hath another Original than that which they bring with them into the World; there is in them a change of the ground of their hope, and that on a new account; Folk comes into the World sinful, Children of sinful Parents; but when they come to be Believers, they get a new Life, which Men cannot give, and this new Life hath new Actings and Fruits; Ah! how many dream of a Right to Christ, who know no other Birth or Being, but that which is Natural? 2. They who are Christ's *Seed* carry along with them the impression of an obligation to, and an acknowledgment of Him, in whatever good they have gotten; they think themselves much obliged to Christ, and they acknowledge Him for their Life, as it is *Malachi* 1. *If I be a father, where is my honour? and if a master, where is my fear? a son honours his father,* &c. A natively and genuinely disposed Child acknowledgeth his Father as his Father, and reverenceth and loveth his Father as his Father, but there are many that pretend to a Being from Christ, who think not themselves in His Debt and Common for Ir, and who know not what it is to walk under the conviction of their Obligation to Christ for their supposed spiritual Life and Being. 3. They who are Christ's *Seed*, have in them a likeness to Him, as they did once *bear the image of the earthly*, so *now they bear the image of the heavenly Adam*, not that they come up in all things to be exactly like to the Pattern, but it is their aim, and other things that disconform them to Him, are deformed, loathsom, and ugly in their sight; their old Inclination is burdensome to them, and is the continual ground of an inward Contest and Wrestling; and in a manner, they are troubled at the very heart, how to keep down what is opposite to Christ; And when their Corruption over-masters them, they are the more discomposed, and disquieted; They discern something in them, that is not like to Christ, and they abhor that, though it be never so near and dear to them, their very *Self*; they see something also like to Christ in them, and they cherish, and make much of it; they would fain be at more of it, and to have His Image more deeply impressed on their Spirits, which they reckon their greatest, yea, their only Beauty.

The 3. *use* is for Direction to Believers; If ye be *Christ's Seed*, ye must be other sort of folks in your Designs, and in your Deportment and Carriage; King's Children ought not to carry as others, it would be highly unsuitable, yea, even abominable to see them walk so trivially, and lightly as every Base, ill-bred Beggers Child doth, It's no less Incongruous, and Unbecoming, that Believers should be taken with this and that Vanity, that meer Worldings are taken with, and hunt after.

The 4*th use* speaks a Word of Consolation to Believers, and holds forth the greatness of the Priviledge of being *Christ's Seed*; It will be much to perswade a Poor Sinner, duely sensible of Sin, to believe this, and that the Lord is in earnest, when

when He speaks thus; That such an one, who hath betaken Himself to Christ for Life, and humbly Claims Right to nothing, but by Vertue of Christ's Right (the main thing, that our Union with Him is bottomed upon) who is content to be in Christ's common for Life, and goes not about to establish his own Righteousnesse, but leans to His Righteousnesse, for Life, and Salvation, should be *His Seed*, and have all the Priviledges of sons derived to Him; And yet it is the Lord's faithful Word, neither hath Eye seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive, what good things are laid up for such a Person, and that are stuffed up in these Expressions of our Relation to Christ Jesus.

Use 5. It may be also a quieting and comforting Word to some Believers, who are in Affliction, Poverty, and Straits in the World; That our Lord Jesus is a Kindly Affectionat Parent, more Kindly and tender hearted, than the tenderest Father or Mother; and indeed it may sufficiently quiet them, that they have such a kindly Overseer, and Provisor, who is also a Cordial Sympathizer with them, what ever their Condition be, He will not deny His Off-spring, and Seed, whom He laid down His Life to Purchase.

The *6th use*. May be for Incitement and Provocation to all that would be Happy, to place it here; Interest in Christ Jesus, by Believing on Him, brings us to have Interest in the enjoying of Him, and all that is His; and can there be any more sought after, or wished for? Are there any, but would think it a good Life, to be here? And who are they, of whom *He* speaks so? It is not of some sort of strange and uncouth Folk, that were once in the World, but are now all out of it, and of whom there are none now in it; It is not such as want Sin, and derive their Life from their own Works; but it is such as are, 1. As considered in themselves dead in Sins and Trespasses, and without Spirituall Life and Being; And who know that all the pains that they can take, will not acquire it, And who (it may be) are quite Dead to their own apprehension and sense oftentimes, and who have Judged themselves, and have the Sentence of Death in themselves. 2. It's such as look to *Him* for the obtaining of Life, and who acknowledge *Him* for any Life, or Livelinesse they have; And who expect it, and bruske it, by vertue of His Purchase; which is that on which all their Plea for Life is founded.

Now I know, that all this will not readily clear some; There are so many things that look counterfit like; but I am now speaking to them, who have some stickings of Spiritual Life, which yet are not so Lively, as they can discern them to be the Stirrings and Sticklings of Life; And they have a Body of Death in them, which is ready to extinguish that Life, and often they think it is extinguished already, they have Convictions of their own Deadness, and that things are wrong in their Condition, and are quite out of all Hopes of Righteousnesse, from and by themselves, or from any thing that they have done, or can do, and they have some confused looks to Christ, but they cannot Rid their Feet in the Matter of their Faith, and Duties go not so with them as they expected, and would have them. To such I shall speak a Word or two, and close. 1, I would ask, whence comes that Stickling of Life, or Feeling of that Bodie of Death? What is the Original of it? Will Nature discover the Corruption of Nature, and bring Folks to be out of Love with Corrupt Nature? Certainly, where this is, it's not like Nature, but is the Life of Christ; especially, when it puts Folks to discern, and take up their own Deadnesse, to quit their own Righteousnesse, and to be content to lay their Mouth in the Dust, and to betake themselves to the Righteousnesse of Christ, if they could win to be distinct in it; This looks to be from Christ; whose *Spirit convinces the world of sin*, and of the sin of *unbelief* in particular; and of *righteousness*, as being only to be had in Christ; and of *judgement*, that is of the reasonablenesse, that He should have a Dominion over them, and that they should walk in Holinesse: Yet, notwithstanding of all this, they are hanging in a kind of Suspence and hover, and know not whether to look on themselves as Believers or not? They wot well that it is not right with them, that they are lost in themselves, and that no other way will do their turn, but Faith in the Righteousnesse of a Mediator; The thing whereat they stick and halt, is, that they know not how to through, and maintain

the conſent that they have given; and they cannot think, that their Faith is true Faith, becauſe they know not how to follow forth the exerciſe of it; though they have renounced their own Righteouſneſſe, and laid their Reckoning, to be in Chriſt's Debt and Common, for Righteouſneſſe and Life, if ever they come by them; All their difficulty, is, how to through their Believing. Now it is not to the founding of Life, that we are here ſpeaking, but to the exerciſe of Life, and to the finding out of Life; And we ſay that ſuch an exerciſe ſuppoſes Life to be, though it be not diſconcernable in it's exerciſe, to the Soul it ſelf, There are many Poor Creatures born and brought forth into the World, that can neither talk nor walk, but muſt be carried and keeped tenderly, and that are ſome way, as if they were not brought out of the Womb: So is it with many Believers, and it were good to be in Chriſt's Common, as for Life, ſo for bringing Life to exerciſe, and by diligence and waiting on Him, in the uſe of His own appointed Means, to ſeek to come to ſome Diſtinctneſſe in Nearing, and Exerciſing of any Life, that He hath given; And it is no ſmall incouragement to this, that Chriſt *ſhall ſee his ſeed*, That he muſt have Saints and Believers in Him, which ſhould make poor Souls, that have no Life in themſelves, with the more confidence to commit themſelves to *Him*, upon this very ground, that the Father hath ingadged to Chriſt, that He ſhall have many ſuch for His *ſeed*; The which Promiſe is performed to Him, in the gathering in of Poor confuſed, and Mind-perplexed ſinners to be in His Debt, for Life and to hold their Life of Him for ever; It will ſure be no ſmall part of the ground of Saints praiſe in Heaven, that He not only bought Life for them, but that He made Application of Life to them, and trained them too, till He got them fitted to ſpeak to His Praiſe: Wherein the Body of Death makes many a ſad ſtop, and makes poor Believers to ſtammer, as it were, while they are here. But it's good News that Jeſus Chriſt has bought Life, and brought it to Light, and that by this Goſpel, He is making application of it, and declaring that He is content to beſtow it freely, on all them that will be in His Common for it.

SERMON XLII.

ISAIAH LIII. X.

Verſ. 10. —*He ſhall ſee his ſeed, He ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

IT was once a Riddle, how, out of the ſtrong could come forth Meat, and how, out of the Eater could come forth Sweet; It's here moſt clearly Unriddled, and that in a moſt Wonderfull and comfortable Manner; Our Lord Jeſus, the *ſtrong Lyon* of the Tribe of *Judah*, *It put to grief and bruiſed, and his ſoul is made an offering for ſin*; and here is the Sweet Meat that comes out of it, *He ſhall ſee his ſeed, he ſhall prolong his days*, &c. The ſubſtance of the Words is, That by His Death many ſhall be brought to Life; It's the ſame Death that hath given us the hope we have of Life, and all the ground that we have to ſpeak of it to you, which had never been, had He not been *bruiſed and put to grief*.

We ſhew, that here is holden forth the Lord's great deſign in the Contrivance of the Work of Redemption, and that theſe Words are a further anſwer to the ſtumbling Objection propoſed before, to wit, How the Innocent Son of God could Suffer? *It pleaſed the Father to bruiſe him, when he ſhould make his ſoul an offering for ſin*, &c. Which Juſtifies God, in that proceeding, and ſerves to wipe away this Reproach, that might ſeem to ſtick to Him; In ſum, it is this; If we conſider the notable and noble Fruits, and Comfortable Effects, that followed on His Sufferings, and Death; there is no ground to ſtumble at God's giving his Son; or at the Sons condeſcending as Mediator, to Suffer, to be deſpiſed, and put to death; And this is the firſt Fruit, and Effect thereof, that *He ſhall ſee his ſeed*; Whereby is meaned that by His Death the Elect, who are given to Him, do by Faith in Him receive

receive a new Life from Him, and are taken in, under a most sweet and kindly Relation to Him, by their being begotten again, to a lively hope, through his Resurrection from the Dead.

We spoke to this Point, That Believers are *Christ's Seed*; which shews the great Privilege, that they are admitted to, and their great Obligation to Christ on that account. they are obliged to him for their Spiritual Life and Being; as Children are obliged to their Natural Parents, for their Natural Life and Being; and infinitely more obliged, in as much, as the one Life is Infinitely preferable to the other.

There are three things more to be *Observed* from the Words, And 1. Considering them as they stand in dependence on the former; That God's Design, in sending his Son into the World, and the Mediators Design, in coming so low, is to have a Seed begotten to the hope of Eternall Life, and to have poor Souls dead in themselves, shareing of Life in and through him, even to have many partaking of Life through his Death. 2. Considering the Words, as foretelling the event of Christ's Death, and Sufferings, We have this *Observation* from them, That Our Lord's Death shall certainly procure Life to many; Or thus, It cannot be, but his Death must have Fruit, to the saving of Souls from Death, and to the making of them partakers of Life. 3. Looking on the Words, as a Promise made to the Mediator; We *Observe* from them, That the Seeing of a Seed, is exceeding much thought of, by Jesus Christ, It pleased him wondrous well; Therefore this Promise of a Seed is made to him, to encourage him to lay down his Life.

We shall speak a Word to each of these, and shall leave the consideration of the Words, as they hold out, not only our Lord's out-living His Sufferings, but his seeing a Seed on the back of them, to the second Effect that follows, *He shall prolong his days.*

For the First *Doctrine*, we suppose, It will be clear, If we consider how the *seeing of his Seed* is Subjoyned to, and dependeth upon the former Words, anent his making *His Soul an offering for sin*, which holds out this, That the great Design of God, and of Christ the Mediator in his Sufferings, is, to beget a People to eternal Life, and to make way, that Sinners Naturally Dead in Sin, may partake of Spiritual and Heavenly Life, and may be gotten to the Hope of Eternal Life, through him. And what other design, I pray, could there be then this? For the Lord had nothing to procure to Himself; To speak simply, there could be no addition made to the Glory of God thereby; Therefore it's said *John* 6. 39 40. *This is the Fathers will that hath sent me, that of all that he hath given me, I should loss nothing, but should raise it up at the last day: And this is the will of him that sent me, that every one who seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day.* 1. *Tim.* 1. 15 *This is a faithfull saying, and worthy of all acceptation*; and what is it? *That Jesus Christ came into the world to save sinners:* and that *John* 10. 10 *I came that they might have life, and that they might have it more abundantly.*

There are two things that we would speak a word to, for clearing of the *Doctrine*, and then make Use of it. The 1. Is, How this can be God's Design in Christs Humiliation, to beget many Sons to Life? 2. How Christ's Death contributs to this Design? For the *First*. When we speak of God's Design here we mean not His last and ultimate Design, but his immediat Design in the Gospel, which is subservient to that His last and ultimate Design; to wit, The glorifying of His Grace and Justice, in giving the Mediator, to satisfie Justice for Dyvour Sinners, who are not able to satisfie for themselves; and He having chosen this as the Midst, to that highest end, we may well say, that this is His Immediat Design in the Gospel, that thereby the Glory of His Grace and Justice might be manifested. For the 2d Which is, how Christ's Sufferings contribute to this end? It may be soon cleared, If we consider that there is a twofold Let in the way of Sinners partaking of Life, which Christ's Sufferings do remove. The 1. Let, is a standing Quarrel betwixt God and the Elect, they having sinned, and having nothing to pay their Debt, this our Lord Jesus by His Death removes, he payes the Debt, and tears the Obligation, called, *the hand-writing that was against them, nailing it to his Cross*, Col. 2. And in this respect, His Death is called a ran-

for many; And in the Words before, He is *said to have made his Soul an offering for sin*, on the same account; to wit, That the Principal Debtor might be set free. The 2d. Let. is Mans utter unfitness to walk with God: For though the Debt were taken away, yet they have no Life, but Jesus Christ by His Death hath laid down a ground, how a Sinner may be reconciled to God, and may partake of Grace here, and to be in case to walk with God, even while sojourning in the World, in some good measure, and of the Life of Glory hereafter; His Sufferings are not only a Ransom for their Debt, but also a Bridge (so to speak) to step over the Gulf of the distance that is betwixt God and them, unto Glory, whither He as the Fore-runner is gone before them; In this sense, we have our Graces, as the Fruits of Christ's Sufferings; the Life of Grace, Faith, love, Perseverance, &c. We have also Protection, Preservation, and Guiding in the way, till we be brought through to Eternal Life: As that Word is *John* 6. 39, 40. cited before, *That of all whom the Father hath given me, I should lose nothing*: In the First respect, Christ is surety for our Debt; In the Second respect He is surety for our Duty; In the First Respect, we are admitted into Covenant with God; In the Second, we are entertained in it by Him, who lives for ever to make Intercession for us.

Use 1. See here, Believers, what ye are in the Fathers Debt, for sending His Son, and what ye are in the Sons Debt, for coming to die for you; Ye behoved to have born the Curse your selves, if He had not born it, but He took it on Himself that ye might be freed from it; Thus it stood with you, ye deserved to be shut out for ever from God, to have the Sword of His Justice awakened against you: And *he gave his back to the smiters, and his cheeks to them that plucked off the hair*, and was content that the Sword of Justice should awake against Him, and smite Him, that He might by His stripes heal you, and by His Death procure Life to you; Yea, It stood thus with you and it could not be otherwayes; The Justice of God being provocked, and the Elect being under the Curse, as it is, *Gal.* 3. 10 *Cursed is every one that continueth not in all things written in the Law to do them*: *Ezek.* 18. 4. *The soul that sins shall die.* Either they behoved to die, or the Cautioner; and our Lord was content to be a *Sin offering* thereby to set Sinners free: *To be lifted up on the cross, that he might draw all men after him*, to pay their Debt, which all the Creatures could never have payed: And therefore, we would ask you, if ye think Heaven and Glory to be of Worth, and if ye think it to be a great mercy, to be free from the Wrath to come, and from the damned State and Condition of Reprobate Angels, and of Reprobate Men and Women in Hell, and to be admitted to enter with *Abraham, Isaac* and *Jacob* into the Kingdom of God, and into their Heavenly Mansions; Are ye not much in Christ's Debt that procured this for you, and at such a Rate, that thereby Life might be communicated to you, who were Naturally Dead in Trespasses and Sins? whatever the rest of the World think of it, if any of you be born again, as you ought, in a special manner, to think much of it, so ye will do in some measure; for ye are as much in Christ's Common as all that is worth, who was content, that Poor Sinners should partake of Him, and of the Life that is in Him, to taste of death Himself, and who hath said, *Because I live, ye shall live also*; In a most wonderful way, His Death is the Price, by which Life is Communicated to Us; And it would become Believers well, to be often reckoning, what they are in His Debt. It's one of God's great Ends in the Work of Redemption, even to have Sinners esteeming highly of, and much ravished with His Grace, and with His Love brightly shineing in the way thereof; yet let's Conictence is made of this, than of many other Duties, by Believers; We will lend an Ear to a practical Point of Doctrine, and will some way aim to mind it; If we be bidden pray, we will pray; If we be commanded to Mortifie Sin, we will endeavour it, and so in other Duties: But who minds this as a Duty, when we are called of God, to Admire, and Praise His Grace and Love, and Humbly to Glory in Him, so as seriously to set our selves to fall about it? And yet this were a most Native, Proper, and Kindly Exercise for Believers, even like the Work of those, who say, *Salvation to our God, that sits upon the throne, and unto the Lamb*, Rev. 7. 10. *To him who loved*

us, and washed us from our sins in his own blood, &c. Rev. 1. 5. To be taken up with such sweet Soliloquies in our selves about this Subject, and with such Songs of Praise to Him, who hath given us so noble a Being, and Life, which is conveyed to us by His Blood, is sure a suitable Use of this Point; for if our Life be of much Worth, He must be of Infinitly much more Worth in Himself, and should be so to us, who purchased it at such a Dear Price.

The 2d *use*, is to exhort you, whom we suppose to be renewed, (as some of you now hearing me are, and O! that all of you were) that when ever ye think of injoying of Heaven, and Glory, ye would think also, whence it came to be thus with you; O! think on that Rock, out of which ye are hewen, as ye are Believers, and are intitled to Life; and this will lay the Natural Pride, which, Alas! too often Believers have going along with their Hope of Life, as if they were so nothing better by Nature than others, because they have hope to come to Heaven; but think this also with your selves, that there are no thanks to you, but to Him, *who loved you, and washed you from your sins, in his own blood*; which should make you walk softly, and with a stopped mouth; and in this Case, every thought of your Title unto, and of your Hope of Heaven, would be both singularly pleasant, and profitable to you.

Use 3. See here, that which maketh the glad Tydings of Christ's Death wonderfully Comfortable; It's much that Christ came, and suffered; but if ye add this, that His Design in Suffering was to beget Sinners to a New and Spiritual Life, to raise and quicken them that were Dead in in Sins and Trespasses, to pay their Debt, and to Cancell their Obligation, it makes it to be much more wonderfull; Alas we have great want of Spiritual Affections, that are not more affected with this, even with this, that the Father should send His Son, and that the Son should come into the World, and wherefore? That He might have a *Seed*, that poore Bodies that were Dead, and without Life might be quickned, and that such as had no hope of Heaven might have it; That in such a way an entry into Heaven should be made to Sinners, this is the wonder; do ye Believers indeed believe this, that the Lords Design, in all the Work of Redemption, was to bring Dead Sinners to Life? This is it that makes Christ get the Name of a *Saviour*. That the *Shepherd being smitten, God might turn his hand on the little Ones*. And therefore, as a 4th. *use*, See here a good ground, whereupon to Preach to you by the Death of Christ, the Offer of Life, and the Remission of Sin, as the Apostle hath it, *Acts* 13 39 40. *Be it known therefore to you men and brethren, that through this man is preached unto you, the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses*: And there is never a Text, that speaks of the end of Christ's Sufferings, but readily it some way layes a ground, how a Sinner may get Life; And it is, as if were a Proclamation to *Sinners*, to make the right use of what is offered to them: If our Lord Jesus had not suffered, there had not been a warrand for us to speak of Life to you; There had been no Treaty with Sinners, no Door opened for access to Heaven, no ground for any to call God, *Father*: But on the Contrare, Christ having suffered, and satisfied Justice, it gives us Ground to make this Proclamation to you: *Be it known unto you, that through this man is preached unto you forgiveness of sins*: And these two put together. 1. That there is a sufficient Price laid down, to the satisfying of the Justice of God, for the Debt of Elect Sinners. 2. That this is the Lords Design, in laying of the Price down, even to Procure, and to Communicat Life to them, according to that of *John* 3. 16. *God so loved the world that he gave his only begotten Son that whosoever believes on him, should not perish, but have everlasting life*. And that of *John* 12. 32. *And if I be lifted up, I will draw all men after me*: This demonstrats, that there is a sufficient warrand, to make use of Christ, for pardon of Sin, and for obtaining of Life, through Him; For readily the Exception is One of Two; Either 1. That the Price will not do the Turn; and that cannot be said, for the Death of Christ is a Price sufficient: or, 2. That Sinners know not what is the Lord's Purpose in it, this Text holds out that, and tells us, it is, *that he may have a seed*. This is the Sum of the Covenant of Redemption; sayeth the Father, Son if

thou wilt lay down thy Life, *Thou shalt see a Seed*, that shall have Life, through thy sufferings; and the Lord would never have given His Son to die, if He had not minded the Salvation of Sinners, and to beget, and promove Life in them, through His Sufferings; And to what end is the Gospel preached, by which *Life and immortality are brought to light*, but that what He hath bought, may be applyed to Sinners?

And therefore, as a 5th. *Use*, We beseech you to concur with Christ, in the Design of His laying down of His Life; Is it not, think ye, great Ingratitude to Him, and great Cruelty to your selves, that when the Lord hath designed such a thing, by the laying down of His Life; That ye should, as far as ye can, stand in the way of it? Now His design is, to have Irany in His Common for Life, that He may *have a Seed*; and to have Poor Sinners, that are Dead, and Lifeless in themselves, taking with their Sin; and coming to *Him*, to get Justice satisfied, and a Right to Life, by His Offering: And is this a prejudicial Design, or Unprofitable to Sinners? Why then should ye stand in the way of that? When Our Lord hath designed Sinners good, and hath been content to lay down His Life to make Life possible to you, when all His Design in dying, is, to have Sinners saved by their breaking themselves to Him, and that by their breaking themselves to Him, the *Second Adam*, they may get a Right to Life transferred to them? Is it not Folly and Madness for Sinners, to obstruct what they can this *His* Design? The Apostle maks use of this Argument. 2 *Cor.* 5. 18. 19. *He hath given us the word of reconciliation, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; we therefore, as ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God*: And what is the reason? *For he was made sin for us, who knew no sin*: And for this end *That we might be made the righteousness of God in him*: And is not this the same Argument that is in the Text? Our Lord was made a *Sin-offering*, that He might *see a Seed*; And if so, then we would intreat you, if the bleeding bowels of Christ can have any weight with you, and if you would do Him a Pleasure, not to marr His design, as far as ye can (for He will infrustrably accomplish His design,) And that is, to have *Souls* brought in, to make Sinners peace with God, and that they may make use of His sufferings for that End: Need we use Arguments, to perswade you to this, which is so much for your own good and welfare, even to save your Souls? To come, and be Reconciled to God, to make use of Christ for Life, to prevent the Wrath that is to come, and to make Heaven sure to your selves; which is impossible for you, honestly to aim at, but God shall have the glory of His Grace and Wisdom from you; And if this be not your aim and endeavour, God will not have the Glory of His Grace in you, though passively He shall have the Glory of His Justice in punishing you Eternally in Hell; but that is not His great, and proper Design, in the sending of His Son; For He could have had His Glory that way, though He had never sent Him into the World: And therefore in His Name, and in his stead, we do again and again seriously beseech, and solemnly obtest you, to give our Lord Jesus satisfaction in this particular; ye that are going to *Hell*, or are in hazard of it, come to Christ Jesus, the Prince of Life, the Purchaser, and Giver of Life, and get Life from *Him*; Come as dead sinners in your selves and by the Law, to get a new Gift of Life by *His* Right; And we propose this Suit, and Request in *His* Name, who tells us, that *He* laid down *His* Life, to get a *Seed*; This Gospel comes to every one of your Doors, and sayes to you, will ye be obliged to Christ for Life? will ye be *His* Children? If the Heart be honest, and ye can sincerely say, content, Lord, and will creep in under *His* Wings, that ye may be found in *Him*, and may be covered with *His* Righteousness, there is good ground to expect a closed Bargain: For our Lord purposly died, that *He* might *have a Seed*, and is calling upon you for this very End, and will not go back of *His* Word, if ye be content to Bargain with *Him*; And therefore I would again say unto you, shift not His call; It is *His* design, to have a Seed, and it should be yours, to seek to be of that Seed: O! let *Him* have *His* Errand among you; the Offer comes (as I just now said) to every one of your Doors, and your answer will be, and must be, either yes

yea, or nay, either that ye are content to be His Children, that His Grace may be glorified in you; or that ye are not content, and that *ye will not come to him, that ye may have life*, as it is, *John* 5. That ye scorn to be His Seed, and Children; But ah! the day comes, when ye would be glad of such an offer, and will not get it.

But to come a little nearer in the Application of this *use*, I. Are there not many of you without life, yea, hundreds of you? not one among many is renewed; if ye think your selves to be dead, this Word of Life and Salvation is sent unto you, and sure you have need of it. 2. There is Life in Christ to be had, a fair purchase made, and a way laid down, to bring sinners to have a Right to Life; and are not these two, think ye, well met and trysted? on what ground then is it bottomed? upon one of these two, or rather on both of them, Implyed in this phrase, of being *Christ's Seed*. 1. It implyes, That there be a coming to Christ, as void of life; and an actual trusting to Him for the attaining of life, that sinners pricked with the fear, or feeling of the wrath of God, acknowledge Christ, as the Father of their Life, and credit Him with the application of Life to them. 2. It implyes, not only the crediting Him with the application of Life, but that we commit our selves to be alone in His debt and common for it, which is implyed in that Word, *John* 5 *Ye will not come unto me, that ye might have life*; The uniting of Christ, for the attaining of life, is implyed in the Word *coming*, and that is for sinful and dead Souls to go to Christ, for Absolution and Life, called, *Heb.* 7. 25. *A coming to God by Christ*; and again, It is not, ye will not come unto me, that ye may *buy or procure* Life, or *work* it to your selves; but ye will not come to me, that ye may *have it*, ye will not be in my common for it: The first word expresses, where we get our Life, and that is in Christ's sufferings; The second Word, how we get it, even as the Child gets life from the Parent, we get it fully and freely conferred on us by Him: So that the Similitude says this much, come to Christ, who hath procured your life; and trust your getting of life to Him, on the Terms of Grace: and since this is all that Christ seeks of you, not to make your performances the ground of your pleading for life, but His purchase; and that having need on your side, and fulness on His side, ye should come and have, What hinders your closing of a Bargain? This is the very thing your Salvation will stand or fall on; even on your yielding to come to Him, and to be in His common for life, and on your leaning to His Righteousness, or not; and according as ye act Faith, or not on Him, in this respect, to wit the Sentence of your Absolution, or Condemnation pass in the great Day: And therefore, let me beseech you yet again above any thing, to make this sure; and when I speak of making it sure, It is not only to have a glance of the thing in your minds, as many may have, to whose door Christ comes, when yet they will not go out of doors to Him: Nor is it only to have a Conviction in your Judgment and Conscience, of the reasonableness of it, as many of you have so many convictions of Sin, and of the necessity of Faith in your Judgment, as will make your unexcusable; ye are convinced, that such a thing should be, and there it holds; the Lord draws you by His Word, to give assent to the reasonableness of the offer; but ye smother the conviction, ye come *Agrippa* his length, in assenting to the Truth, but come no further; ye laid your account, it may be, that ye could not save your selves, and that your Salvation was only in Christ, and ye took that for Faith: But believe me, there must be something more than that, even laying of your selves over on Him, and making of application to him, to all the empty room in the heart: I remember of a dying person, that had a good word to this purpose, who, when it was asked at him, how his Faith did now differ from that which he had in his health? answered, when I was in health, I was convinced that *I* should believe, but now my Soul actually casts it self on Christ. The many Convictions that men have, that they should believe, will stick to them, and go with them to Hell, and make them the more inexcusable, that they held there, and went no further.

6ly, And lastly, It serves to be a ground of Expostulation, with many hearers of the Gospel, who have heard of this noble design, and yet make no use of it; O!

Hypocrites, Formalists, and Prophane persons, what a reckoning will ye have to make, when this shall be found on your score, ye were dead in sin, and the Lord contrived a design to save lost sinners, in sending His Son to be *an offering for sin*, and the Son come and laid down His Life; and ye were called and invited to come to Him, and to have Life in Him; the glad Tydings of Redemption were preached, and made offer of to you; and ye would not be content to close with Christ, but would, so far as ye could, thwart with Him in His design, though it cost Him His Heart-blood to bring it about: What will come of this? Or what will ye answer Him for it? ye will say, it may be, that ye were content to concur with Christ, and stood not in the way of it; But it will be replyed, why then did ye live and die in your sin, and bring your Soul to this dreadful hazard and loss? your Conscience and God will bear it in upon you, and ye will not get it shifted, that your destruction was of your selves, because ye would not be saved; and will that, think ye, be a suitable and satisfying answer? That though Christ would have saved my Soul, I would not be saved by Him, and then to go to Hell for that? What a tormenting thing will it be in the Conscience, that life was offered to me, on condition of believing in Christ, but I refused, or scorned to take it on that condition? Think on it, what ye will think to be sent to Hell, because ye would not be saved freely by Christ, and to perish, because ye would not be *Christ's Seed*; because ye would not take with your guilt, that ye might have life from *Him*; What, do ye all think that ye have life, are there none sensible of their need of life from Christ? Alas! that we should be put so often to repeat these words, we may almost speak to stones with as great hope of success, as to many Consciences among you, that are habitually obdured, and blinded with presumption, by the god of this World, who hath put out your Eyes; but the day comes, when ye will find your selves greatly mistaken; I shall insist no further, only seing that ye are naturally dead in sins and trespasses, and seing that Christ's design in dying is, to *have a Seed*, as ye would not prejudge your selves of life, as ye would not be found to be despisers of His sufferings, and such as have trode the Blood of the Covenant under foot, study to make sure eternal life to your selves, by betaking your selves to Him for it; or lay your reckoning to be reputed guilty of this horrid crime, with all the aggravations of it.

SERMON XLIII.

ISAIAH LIII. X.

Verse 10. --- *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

THere is not one reading of these Words, but it minister unto us to this wondering question; For what is it, that this great design of all Christ's sufferings hath been driven, and what hath been the great end of this Covenant of Redemption, that hath such sharp, bitter and sad sufferings following thereon to the Mediator, who ingadged in it? This World was made with little noise, (to say so) there was no ingadgment on God, for bringing about of that Work, though very great, as there is in bringing about this; This then certainly must be a quite other thing, that hath an Offering, and such an Offering, as had in it the bruising and dying of the Person, that was the Son of God, interposed for the obtaining of it. But this answers the question, *He shall see his seed*, &c. Which in sum is this, His Life shall procure Life to many dead sinners, and they shall get it certainly applyed to them; and the Work of the Ministry (to speak so) and of the Mediatory Office of Christ shall thrive well in His hand; so that there is not one Soul that is designed to Life and Glory, but it shall be brought to the possession of it in due time.

There are two things which we intend at the last day, that we shall now speak a Word to, and the first of them is this, That it is an agreed upon, and a concluded Article in the Covenant of Redempti-

on, that our Lord Jesus shall, and must have a *Seed*: This is a most certain and infallible truth; It is an effect laid down here, as a necessary consequent of His *Offering up of his soul for sin*: It's a determined thing, if we look, 1. to the certainty of the event; Our Lord Jesus Christ must have a *Seed*, to wit, Believers in Him; That is concluded on, and promised to Him. 2. If we look to the *Seed* that He shall have; They are particularly determined upon, to wit, how many children He shall have; and who they shall be: That was both a promise in the Covenant, and a Prophesie, as we have it, *Psal.* 22. Where the Psalmist, speaking before of Christ, sayes *verse* 30. *A seed shall serve him, it shall be accounted to the Lord for a generation*: And this is laid down as a solid conclusion, *John* 6. 37. *All that the Father hath given me, shall come unto me*; Which supposes, both a determinat number given, and the certainty of their coming: Become of the rest of the World what may, they shall undoubtedly come: And indeed, if we look to the nature of this Transaction, we will find it to be a promise and a promise of God to the *Mediator*, that can neither be altered, nor unaccomplished; yea, it's a Covenanted promise, made on a condition, to wit, the laying down of His Life, as the stipulation on His side; And that which He hath for so doing from the Father on His side, is this, That *He shall see his seed*; And when this is, not only a promise, but such a promise as is grounded on a Transaction, bearing a Condition, which the Son hath performed; As He himself saith, *John* 17. 4. *I have finished the work which thou gavest me to do*; There is a Justice and Faithfulnesse in the performance of his promise on the Fathers side to Him, that *he shall have a seed*. 3. It's clear also, if we consider the end of this Transaction, which is, to glorifie the Grace of God by Christ's Purchase, in the Salvation of Elect Sinners; In respect of this End it cannot fail, but Christ must have a *Seed*, that that End may be attained: So then our Lord Jesus must have, and certainly shall have, many that shall partake of eternal Life by Him.

The 1. *use* of it serves to let us see the unwarrantableness of that Doctrine, that leaves the Fruit of Christ's Death, as to the *seeing of a Seed*, to an uncertainty, laying the weight of it on mans Free-will, a thing that is very taking with natural *Men*, and with conceity Carnal Reason: But if it were left to Mans option, to receive Christ or not, then the execution of the Work of Redemption, and the performance of such a Promise, as this is, behoved to have the certainty of it subjected to Mans will, and should be made effectuall, or not, as He pleased; But it's God's great mercy to us, that we know it is not so; And that there is an equity here, (to speak with reverence of the Majesty of God) that seing our Lord Jesus hath done His part, the Promise should be made effectual to Him, and that He should *have a Seed*.

Use 2. It layeth a ground, serving greatly to quiet us in the Reelling of Times, when the World is going through other, and turned up-side down, and when we are disposed to wonder, what will become of the Church that is now sorely assaulted, and made to stagger, what by the old Enemy *Anti-Christ*, who is bestirring himself mightily, what through abounding Security, and Formality, whereby *Satan* is seeking to draw away many, some to Errour, and some to prophanity; but though Anti-christ, and the Devil, with all their Emissaries, and Agents, had said the contrarie, our Lord Jesus shall *have a Seed*; It may be they are not the Plurality of a Kingdom, or Nation, of a City or of a Congregation, but they shall be so many, as shall serve to the making out of the Promise: Our Lord makes use of this; *John* 6. 37. and 44. Where, when a number are runing away from Him; He sayes, *Murmur not at this, No man can come to me, except the Father that sent me, draw him, and all that the Father hath given me, shall come to me*; I will get as many (as if He had said) as are appointed to receive my Word from my self; or from my Servants speaking in my Name; as for others, I look not for them: It is true, we would beware of having any sinfull accession to the marring of the progress of the Gospel, and be suitably affected with any such thing in others; but withall we would reverence the Lord's Soveraignity, who knows how to have a care of His Church in the worst of times; And let this quiet our hearts, amidst the Reelings and Confusions of these t

Hypocrites, Formalists, and Prophane persons, what a reckoning will ye have to make, when this shall be found on your score, ye were dead in sin, and the Lord contrived a design to save lost sinners, In sending His Son to be *an offering for sin*, and the Son come and laid down His Life; and ye were called and invited to come to Him, and to have Life in Him; the glad Tydings of Redemption were preached, and made offer of to you; and ye would not be content to close with Christ, but would, so far as ye could, thwart with Him in His design, though it cost Him His Heart-blood to bring it about: What will come of this? Or what will ye answer Him for it? ye will say, it may be, that ye were content to concur with Christ, and stood not in the way of it; But it will be replyed, why then did ye live and die in your sin, and bring your Soul to this dreadful hazard and loss? your Conscience and God will bear it in upon you, and ye will not get it shifted, that your destruction was of your selves, because ye would not be saved; and will that, think ye, be a suitable and satisfying answer? That though Christ would have saved my Soul, I would not be saved by Him, and then to go to Hell for that? What a tormenting thing will it be in the Conscience, that life was offered to me, on condition of believing in Christ, but I refused, or scorned to take it on that condition? Think on it, what ye will think to be sent to Hell, because ye would not be saved freely by Christ, and to perish, because ye would not be *Christ's Seed*; because ye would not take with your guilt, that ye might have life from *Him*; What, do ye all think that ye have life, are there none sensible of their need of life from Christ? Alas! that we should be put so often to repeit these words, we may almost speak to stones with as great hope of success, as to many Consciences among you, that are habitually obdured, and blinded with presumption, by the god of this World, who hath put out your Eyes; but the day comes, when ye will find your selves greatly mistaken; I shall insist no further, only seing that ye are naturally dead in sins and trespasses, and seing that Christ's design in dying is, *to have a Seed*, as ye would not prejudge your selves of life, as ye would not be found to be despisers of His sufferings, and such as have trode the Blood of the Covenant under foot, study to make sure eternal life to your selves, by betaking your selves to Him for it; or lay your reckoning to be reputed guilty of this horrid crime, with all the aggravations of it.

SERMON XLIII.

ISAIAH LIII. X.

Verse 10. --- *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

THere is not one reading of these Words, but it might put us to this wondering question; For what is it, that this great design of all Christ's sufferings hath been driven, and what hath been the great end of this Covenant of Redemption, that hath such sharp, sore and sad sufferings following thereon to the Mediator, who ingadged in it? This World was made with little noise, (to say so) there was no ingadgment on God, for bringing about of that Work, though very great, as there is in bringing about this; This then certainly must be a quite other thing, that hath an Offering, and such an Offering, as had in it the bruising and dying of the Person, that was the Son of God, interposed for the obtaining of it. But this answers the question, *He shall see his seed*, &c. Which, in sum is this, His Life shall procure Life to many dead sinners, and they shall get it certainly applyed to them; and the Work of the Ministry (to speak so) and of the Mediatory Office of Christ shall thrive well in His hand; so that there is not one Soul that is designed to Life and Glory, but it shall be brought to the possession of it in due time.

There are two things which we intend at the last day, that we shall now speak Word to, and the first of them is this, That it is an agreed upon, and a concluded Article in the Covenant of Redemp-

on, that our Lord Jesus shall, and must have a *Seed*: This is a most certain and infallible truth; It is an effect laid down here, as a necessary consequent of His *Offering up of his soul for sin*: It's a determined thing, if we look, 1. to the certainty of the event; Our Lord Jesus Christ must have a *Seed*, to wit, Believers in Him; That is concluded on, and promised to Him. 2. If we look to the *Seed* that He shall have; They are particularly determined upon, to wit, how many children He shall have; and who they shall be: That was both a promise in the Covenant, and a Prophetie, as we have it, *Psal.* 22. Where the Psalmist, speaking before of Christ, sayes *verse* 30. *A seed shall serve him, it shall be accounted to the Lord for a generation*: And this is laid down as a solid conclusion, *John* 6. 37. *All that the Father hath given me, shall come unto me*; Which supponeth both a determinat number given, and the certainty of their coming: Become of the rest of the World what may, they shall undoubtedly come: And indeed, if we look to the nature of this Transaction, we will find it to be a promise and a promise of God to the Mediator, that can neither be altered, nor unaccomplished; yea, it's a Covenanted promise, made on a condition, to wit, the laying down of His Life, as the stipulation on His side; And that which He hath for so doing from the Father on His side, is this, That *He shall see his seed*; And when this is, not only a promise, but such a promise as is grounded on a Transaction, bearing a Condition, which the Son hath performed; As He himself saith, *John* 17. 4. *I have finished the work which thou gavest me to do*; There is a Justice and Faithfulnesse in the performance of his promise on the Fathers side to Him, that *he shall have a seed*. 3. It's clear also, if we consider the end of this Transaction, which is, to glorifie the Grace of God by Christ's Purchase, in the Salvation of Elect Sinners; In respect of this End it cannot fail, but Christ must have a *Seed*, that that End may be attained: So then our Lord Jesus must have, and certainly shall have, many that shall partake of eternal Life by Him.

The 1. *use* of it serves to let us see the unwarrantablenesse of that Doctrine, that leaves the Fruit of Christ's Death, as to the *seeing of a Seed*, to an uncertainty, laying the weight of it on mans Free-will, a thing that is very taking with natural Men, and with conceity Carnal Reason: But if it were left to Mans option, to receive Christ or not, then the execution of the Work of Redemption, and the performance of such a Promise, as this is, is behoved to have the certainty of it subjected to Mans will, and should be made effectuall, or not, as He pleased; But it's God's great mercy to us, that we know it is not so; And that there is an equity here, (to speak with reverence of the Majesty of God) that seing our Lord Jesus hath done His part, the Promise should be made effectual to Him, and that He should *have a Seed*.

Use 2. It layeth a ground, serving greatly to quiet us in the Reelling of Times, when the World is going through other, and turned up-side down, and when we are disposed to wonder, what will become of the Church that is now sorely assaulted, and made to stagger, what by the old Enemy *Anti-christ*, who is bestirring himself mightily, what through abounding Security, and Formality, whereby *Satan* is seeking to draw away many, some to Errour, and some to prophanity; but though Anti-christ, and the Devill, with all their Emissaries, and Agents, had said the contrarie, our Lord Jesus shall *have a Seed*; It may be they are not the Plurality of a Kingdom, or Nation, of a City or of a Congregation, but they shall be so many, as shall serve to the making out of the Promise: Our Lord makes use of this; *John* 6. 37. and 44. Where, when a number are runing away from Him; He sayes, *Murmur not at this, No man can come to me, except the Father that sent me, draw him, and all that the Father hath given me, shall come to me*, I will get as many (as if He had said) as are appointed to receive my Word from my self; or from my Servants speaking in my Name; as for others, I look not for them: It is true, we would beware of having any sinfull accession to the marring of the progress of the Gospel, and be suitably afflicted with any such thing in others; but withall we would reverence the Lord's Soveraignity, who knows how to have a care of His Church in the worst of times; And let this quiet our hearts, amidst all the Reelings and Confusions of these times, that

that our Lord shall have a *Seed*, and that He shall not want one of these that are given Him of His Father, but shall raise them up at the last day. ——

Use 3. Seing this is the Lord's design; It would commend to the hearers of the Gospel, a study to concur in this design, (if we may speak so) in their publick and privat stations, in reference to themselves, and in reference to others; As it is the Lord's design, that Christ shall *have a Seed*, so we would make it ours: We may most safely syde, and strick in here with the Father, Son, and Holy Ghost, whose design runs on this; and (to speak so) they have, must have, and shall have a poor and cold Game of it, who thwarts with the Lord in this His design, who ever they be, and in whatever station or capacity, publick, or privat; As it is no Wisdom, to it will be no advantage to struggle, or strive with God: But here is matter of great incouragement, to any that would have the Gospel prospering, Religion countenanced, Error suppressed, the power of Godlinesse promoted and prophanity born down; That our Lord Jesus Christ does concur with them in the same design; I know not any other design that a man can strike in with, without fear, to come short in it, but in this; and whosoever stricks in with this, it shall not misgive them, for Christ shall *have a Seed*; and though we cannot, nor ought not absolutely and peremptorily, to design particular Persons; yet in the General, we ought to concur, to have the promise made to Christ *of a Seed* performed to Him; And indeed it is no small priviledge, and prerogative, that we are admitted by Prayer, or any otherwayes to concur with Him, in the design; according to that memorable Word of promise, concerning this matter, *Psal.* 72. 15. *Prayer also shall be made for him continually, and daily shall he be praised.* ——

Use. 4. There is here great incouragement to Sinners, that are in their own apprehension void of life, and have some sense of their deadnesse, and would fain be at Christ for life, and have Him for their Father; such I say, are by this Doctrine, encouraged to step to; For it's a thing determined and promised; and since it is so, we, may and ought to essay, and endeavour, that he may *have a Seed*, and may be sure, it will not displease Him, that we endeavour to offer our selves to be of His Seed: It's so lish, and yet often a puzling and perplexing doubt, that comes in the way of serious Souls, when they offer to come to Christ, that they know not, but they may be presuming; if there be any Acquaintance with God, and Christ's design, manifested in the Gospel; There is no ground for such a doubt, and such a Soul may as well question, Whether will God and the Mediator be pleased, that the promise made to Him of *a Seed* be performed? Certainly it will be displeasing to neither of them, but well pleasing to both; And therefore the Sinner would be strengthened on this ground, and take it for granted in it's addresses to God, that such a thing is designed; to wit, that Christ shall *have a Seed*.

Use 5. It shews what must be the condition that others stand in, who do not come and make offer of themselves to be *Christ's Seed*; They do, in so far as they can, thwart with God's design; And this will come on their account; That if Christ should never *have a Seed*, they would not for their parts betake themselves to Him, nor be of *His Seed*, but as far as they could, would stand in the way of the performance of this promise to Him: And this will be ground of a sad challenge from God; I designed, that Christ my Son should have a *Seed*, and I engadged by promise to give it to Him, and ye scorned and disdained (to speak so, with reverence, in such a subject) to satisfie God that far, as to yield to Christ, to be of *His Seed*, that that promise might have it's accomplishment in you.

I From the words complexly considered *Observe*, that Christ's having and obtaining of a Seed, His getting of Souls to believe in Him, is a thing most welcome, and acceptable, both to Jehovah, that makes the promise, and to the Mediator, to whom it is promised; There is nothing that pleases God, and the Mediator better, than for lost Sinners to betake themselves to Christ, and His righteousnesse, for Life; it's the satisfaction that He hath for the travel of His Soul; It's the Recompence here promised to Him; It's (to speak after the manner of Men) as if the Son were saying, what shall I get, if I lay down my Life for Sinners? Here the Father promiseth, Thou shalt

shall *see thy seed*, That is, many shall believe, and be justified through thy death; and this is so acceptable to the *Mediator*, That He sayes, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God*; and *Heb.* 10. The Apostle sayes, *By this will we are sanctified*; He sought no more but this, for all His Sufferings and Soul-travel; and that it is no less acceptable to *Jehovah*, that makes the Promise, is as clear; Therefore, in the last part of the *verse*, It is said, *The pleasure* (the Will or the Delight) *of the Lord shall prosper in his hand*; That is, the ingadging of Souls to believe, (which is Gods delight, as well as the Mediators) shall Thrive, Succeed and Prosper well, It's this, that *Joh.* 17. Christ calls *the finishing of the work which the Father gave him to do*; What is that, *I thine they were, and thou gavest them me*, It's even His stepping in betwixt Justice and them, to make way for their Reconciliation through his blood; and this is very delightsome and well pleasing to *Jehovah*. It is true, this delightsomness is not to be so understood, as if there were such affections, and passions in the Lord, as there are in us; But it is attributed to Him in these respects: 1. It's called pleasing and delightsom to Him, as it agrees with His revealed Will and Command; and so it cannot be conceived, but to be pleasing to God, as that which He commandeth, calleth for and approveth; in which respect, the holiness of them that will never be holy, and the Faith of them that will never believe, is, or may be called pleasing to God. 2. It is called, pleasing to the Lord, in respect of the end, and as it is a midse to the glorifying of His Grace, and the performance of His Promise to the Mediator; For by this His Grace comes to be glorified, and He hath access to perform what He hath promised to the Mediator. 3. It's pleasant to Him, because in this the Lord hath a special complacency and hath evidenced in His Word comparatively a greater delight in sinners closing with Christ, and in their accepting of Life through Him, than in many other things: Therefore it is, that He calleth for this so pressingly; and when Christ is not thus made use of, He declares Himself to be grieved, and that there is a sort of despite done to Him; whereas upon the other side, He takes it (dare I speak it with reverence) as a courtesie, and honour put upon Him, when a Soul gives up it self to Christ, and dare hazard the weight of it's Immortal Soul on His Word; in this respect *Abraham* is said, *Rom.* 4. *To give glory to God*; When he trusted himself, his Soul, and all his Concerns to Him; and we will find, that believing is accounted to be an honouring of the Father, and of the Son, if we compare the 24. and 25. *Verses* of *John* 5. together.

The 1. *use* serves to let you see, That not only do the Father and our Lord Jesus Christ call Sinners to believe, do warrand them to believe, and lay down grounds, whereupon they may sound their Faith; but they also declare, that it is well-pleasing to them, and that they shall be very welcome that come; The carriage of the Father of the Prodigal, *Luke* 15. is but a little shadow of that welcome, that a sinner in returning to God, by Faith in Jesus Christ, may expect; though indeed that Parable shews plainly, how hearty a welcome returning Sinners may expect. *It was meet* (saith he) *that we should make merry, and be glad, for this thy brother was dead, and is alive, and was lost, but is found again.*

Use 2. It serves to banish away that unworthy apprehension, that is in the minds of too many, that there is greater Rigidity and Austerity in God the Father, than there is in the Mediator towards poor sinners; If we look to God as God, His Grace abounds in the Person of the Father, as it doth in the Person of the Son; And if we look to the Son as God, He is the same just God, that will not acquit the guilty, more than the Father will do; so that there is no ground for this apprehension, which fosters a sort of blasphemous Conception of the blessed Trinity, as if they were of different Natures and Dispositions, most unbecoming Christians: Hence is it that many who are ignorant of God will speak of Christ, as being easier to be dealt with all than the Father is; a most derogatory conceit to the Divine Majesty, and unworthy of Christians; Indeed, if we abstract God from the *Mediator*, there is no dealing with Him; but if we look on God, and come to Him in the *Mediator*, there we find Him easie to be dealt with; Therefore, that which is called the [illegible]

of the Mediator, *Verse* 11. It called here, *the pleasure of the Lord*; Because He delights in the performing of His Promise to the *Mediator*, in reference to His having of a *Seed*: It is from this also that some folks will pray to Christ, as if *He* were a different thing, or Beeing from God; and they would first make their peace with Christ, and then by His Moyen, bring themselves in good Terms with God; the Mediator indeed considered as Mediator, is different from God, who, without Him, or out of Him, is a Consuming Fire; But considered as God, He hath the same Properties, and gives Pardon on the same Terms; and in this respect, we are to make use of His own Righteousness, for obtaining of Pardon from Himself, there being but one God: There is occasion too frequently to meet with this Error, and I know not how many inconveniencies it hath following upon it; Some think that they are alwayes sure of Christ's friendship, but they doubt of Gods, as if the Father had not the same delight to save Sinners, that Christ the Son hath: And another abuse follows on the former, that there is no more use made of Christ, but by a Word of Prayer to Him, without exercising faith on *His* God-head; If there were no more to rectifie this gross mistake, this alone Text might do it, if ye make use of Christ's Righteousness, ye may expect Friendship from the Father, and from the Son; and if ye do it not, ye have no ground to expect Friendship from either of them.

use 3. There is here ground of glad Tydings to Sinners, and that which makes the Covenant of Redemption to be deservedly called the *Gospel*, and that made the Angels to sing, *Glory be to God in the highest, peace on earth and good will to men*; That there is such a Covenant laid down, for bringing Life to dead Sinners, and that the Father, and the Mediator are delighted, comforted, (to say so) satisfied and well pleased with Sinners, making use of the Mediator for Life: Is there then any Sinner here, whose Conscience layes open to him his hazard, applyes the curse to him, and passes Sentence on himself, and hath some desire to be at Christ, and yet wots not if He will hold out the Golden Scepter? Behold this Text doth hold it out to such, and bids them come in boldly, for Christ makes them welcome; yea, the Lord Jehovah makes them welcome; Its the Fathers, and Christ's delight, that thou come forward. If there be a Doctrine in all the Scripture sweet, It's this; and without this, no preaching, nor point of Truth would be sweet; I say, without this, to wit, That God hath not only provided a price, and makes offer of it, but is well content, that it be made use of; yea, and is delighted, that a Sinner dead in himself, Trust and Concredit himself to the *Mediator*, for obtaining of Life through Him: And can there be any question of this? For, 1. If it had not been the Lord Jehovah His delight, why then did He make such a Covenant? Why did He (as it were) part and sunder with the Son of his Love? Why did He accept of a Cautioner? And why transferred he on His own Son, and exacted of him the Debt that was due by Elect Sinners; and made the Sword of his Justice to awake against him? if he had not had a great delight in the Salvation of Sinners, would he have taken that way, to smite the only Son of his Love, to spare them? And if it had not been the Sons pleasure, would He with such delight have undertaken, and done the Fathers will, in Reference to their Salvation? *Lo I come*, (saith he) *I delight to do thy will, O my God*; It was the Fathers will, and he had a delight in it; And it was the Sons will and delight, and he came, and according to his undertaking, laid down his life. 2. Wherefore else are all the Promises, and encouragements that are given to sinners to believe? as that of *Matth.* 11. 28. *Come unto me all ye that labour and are heavy loaden* &c. and that, 2 *Cor.* 5. 20. Where both are put together, *we are ambassadours for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God*; Ministers pray you in the Name of God, and by vertue of a Warrand from Him to be Reconciled, and they have Christ's Warrand, in a more peculiar manner, as the great Prophet of His Church, to tell you, it's a thing the Lord Jehovah, and the Mediator have pleasure in, even in this, that ye should be reconciled. 3. Wherefore are the many expostulations with Sinners, that *they will not come to Christ, for Life, that they will not be gathered*, that when

he stretches out his hand all the day long, they will not behold him? &c. Do not all these confirm this Truth, that there is nothing *He* is better pleased with, than with a Sinners coming to Christ for Life? Let me therefore beseech you, by the love that ye pretend to Jesus Christ, and in *His* Name, and in the Name of Jehovah obtest you, be ye reconciled to God in Christ, let *Him* have Satisfaction; Let this pleasure be done to the Lord, even to receive Life from *Him*: This is no hard, nor hurtful, no unreasonable, nor rigid request, I am sure; all that *He* requires of you, is, that ye would come to *Him*, and get Life: O! If ye could but suitably apprehend this, to be that which the Lord aims at, in this Preached Gospel, that we might, (to speak so with Reverence) put an obligation on the Majesty of God, in making sure in this His own way, the Salvation of our own Souls; and that we could not do *Him* a better turn; (But I pray take the Expressions Right, for we cannot set forth His Love, but in our own Language, which comes infinitely far short of the thing) we could not find in our hearts, to refuse to grant such a loving, and highly rational a request; As it is sure then upon the one side, that we cannot do that which will please Him better, so it's as sure on the other side, that we cannot do that which will displease Him more, than to slight His Counsel in this. Though we would give our Bodies to be burnt, and all our Goods to the Poor, *He* will not count it a pleasure done Him, if this be not done; We would look upon this, as low Condescendency, and great Grace in the Lord, that *He* seeks no more of us, but the making sure Eternal Life to our selves, as that which will be most pleasing to Him; It's even as if a Son should say to his Father, Father, what will please thee? And as the Father should say to his Son, Son, have a care of thy self, and that will please me; Because, by our so doing, *He* reacheth His great End; to wit, the glorifying of His Grace and Love, which Sinners, by their unbelief, do what in them lyeth to marr and obstruct: If we could speak seriously to you in this matter, it might be a Text to speak on every day: Always, seing *He* hath purchased Redemption to Sinners at a dear Rate, and all that He requires of you, is to close with Him, and to seek after the Application of His Purchase; We again earnestly pray you, be ye reconciled to God, and take heed that ye receive not His Grace in vain; What can ye do that will be pleasing to God, or profitable to your selves without this? Or what Fruit of the Gospel can be brought forth, when this Fruit is not brought forth, if Jesus Christ, in *His* Offices get not employment, and if His Offering be not fled to for making of your Peace; We may, in consideration of this great and grave Subject, go from the Congregation partly refreshed, that there is such a Doctrine to be spoken of, though we cannot, Alas! speak of it suitably, and partly afraid, least we be found, as far as we can, thwarting with, and running cross unto God's good Will, and Design in it, notwithstanding, all the Favour and Grace He hath made Offer of to us; It were good that we carryed serious Meditation on this Subject along with us.

SERMON XLIV.

ISAIAH LIII. XI.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

THis is a great Work that the Mediator hath to do; a great Price that He hath to lay down for the satisfying of Divine Justice, and for redeeming of the lost Elect: Now what shall *He* have for all the travel of His Soul; Here it is answered, and the Terms of the Covenant of Redemption again compended; as for the Effects and Fruits of *His* Death, spoken of in the close of the former Verse, *He shall prolong his days*, That being spoken to, on the matter from Verse 8. *And the pleasure of the Lord shall prosper in his hand.* Being spoken to, by another lately in your hearing, from *John* 17. 4. and in part by us

from *verse* 10. now read over again; we shall forbear further speaking to them, and come to that which follows in the 11 *verse*.

In this Verse then there are these three. 1. An offer and promise made to the Mediator; That if He will accept of the proposal, and lay down His Life for Redeeming of the lost Elect; it shall not be fruitless, *He shall see of the travel of his soul, and shall be satisfied*. 2. The way how this satisfaction shall be brought about; *By his knowledge shall my righteous servant justifie many*. That is, by Faith in *Him*, His purchase shall be applyed to all these for whom He should suffer, who thereby should be justified. 3. The ground of this, which also shews the way, how he should justifie many; *For he shall bear their iniquities*, That is, by His undertaking, and paying of their Debt, He should meritoriously procure their Absolution, and the setting of them free. In the first part, we have these three things implyed. 1. A supposed condition, or restipulation on the Mediator's side; That his Soul shall be put *to travel*, which expresses both the Nature of His Sufferings, that they shall not only be Bodily, but also, and mainly, Soul-sufferings, and Conflicts with the Wrath of God; which the Elects sins deserved, as the main and principall thing Articled, and that wherein the Price of their Redemption lay; And the Greatness and Extremity of His Sufferings, here called *travel*, from the similitude of a Woman in Travel, and *the Travel of his Soul*; This being the way foretold, how Christ should be used; He should travel in His Sufferings, to procure Life to His People. 2. A promise made to Him, That *He shall see the travel of his soul*, That is, He shall not bring forth wind, but shall have a large Off spring, which in the 2*d*. part of the *verse*, is called a *Justifying of many by his knowledge*; This is the Fruit He shall have of his Soul-travel. 3. The extent of this, which is his being *Satisfied*, and quiet; which looks to two things. 1. To the certain and infallible success of His Sufferings; not one of the Elect shall be amissing; None that He hath bought Life to shall want it. *He* shall get as many Justified and Saved, as He commenced for. 2. To the great delight, and complacency that our Lord hath, in performing the Work of Redemption, and in sinners getting the benefit of it; *He* shall think all well bestowed, when they come to get the Application thereof, and by Faith in him to be Justified. From the first of these, *Observe*, That the Mediator, in performing the Work of Redemption, and in satisfying the Justice of God, for the Debt of Elect Sinners, was not only put to External and Bodily, but also, and mainly, to Inward, Spiritual and Soul-Sufferings; Or, the Redeeming of lost Sinners cost our Lord Jesus much Soul-travel and Suffering; we have hinted at His Sufferings often before, but this place especially speaks out His Soul-sufferings, and the Inward anguish, and agony that He was brought under; We shall therefore speak a little to this, it being most useful, and extensive in the fruits and benefits of it to the People of God; And shall 1. Confirm it by some places in the Gospel, where we have the fulfilling of this Prophesie clearly holden out to us; And 2*dly*. By a fourfold Reason: Only take this for an advertisement, that when we speak of the Soul-sufferings of Our Lord, we do not mean of any Sufferings after Death (as Papists falsly calumniat us) but of these Sufferings, especially that were about the time of His Passion, when he got the full Cup of the Fathers Wrath put in his hand towards his approaching to the Cross, and when he was upon it, when he was arraigned, and when he was exacted upon, for the Elects Debt. The first passage to confirm it, is that of *John* 12, 27. *Now is my soul troubled, and what shall I say? Father, save me from this hour*; Here his Soul-sufferings begin clearly to shew themselves when there is no Cross, nor Suffering in his Body, yet he is put to such a pinch, considered as Man, that he is, in a manner, *non-plussed*, and put to say, *what shall I say?* the horror of that which was begun, and was further coming on him, being beyond all expression, whereupon follows that prayer, *Father, save me from this hour*; His sinless humane nature scarring some way to enter on it. The 2*d*. passage is that of *John* 13. 21. where it's said, That *He began to be troubled in spirit, and testified*, &c. But let us come forward, and put *Matthew*, *Mark* and *Luke* together, and we shall see what an inexpressible and unconceivable hight and heap of sorrows, his Soul-trouble and travel will amount to; *Matthew* says, *Chap.* 26. 37, 38. That *He began to be sor-*

rowfull, and very heavy; And in the next words, *my Soul is exceeding sorrowfull, even unto death*; and what made him so sorrowfull? The next words, *Father, if it be possible, let this cup passe from me*, shew that it was the Cup of His Fathers Wrathfull Justice put in his hand; *Mark* sayes, *Chap.* 14 33. That when he came to the Garden, *He began to be sore amazed, and very heavy*: A wonderfull expression to be used of the Son of God; that the Person that was God should be *amazed*, yet being considered as Man, he was so; *Luke* sayes, *Chap.* 22. 44. That *being in an agony, he prayed more earnestly*; There is a sore exercise, and sad Soul-travel indeed, when the Sword of God's Justice awaked against the Man that was *Gods fellow*; and when he hath the Curse that was due to all the Elect, to encounter and meet with; This was such a Combat, the like whereof was never in the World, and the effect of it is; *His sweat as great drops of blood falling down to the ground*; when there is no hand of Man stirring Him, nor any man to trouble him, by him; but God, as a severe, and hefily rigid exactor, putting him to pay the debt, which he had undertaken to pay, according to His Obligation; The inward pressure of his soul pressed great drops of Blood from His Body: And if we will yet look a little forward to *Matth.* 27. 46. we will find him brought to that extremity on the Cross, that he cryes, *My God, my God, why hast thou forsaken me?* Which though it say, that there was still Faith in the Mediator, in adhering to the Father as his God; yet it sets out that great horour which he had inwardly to wrestle with; when there was some restraint on the sensibly comforting influence of the God-head: Now when all the Evangelists concur so massily, emphatically, and significantly to express this, wealing our, and pitching upon such weighty words to set it forth by; We may see it to be designedly holden forth, as a speciall Truth, that the Faith of the People of God may be strongly confirmed therein.

To confirm it yet further, put these four together. 1. The estate that the Elect are naturally lying in, for whom Christ undertakes, they are naturally under Sin; lyable to the curse of God, for the transgressing of His Law, which had said, *The soul that sins shall die, and cursed is every one that continueth not in all things writt n in the book of the law to do them.* 2. And to this the supposition of Christ's undertaking to be the Elects Cautioner, and to satisfie for their Debt, whereby he steps into their room, takes on their Debt; And (and as the word is, 2 *Cor.* 5. *alt. Becomes sin for them.*) Is content to be lyable to, and to be pursued by Justice for their Debt, and though here there be a relaxation in respect of the Persons of the Elect, for whom the Cautioner stands good, yet in respect of the Curse and Death due to them, there is no relaxation; but the same thing due to them is laid on Him; as it is, *Gal.* 3. 13. *He hath redeemed us from the curse of the law, being made a curse for us.* In every thing he was put to pay the equivalent, for making up the Satisfaction due to Justice, and these two being put together, their Elect Sinners were obnoxious to Wrath, and that our Lord came in their Room, He behoved to be put to sad and sore Soul-suffering. 3. consider God's end in the Work of Redemption, which is to point out the inconceivableness of his wonderfully condescending Grace and Mercy, in exacting of satisfaction from the Cautioner, and in setting the Sinner free, that His Grace may be so glorified, as there shall be a proof given of his Justice, and Soveraignity going along with it, and infinit Wisdom being set on work to glorifie Infinit Grace and Justice, there is a necessity for the promoving of this end, that the Mediator shall thus satisfie, and the more full the satisfaction be, the more conspicuously do the Grace and Justice of God shine forth, and are glorified, according to that word, *Rom.* 3. 26. *To declare his righteousness, that he might be just, and the justifier of him that shall believe in Jesus*: This is the end of Christ's being made a propitiation, that God may be manifested to be spotless and pure in His Justice, as well as free and rich in His Mercy and Grace; who, having given a Law to Man, will not acquit the transgression thereof, without a condign Satisfaction. 4. Consider, that it is indeed a great thing to satisfie Justice for one Sin; that it's more to satisfie Justice for all the sins of one person, which all the Angels in Heaven, and Men on Earth cannot do; and therefore the punishment of the damned in hell is drawn out to Eternities length, and yet there is never a compleat equivalent satisfaction made to Justice; but it is most of all to sa-

thefe Juſtice, for all the ſins of all the Elect; who, though they be few in compariſon of the Reprobat World, yet ſimply conſidered they are many; yea, even innumerable; And our Lord having taken all their ſins on Him, He is peremptorly required to ſatisfie for them all; and if this withall be added, that He is to ſatisfie for all the ſins of all the Elect at once, in a very ſhort time, and hath the Curſe and Wrath of God due to them, muſtered and marſhaled in batallion againſt Him, and as it were in a great Body, in a moſt formidable manner marching up towards Him, and furiouſly charging Him; and all the Wrath which they ſhould have drunken, through all eternity (which yet would never have been drunk out, nor made the leſs) put in one Cup, and propined to Him; as the word is, *Pſal.* 110. 7. *He ſhall drink of the brook in the way*: The Wrath of God running like an impetuous River, muſt be drunk up at once and made dry by Him: Theſe being put together, do clearly, and convincingly ſhew, that it could not be but an inexpreſſible and inconceivable Soul-travel and Suffering, that our Lord Jeſus was put to.

The *uſe* of this Doctrine is large, and the 1. *uſe* is this, That ye would take it for a moſt certain Truth, which the Scriptures doth ſo frequently and ſignificantly hold forth; That our Lord Jeſus, in performing the Work of Redemption, had much ſad Soul-travel and ſorrow; the Faith of this is very uſefull to demonſtrat the great love of God, and of the Mediator; For doubtleſs the more Suffering be undergone by the Mediator, the more Love kythes therein to the Elect. 2. It ſerves to hold out the Soveraignity and Juſtice of God, and the horribleneſs of Sin. 3. In reſpect of God's People, it's uſefull, that they may be through, and clear in the reality and worth of Chriſt's Satisfaction; He having no other end in it, but to ſatisfie Juſtice for their Sin. 4. It's uſefull to ſhew the vanity and emptineſs of Mens ſuppoſed, and fancied Merits, and of any thing that can be alleadged to be in Mans Suffering, or doing for the ſatisfying of Divine Juſtice, ſeing it drew ſo deep on Chriſt the Cautioner; And here two groſs *Errours* come to be Refuted, and Reprobated; One of the *Socinians*, who ſeek quite to overturn Chriſt's Satisfaction; and another of the *Papiſts*, that miniſh His Satisfaction, and extenuat and derogat from the great privileges of the pardon of Sin, as if any thing could procure it, but this Satisfaction of Chriſt by His Soul-travel; both which are abundantly refuted by this Text.

But to ſpeak a word more particularly to the *Firſt*, For clearing of which ye will aſk, What could there be to affect the holy humane Soul of our Lord? Or what was that wherein His Soul-ſufferings did conſiſt? But before we ſpeak to this, we would premit this Word of Advertiſement in the entry, That there are two ſorts of puniſhments, or penal effects of Sin; The 1. Sort, are ſuch as are ſimply penal and ſatisfying, as proceeding from ſome extrinſick cauſe. The 2d. ſort are ſinfull; one Sin in the righteous Judgement of God drawing on another; And this proceeds not ſimply from the nature of Juſtice, but from the nature of a meer ſinfull Creature, and ſo from an Intrinſick cauſe of a Sinful Principle in the Creature: Now when we ſpeak of the Soul ſufferings of Chriſt, which He was put to, in ſatisfying for the Sins of the Elect; We mean of the former, that is, Sufferings that are ſimply Penal; For there was no Intrinſick Principle of Corrupt Nature, nor ground of Challenge in Him, as there is in ſinful Creatures; And therefore we are to conceive of His Soul-ſufferings, as of ſomething inflicted from without; and are not to conceive of them as we do of ſinful Creatures, or that have Sin in them, whereof he was altogether free.

Having premitted this, we ſhall ſpeak a little to theſe two. 1. To that wherein this Soul-ſuffering did not conſiſt. 2. To that wherein it did conſiſt. For the former wherein it was not. 1. We are not to ſuppoſe, or imagine any actual ſeperation betwixt his God-head and his Man-head, as if there had been an interruption of the Perſonal Union; not ſo, for the Union of the two Natures in one Perſon remains ſtill, He was God and Man ſtill, though (as was hinted before) there was a ſuſpenſion of ſuch a Meaſure, at leaſt of the ſenſible comforting influence of the Divine Nature from the Humane, as had wont to be let out thereto; And yet there was even then a ſtabling power flowing from the God-head, that ſupported Him, ſo, that he was not ſo allowed

swallowed up of that, which would have quite and for ever swallowed up all Creatures, as is evident in his crying, *My God, my God, why hast thou forsaken me?* Which shews, that though the Union and Relation stood firm, yet a comfortable Influence was much restrained. 2. There was no sinful Fretting, no Impatience, nor carnal Anxiety in our Lord, all along his Sufferings; for he did most willingly undergo them, and had a kindly submission in them all; As is evident by these Words, *But for this cause came I into this hour*; and *not my will, but thy will be done.* 3. There was not in him any distrust of God's Love, nor any unbelief of his Approbation before God, neither any the least Diffidence, as to the Out-gate; For in the Sadest and Sharpest of all his Conflicts, he was clear about his Fathers Love to him; that the Relation stood firm, and that there would be a comfortable Out-gate, as his Prayer before shews, wherein he styles God, *Father*; And these hardest like Words uttered by Him on the Cross, *My God, my God, why hast thou forsaken me?* do also shew, wherein twice over He confidently asserts his Interest, *My God, my God*; Though he was most terribly assaulted, yet the Temtation did not prevail over him. 4. Neither are we to conceive, that there was any inward Confusion, Challenge, or Gnawing of Conscience in him, such as is in desperat Sinners cast under the Wrath of God, because there was no inward cause of it, nor any thing that could breed it; yea, even in that wherein he was Cautioner, he was clear, that he was doing the Fathers will, and finishing the Work that was committed to him; and that even under the greatest apprehensions of Wrath; Therefore all such things are to be guarded against, in our Thoughts, least otherwayes we reflect upon our Innocent and Spotless Mediator. But 2. To speak a Word to that wherein it doth consist? 1. It did consist (as we hinted before) in the God-head's suspending it's Comfortable Influence for a time from the humane Nature; Though our Lord had no Culpable Anxiety, yet he had a sinlesse Fear, considering him as Man; and that the Infinit God was angry, and Executing Angrily the Sentence of the Law against him, (Though he was not angry at him considered as in himself, but as he stood in the room of the Elect, as their Cautioner, of whom he was to exact the Payment of their Debt) he could not but be in a wonderful amazement, as the Word is, *Mark* 14. 33. *he was sore amazed.* And *Heb.* 5. 7. it's said, *when he had offered up prayers, and supplications with strong cryes and tears, unto him that was able to save him from death, he was heard in that which he feared,* Which looks to his wrestling in the Garden. 2. He had an inexpressible sense of grief; not only from the petty outward afflictions that he was under; (which may be called petty comparatively, though they were very great in themselves) but also from the Torrent of Wrath flowing in, on his Soul; That Cup behoved to have a most bitter Relish, and an inconceivable Anguish with it, when he was a drinking of it, as appeared in his Agony, O! as he was Pained and Pinched in his Soul: The Soul being especially sensible of the Wrath of God, 3. It consisted in a sort of wonderfull horrour, which no question, the marching up (to say so) of so many mighty Squadrons of the highly provocked Wrath of God; and making so Furious and Formidable an Assault on the Innocent humane Nature of Christ (that considered simply in it's self, was a finit Creature) behoved necessarily to be attended with; Hence he prays, *Father, if it be possible, let this cup depart from me*; Intimating, that there was a Sinless Loathsomeness, and a holy Abhorrence to meddle with it, and to adventure upon it. Though we have not hearts rightly to conceive, nor Tongues suitably to express these most exquisite Sufferings, yet these things shew, that our Lord Jesus was exceedingly put to it in his holy humane Soul.

The 2. *use* Serves to stir us up to wonder at the Love of God the Father, that gave his own Son, and exacted the Elect's Debt off him; and made the Sword of his Justice to awake against him, and to wonder at the Love of the Son, that engadged to be surety for them; And humbled himself so Low to lift them up; It was wonderful, that he should stoup to become Man, and to be a poor Man, and to die; but more that he should come this length, as to be in an Agony of Soul, and to be so tossed with a Tempest of Terrible Wrath, though he was not capable of Tossing as meer Creatures are: This being well considered, would lighten exceedingly the

praise of Grace in the Church, and very much warm the Hearts of Sinners to Him: And for pressing this *use* a little, and for provocking to Holy Wondering at this love; consider these Four, 1. Who it was that suffered thus? Even He that was *without guile*, He that was *God's delight*, His *Fathers Fellow*, the *express image of his person*, He *that made all things*,& who will one Day *be Judge of all*; It's even He that thus Suffered. 2. What He Suffered, even the Wrath of God, and the Wrath of God in such a Degree and Measure,as was[e]quivalent to all that the Elect should have Suffered Eternally in Hell; which presseth forth from Him these expressions which we hinted at before. 3. For whom all this was, which makes it appear to be yet more wonderfull; It was for a number of lost straying sheep, *That were turned every one to his own way*, as it is *vers* 6. For Dyvours and debauched Brankrupts, that were Enemies to, and in Tops with him; Some of them Spitting in His Face, some of them upon the Consultation of taking away His Life, as may be gathered from *Acts* 2. Yea, take the best of them, for whom He suffered; even those whom He took to the Garden with Him, to be Witnesses of His Agony; and we will find them sleeping, when He is in the hight of it, and is thereby cast into a Top Sweat of Blood; and out of Case to Watch, and bear Burden with Him,but for one hour; It had been much for Him to have Suffered for Righteous Persons; but as it is, *Rom.* 5. *God commends his love to us in this, that while we were yet sinners, Christ died for us.* 4. The manner how He suffered, to wit, most Willingly and Patiently; though He easily could have commanded more than *twelve legions of Angels* to rescue Him, yet He would not, but would needs be apprehended by a number of poor Worms; that will with many moe, one day crawl at His Foot-stool; That being the Over-word of every Article of the Covenant of Redemption on the Mediators part, both as to the undertaking, and the performance, *I delight to do thy will, O my God*: And now, for what End are all these things spoken? Is it think ye only, that we should speak, and that ye should hear of them, and no more? Surely no, It's a wonder that this which concerns us so nearly, is not more affecting to us: Are there any here that have any hope of benefite from Christ's *Sufferings*; or that have win comfortably to apply them? do not ye behold a depth of Love here, that cannot be sounded? Is it suitable, think ye, that Sinners, who have the hope of Heaven through Christ's Sufferings, should be so little moved at the Hearing and Reading of them? He suffers much by Sinners, when His Love shining forth in His sufferings is not taken notice of; I would pose you, when was your heart suitably affected with thinking on them? Or,when did ye make it an Errand to God, purposely to bless Him for this, that He sent His Son to suffer,and that the Mediator came and suffered such things for you Sinners? This is a Part, and a considerable Part of your Duty; And Gratitude should constrain you to it, and you should not *Minch*, nor Derogat from the Just Esteem of His Love, though, through your own Fault, ye be not sure of your Interest in it,yet *His* condescending Grace is not the less.

use 3. Behold here, as upon the one side, the exceeding severity of Justice, and terribleness of Wrath; So upon the other side, the exceeding Abominableness, and Desperatness of Sin; Would ye know what Sin is, what Wrath is, how Just and Severe the Law is? Read all these here;even in what is exacted by Justice off the Cautioner, for the Elect's Sins; the most part of Men and Women, alas! do not believe how evil and bitter a thing Sin is, and therefore they Dally and Play with it; They know not what Wrath is, and therefore they dar hazard on it; they know not how strick the Law is, and therefore they promise themselves Peace, *Though they walk in the imagination of their own hearts; and add drunkenness to thirst*; But, O! secure Sinners, what mean ye? Have ye, or can ye have any hope, that God will deal more gently with you, than He dealt with his own Son, when he was but Cautioner, and the Sinner only by Imputation; Ye are finit Creatures, and drink in Sin as the Ox drinks water, and have an inward sinfull Principle, and an evil Conscience, filled with just grounds of many Challenges, consider with your selves, what a desperat condition, under inevitable and intolerable Wrath ye have to look for; who have no ground to look otherwayes on God than as an Enemy; when Wrath was so horrible

horrible to Innocent Jesus Christ, who had no Sin, no Challenge, no Doubt of an Interest in God, what will it be to you? Certainly the Day is coming, when many of you will think ye have greatly beguiled and cheated your selves in thinking, that Justice would be so easily satisfied as ye did: O! then ye will be made to know to your cost the Nature of Wrath, and Justice, and the Nature of Sin, who who would never suffer these things to Light before: The Case of the Rich Glutton in Hell may perswade many, that the Law is strick, and that Sin is an ill and bitter thing, and that Wrath is sore to bide: Therefore let me intreat you, as ye would eschew the Wrath of God, and the Lash of His revenging Justice, beware of Sin, dally not with it, as ye would not have it aggravated by this Circumstance, above many, that ye hazarded to commit it, upon the consideration of God's Goodness, that in Reason should have led you to Repentance.

use 4. See here the absolute necessity that lyes on Sinners, who hear this Gospel, to receive Christ by Faith; and to improve His Satisfaction for obtaining of Life through Him; For one of these two must be resolved on, either to come to this Reckoning with Justice your selves, or to endeavour the removal of Wrath, by the Satisfaction of Christ; there being no other way to come to freedom from Guilt, and from the Wrath that Guilt draws on: That Christ Jesus Suffered thus, as Sinners Cautioner, it says, that where-ever Sin is, God will exact satisfaction; and where He exacts, He does it Severely, though most Justly; and if He exact it Severely off the Cautioner, what will He do with the Dyvour Debtor, especially when He hath slighted the Cautioner, and despised the Grace offered through Him? And therefore not only, in respect of the Command, but of the Consequent that will follow the Disobedience of it, be exhorted, if ye mind not to take your hazard of Wrath, to endeavour, in God's way to get your Interest in this Satisfaction which the Cautioner hath made well secured: There is here a solid ground for Faith, to expect that this Satisfaction will do the turn of all them who will make use of it; And a most pressing Motive to engage them that are lying under Sin, to imbrace, to close with, and to rest upon this offered Satisfaction, that this Grace be not received in vain; Is there not a Testimony in your Consciences of the Former, and why do ye not make use of the Latter? Will ye but once be prevailed with, to put your selves to it thus, What if I be made to Reckon for my own Sins? What horrid Wrath will I meet with, when the Mediator had such sore Soul-travel; even when there was a Covenant-relation standing still, not doubted of, betwixt the Father and Him; when formidable Wrath shall be seen palpably pursuing me the Sinner, having no Covenant-relation to support me? We would not put it to your choice; Whether ye will count or not; for that must be, and shall be, whether ye Choose or Refuse; *It's appointed for all men once to die, and after to come to judgement*; And *we must all appear before the judgment seat of Christ*; But that which we would put to your Choice, is the way of coming to this Judgement, and Reckoning, and there are but two ways; either ye must step to at your own hand, or ye must betake you to Christ's Righteousness, as being throughly convinced of the necessity of it, and that it will do your turn: The Day of the Lord will discover, that many have spoken of their Faith, and Repentance, that never really exercised the same. I shall now say no more, only remember, that *it's a fearful thing to fall into the hands of the living God*; who, when His Wrath is kindled but a little, can cause the stoutest and proudest of His Enemies to perish, in the midst of all their Designs and Projects; They will all then be found to be happy *who have put their trust in Him*.

SERMON XLV.

ISAIAH LIII. XI.

Vers. 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be made perfect, throughly furnished unto all good works, and that His People may be *made wise unto salvation*; Yet these Scriptures wherein our Lord Jesus is holden forth more clearly, are eminently useful: He being the Foundation and Ground of all, to whom the Law and the Prophets bear witness; and they are only profitable to us, in the Estate wherein we are, in so far as they relate to to Him, and point Him out to us; And we may further say, that these Scriptures, wherein His Sufferings and Death are holden forth, in the Richness and Fruitfulness of them, are singularly so; that being the very Life of the Covenant, and the very Door, by, and through which, we step from Death to Life; and whatever they be to others, sure they have a special Sweetness in them to sensible Sinners; And therefore the Sum of the Gospel, and of Saving Knowledge, is by the Apostle, 2 Cor. 2. 2. compended in *the knowledge of Christ, and of him crucified*, which unfolds His very Heart and Bowels to us. —

The Prophet hath been pointing out this in several *Verses*, and hath hinted at the effects of His Sufferings in the former *verse*: And now in these Words, he puts a new Title on them, calling them the *travel of Christ's soul*; Not only to set out the exceeding greatness of them, but with respect to the foregoing Words; wherein it's said, *He shall see his seed*; Which is repeated here, when it's said, *He shall be satisfied*; So that as a Mother is in Travel, for bringing forth of a Child; So says he, shall Christ be put to Soul-travel, for bringing Life and Immortality to the Seed given to Him, to be saved by Him; And seing He is put to Travel, He must needs bring forth, and *see his seed*: Here we may allude to that of *Isaiah* 66. 9. *Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God.*

We have spoken of the Nature and Greatness of these Sufferings: Now ere we proceed to any more *Obstructions*, we would speak a Word further to the *use* of this; it being indeed an Eater, out of which comes Meat; and a Strong, out of which comes Sweet; these Pangs having calmed and quieted the Pangs and Sorrows (to speak so) of many Travelling Souls, and brought forth a Birth at last.

And therefore, before what I spake to in the *use* the last day, I would add this, That we would endeavour to have the solid Faith, not only of His Sufferings, but of the Greatness of His Sufferings imprinted deeply on our hearts; That (I say) the Sufferings of a Dying, Blood-sweating Christ, Wrestling and Struggling, even to His being in an Agony, with the Wrath of God, and putting up strong Cryes with Tears, may be born in on our hearts; and that we may throughly be perswaded of the greatness of the Work of Redemption, and that it was a most Dear and Costly Bargain to Christ; For it was not Gold nor Silver, it was not Kingdoms nor visible Worlds, nor Angels that were given as a Price for Elect Sinners; but it was the precious Blood of the Son of God; Nay, it was the bitter and sharp Soul-travel, Sadness, Sorrow, and Agony of our Lord Jesus; which (to speak comparatively) was beyond the shedding of His Blood; And what a Price do ye think this to be? That He that made all, and preserved all in their Being, and was before all things, should come thus low, as to be a Man, and a mean sorrowful suffering and dying Man, yea to be a cursed Man, and to go out of this Life, as being under a Curse, yet being always the beloved Son of the Father; And being even then, when at His lowest, *the Prince of the kings of the earth*, and shining forth gloriously, in the Power, and Riches, and Freeness of His Love and Grace; Sure this wonderful low stooping, and humbling of Himself, Preacheth out the Love that straitned and constrained Him to run upon that which was His own Death, there being no hands that could have taken away His Life, had He not willingly laid it down, which He did with delight; Could we make use of this, there is much here to be said for our use.

We shall draw what we would say on it, to these four Heads. 1. To something for Instruction. 2. To something for Consolation. 3. To something for Exhortation. 4. To something for Reproof, and Expostulation.

I say, 1. It serves for *Instruction*, and

would from it be instructed to several things. 1. How to think aright of the great severity of the Justice of God, and of the fierceness of Wrath, and of the dreadfull consequents of Sin, which it will most certainly have following on it; May it not make your Souls to tremble, to think upon, and consider, that our Lord Jesus was brought to such a pass, as to be in such an agony, to be so exceeding sorrowfull, and even amazed; To be so troubled in Soul, that he was thereby made to sweat great drops of blood, and to be wrestling with somewhat, that His holy humane Nature had a fearring at: O! the desert and waste of Sin is dreadfull, when the Law pursues it's Controversie, and when Justice exacts what a broken Covenant deserves; Alas! The most of men believe not this, but it's here that may convince us, what an evill thing Sin is, and what a dreadful thing it is to fall into the hands of an angry God; O! that ye would think upon it, that ye may be ware of Sin, by all means, and may always be minding that Word which our Saviour hath. If these things be done in the green tree, what shall be done in the dry? If it was so done with Him, who in the Action (if I may so call it) was performing His Fathers will, and giving an admirable proof of his respect to the Honour of God; What will He do to the dry sticks, the damned Reprobat, who have slighted the offer of His Grace, despised the Sufferings of a Mediator, and disdained to be reclaimed? Hear it, and tremble, and be perswaded, that the horror that Sin shall bring upon the Sinner, when God comes to reckon with him, is inexpressible. 2. Be instructed, and see here, how great the difficulty is of making peace with God, when once His Law is broken; A thing that is little believed by most, who are disposed to think that they will get God sooner pleased and pacified, than they will get their Neighbour, or Master pacified and pleased; which sayes, that either they think nothing, or but very little of His Wrath, or that they will soon get it put by, that a word will do that; Hence it is, that they think, that an equivalent price is not necessary for satisfying the Justice of God, and for preventing of His Wrath; but if it be so easie a thing to pay God, and to satisfie His Justice, Why did Our Lord undertake the Debt? Why did he become so lo low, and pay so dear a Price, to procure a discharge of it? Why was his Soul put to such travel, when no shame, nor reproach, nor Pain of His blessed Body could do it, but his Soul in the sore travel thereof, behoved to be made a Sacrifice for Sin? Sinners grosly ignorant mistakes of the Justice of God, appear palpably in this; There was never a Person that was called to it, and did undertake to remove God's Wrath from others, but our Lord Jesus; And ye see here what it cost Him; And what do ye imagine will be the lot of others, who shall ly under it eternally. 3. See here the worth and weight of a Soul, and the great moment of the Salvation of a Soul; Immortal Souls are of much worth, and though Men often sell them at an cheap and easie rate, yet our Lord bought Souls dear; very it's true, Souls considered in themselves, are not worthy of the price laid down for them; But being considered with respect to the end for which they are designed; to wit, the glorifying of the Riches of the Grace and Mercy of God, and their enjoying of him, they are of much worth; Ah? that men should sell their Souls so very cheap, when our Lord bought souls so very dear. 4. See here, the solidity, fulness and satisfactoriness of the Price that Jesus Christ gave to Justice, for the Souls of His People? It cannot sure but be a fully satisfying Price, that such a Person should suffer, and suffer so much, even to be put to Soul-travel, for which there could be no reason, neither could it have any other end, but the satisfying of Divine Justice, for the Sins of the Elect; and considering these His Sufferings in the degree of them, which was so very high; and in the rise of them, which was Gods purpose and decree; and in the end of them, which was to satisfy the Justice of God, and to make His Grace Glorious, it cannot but be a most solid, full, and satisfying Price; So that a Soul may have here a sufficient ground to build his Salvation upon; and the more low that the Mediator was brought by His Sufferings, the more solid and sicker is the ground of our Faith, yea, this is the end why He came to low. 5. See here, how greatly we are in Christ's Debt, true when Justice was provocked, and Sinners had loosed themselves, and when nothing else could be admitted, but all other satis-

fices were rejected, he was graciously pleased to yeeld himself to be the Sacrifice, by his extream and most exquisit Sufferings, most pleasantly and heartiomly, saying, *Lo, I come in, the volum of thy book, it is written of me, I delight to do thy will, O my God*; *by the which will*, (sayeth the Apostle, *Heb.* 10. *we are sanctified*. And by it we have access to Eternal Life; It had been much, if he had made a new World for Believers to dwell in, nay it had been much, if he had provided Angels to mollify and mitigate their Sufferings, and to give them drops of water to cool their Tongues in Hell, but that he his own blessed self, should decline no Soul travel beside Bodily Sufferings, to redeem them from the Curse; how much, how unspeakably much are they obliged to Jesus Christ? If we were suitably sensible of our hazard, and clear as to our interest in these Sufferings, it could not be, but our Souls would leap some way within us, as the Babe did in *Elizabeths* womb, on this consideration, that a Cautioner and Saviour hath come, and payed the Price that was due by us, to the Justice of God; This is a greater obligation than his making of the World, for an habitation to Sinners; nay, a greater obligation than his giving of Heaven to us, if abstracted from Christ: O! So well as it would become us, in reading of these Words, to stand and pause, and to say, is it so indeed, that Christ gave himself thus for Sinners, and for me? This is it which opens the door of access to God, and makes a Bridge over the Gulf, that is betwixt God and Sinners; He was smitten, that by his Stroaks, and Stripes health might be brought to us, he was content to undergo sore Soul-travel, that thereby Life might be brought to us.

That which we mainly aim at in this Branch of the *use*, is, That ye would look to the Mercy purchased by this Soul-travel, as your great obligation, and at what a rate you have the offer of Grace, and access to Heaven; When He made the World, Heaven and Earth, Sun, Moon, Stars, *&c.* He spake the Word, and it was done; there needed no more, but *let such a thing be, and it was*, but the Work of Redemption was of another sort, and brought about at a high and dearer rate; Therefore among all the things which the Gospel holds out, put a special Price on these things that are the fruits of Christ's Soul travel; and consider what a slight it will be, and what guilt it will involve you in, that He should purchase Redemption so dear, and make offer of it so freely, and ye should care little or nothing for it. 6. Be instructed anent the absolute necessity of being in Christs Debt, for the Life making and Application of His purchase; Is there any man that can merit it, or render Him a recompence for it? If not, and if there be a necessity of Heaven and Salvation, then sure there is a necessity of being in Christ's Debt, and of making use of his purchase, for the attaining of that which He hath purchased; and men are not hardly dealt with, nor ill come to, when this blessed necessity is imposed upon them, not to satisfie for themselves (for what can they bring that will be an equivalent Price?) but to acquiesce in his satisfaction made to Justice for them, and the rather, that they cannot bind him to make application of it: Folks are very readily given to one of these two, either to misken, and pass by the Mediator, and so to presume to make a new bargain for their Peace, by offering to drink themselves for themselves, of that Cup which Christ drank of, for that only was the price of Soul's; Or if they esteem of Christs Satisfaction, they think to oblidge Him, and to procure from Him the application of his Purchase, by their prayers and good living: but what is there in this, more than is in the former? what Price is there that can be given to Him, that is equivalent to His Sufferings? It must therefore of necessity come to this, That as it was freely purchased, so it is freely applyed; and it were very suitable for Sinners to carry the Faith of this along with them in their bosom; If He procured Heaven to us, by His Soul suffering and Travel, we cannot procure it to ourselves, and therefore a necessity lyes on all that would be at Heaven, to be in Christs common for it; and this is the up shot of all, that dyvour Sinners may know, that they are in his common: As for his purchase, so for the application of it.

use. 2. This Doctrine yeelds much consolation, and it is the fountain and rise of it, His Soul-travel bought it all, and makes way to the bringing of us to the possession of it: And in many respects, our Consolation depends on it; we shall look

upon it as the rise thereof more generally, in these respects. 1. That to a poor Sinner lying under the Curse, there is a possibility of getting it put by, and kept off, that Heaven is not desperat, and that the fear of coming before the Tribunal of Justice is not absolute; for our Lord hath satisfied Justice; the Price that he laid down was not for nought, but levelled at this very Scope, as the Apostle hath it, 2 *Cor.* 5. *ult. He was made sin for us, that knew no sin, that we* Sinners *might be made the righteousness of God in*, or through *him*? and what strong Consolation is this, for a Sinner under the Curse of God, to have this word spoken to him, though thou cannot satisfie Justice for thy self, yet there is a way laid down to satisfie it for thee? the Mediator having the Price that was required, propoled to him, did not stick at the Terms, but held the Bargain, and hath accordingly actually performed it. 2. It is a Consolation in this respect, That not only is there a compleat Satisfaction given to Justice, but a willing Saviour, ready to make that Satisfaction forthcoming, and to make it forthcoming freely; can there be a greater proof of our Lord Jesus His Love to Sinners than this? That when they were considered with all their Debt lying on their heads, He undertook this Soul-travel for them, to procure them Salvation from Wrath and Justice; This is more than His giving them His Word for it, though that had been enough; it's more than the giving them His Oath, thus to commend his love, As it is, *John* 15. 13. *Greater love hath no man than this, that a man should lay down his life for his friend*; but sayes the Apostle, *Rom.* 5. 8. 10. *God commends his love to us, that while we were yet sinners, yea enemies, Christ died for us*; This good Shepherd laid down His Life for His Sheep. 3. It's a Consolation in this respect, That there is also a willingness in the Lord Jehovah, the provoked Party, to accept of this Satisfaction, and to absolve the Elect, on account of this Satisfaction; For what I pray was all this Soul-travel that the Lord underwent? But Jehovah His transferring of the Debt of the Elect on Him, according to the transaction that had past in the Covenant of Redemption, He would never have made the Sword of His Justice to awake against the man that was His Fellow, if He had not been content to accept of his Satisfaction for them that should make use of it; for we have not only the Mediator, and His *Satisfaction* to look upon in this Soul-travel, but also the contrivance of the Covenant, called in the former words, *The pleasure of the Lord*, who, while we were enemies, gave His Son, and was content to want *Him* for a time (to speak so) and to be a distinct party to pursue *Him*, Is not this then a good Bargain, when we have a willing Mediator, and Merchant, content to give the Price and Satisfaction, and a gracious and willing God, content to accept of this Satisfaction, and both of them content to make the Application of it to us freely; As it is, *Revel.* 3. 18. Here is matter of strong Consolation, the ground whereof will not fail, to wit, the Mediators Soul-travel, and the Lord Jehovah will not cast the Bargain, when the poor sinner sayes, I have nothing to pay, but there is a Price in Christ's satisfaction offered in the Gospel, and the Judge sayes, admits it for the Sinner that lay claim to it, as if the Sinner had never sinned, or had actually payed the Price himself.

But 4. Look a little further, and we will find more Consolation, though this be much; consider a Sinner in a tempted condition, and under sad Soul exercise, that wots not what to do with unbelief, with the devil, and with the wrath of God, all which are like to overwhelm and swallow him up, and the heart is like to sink, here is the native and kindly fountain for such a Soul to drink at; That our Lord Jesus suffered more, and that it was another sort of Cup that He drank of, and drank out, and for these ends. 1. To take away the sting and bitterness of thy Cup. 2. To procure, and meritoriously to purchase a freedom and out gate from these Temptations to thee. 3. Also, that He might be made a sympathizing High-Priest, and the more compassionat towards the person that should be so tempted, according to that, *Heb.* 2. *ult. For that he himself hath suffered, being tempted, he is able to succour them that are tempted*; He was tempted, that he might have kindly sympathy with tempted Souls, and therefore when such are ready to fall a swoon, he dates and dandles them, as it were on his knee, and when they are in hazard to turn their back on the conflict, he comes

up with fresh strength, and recruits them; So *Heb.* 4 15. *We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin*; We have such an High Priest, as was not only mocked, and scorned of Men, and some way deserted of God, but who was tempted, though not from Sin within, (for He was without Sin) yet to Sin, for He was assaulted by the Devil, and tempted to unbelief, and other gross Sins, as is clear *Matth.* 4. though (as he sayeth himself) *The prince of this world had nothing in him*; And He was not only tempted to Sin, but as if He had actually sinned, He met with Wrath from all, there is a sweet and strong Sympathy flowing from such bowels, as one Brother hath towards another, yea, inconceivably beyond the tenderest Bowels, that the most warmly loving Brethren in all the World have one towards another; And therefore he knows well what Apprehensions, Temptations riding thick (to speak so,) will attempt to beat in upon poor Souls, and can from experience Sympathize with them; it is not so to be understood, as if there were any additional degree made to His Kindnesse, Skill, and Grace, as He is God, these being Infinite in Him, as so considered, yet He being Man as well as God, or having a Humane Nature, He hath from His Personal experience a Sympathy, and that in a Humane way, though Infinitely above what we can conceive, with his own, under their Temptations, and sad Soul exercises: And seing the Scripture holds out such a thing as this, That our high Priest is a Man that hath bowels of Sympathy, it may sufficiently warrand a Believer to expect much good, this and other wayes from Christ, He having Grace Infinit in Him, as God, and a tender heart as Man to befriend them, and to communicat, and let out of that Grace unto them: And this is great ground of Consolation to Believers, under any Cross and piece of hard exercise, to know that we have a Mediator, who knows in experience, though not the sinfulnesse that accompanies these hard exercises in us, yet what these fears are, of being shut out from God, and how dreadfull a thing it is to be at controversie with Him; and is like to these, who having come thorow a sad Tryal, and Piece of Exercise themselves, are thereby the more ready to Sympathize with others under it. 5. and lastly, The consideration of this may comfort Believers even in their outward afflictions; It had been another sort of Crosses that they would have been made to meet with, if he had not taken this Cup of Wrath and drunken it for them; and therefore they would be comforted, and bless God, who hath taken this Soul-travel from off them, and made way for a Retreat and Shelter for them in him; and it should even shame Believers, who are ready to think so much of any little Bit of inward exercise, or of outward Affliction, seing our blessed Lord Jesus endured so much, not only outward, and Bodily Affliction, but also so much inward Trouble and Soul-travel, that thereby their Burden might be made light, and their yoke easie.

Use 3. For Exhortation, seing our Lord Jesus was put to such sore Soul-travel, sure it layes a great obligation on them, for whom he Suffered, to endeavour to make some Suitable and Gratefull Return; seing therefore we are so much in his Common and Debt, we should give him a friendly meeting in these *Four*, which this calls for, 1. It calleth for Love to him, that vented such Love to us. 2. It calleth for Faith, That seing he gave such a Price for us, we should trust our Souls to *Him*. 3. It calleth for Holinesse and Obedience, even living to him, and to the glorifying of *Him* that hath bought us; This Argument will sure weigh with you, who on solid grounds lay claim to *His* Purchase. 4. It calleth for Thankfulnesse, and Praise, in magnifying *His* Grace and Love, that hath so Loved us; And are not all these very suitable and becoming, that Sinners should Love Him, and that these who Love *Him* not, should be *Anathema Maranatha*, accursed to the coming of the Lord; that Sinners should believe on *Him*, and be obedient to *Him*, and thankfull?

If ye believe this Truth, this Comfortable, and Soul ravishing Truth, let me exhort you, and be exhorted and prevailed with, to love Our Lord Jesus Christ, and to give Him that answerable respect, meeting and welcome that becomes; If we may plead for any thing from you, sure we may plead for this; If it be true that *He* is gadged in such a Bargain, in which, if *He* had

had not ingadged *Himself*, we had inevitably gone to the pit; and if *He* hath actually payed the Price which *He* undertook to pay, let your Consciences speak, if it should not melt the hearts of such, to whom the benefit of this is offered, with Love to *Him*? And if ye have the Faith of the Doctrine, can ye deny, but this obligation lyeth upon you? Look in on your Consciences and hearts, and see if ye be able to shift it; and if ye had suitable Palaces for intertaining *Him* in, if ye be not bound to open to him, and give him parent entry to them, and if your Eyes were Fountains of Tears, if it would not become you to wash *His* Feet with them, and to wipe them with the *Hair* of your heads? Would to God that you were under the suitable impression of this, and that ye were by the Gospel, and the Priviledges ye have by it constrained to love the Lord Jesus Christ: It may be some of you think, if this be all that is called for, he shall not want it, We assure you it is called for, *My Son* (saith he) *give me thine heart*; But we are afraid that though ye will confesse, that this is your Duty, and that ye should have Love to him, yet the most part of you want it: For when we speak of Love to Christ, it is not a Pretext or Apprehension of Love, that will be taken for Love, but such Love as hath these Qualifications. 1. If Christ be loved, he will be esteemed of, as the most excellent Thing, or Person, the most excellent Bargain, the most Kind Friend, the most Loving Husband, and as the most Full, Compleat and absolute Sufficiency, or Sufficient One; As he is spoken of and esteemed of by the Spouse, *Can.* 5. *His countenance is like Lebanon, excellent as the Cedars. his mouth is most sweet, he is altogether lovely*; The heart is brought to esteem of Him, and to prefer Him beyond all that it can set the eye upon; It were indeed somewhat, if ye were brought under Conviction, and through Perswasion of this, that Jesus Christ is the incomparable best thing that a Sinner can have a Title to; But, alas! He is despised, and rejected of Men, though He be *the chiefest of ten thousands*; And Men play the fool egregiously, in preferring other things to Him, who is infinitely worthy of the Preference unto, and of the Prehemiency above them all. And, Evidence of Love is, the hearts longing and panting after the injoyment of Him, and after the injoyment of Him, as the most excellent Object, quite surpassing all other Objects; And when the thirst and longing of the Soul is so carried out after Him, as it cannot be satisfied without Him, which is to be *Sick of love for Him*, as it is *Can.* 2. 5. and 5. *v.* 8. To be in a manner swooning and fainting because of His absence, and even greening (to speak so) for His presence, to have the bent of the Souls Designs, and Desires towards making of that glorious Conquest, whereof the Apostle speaks *Philip.* 3. *Even to count all things to be but loss and dung*, and to cast all things as it were over Board, *to win to him, and to be found in him*; To count of Him as *the pearl of price*, and as *the treasure hid in the field*; For the sake of which, ye would strip your selves to the Skin, and sell all that ye have to buy it. 3. This Love to Christ Jesus hath in it a satisfying Delight in Him, and the Souls blessing of it self in Him, its contenting it self with Him; and its rejoycing in that sweetness which it findeth to be in Him, as being the only attractive Object, that hath such a Lovelinesse in it, as breeds Satisfaction; Which Satisfaction begets a Kindly Warmness in the Heart to Him again, even till the Soul be put in a Holy Low, or Flame of Love to Him; more of this Love would make Christ and the Gospel much more Sweet, and would make every one of these words, that expresseth His Love in his Sufferings to be like Marrow and Fatness, and would also make the Promises to be like Breasts full of Consolation, It would withall cause, that there would not be such mistakes of Christ, nor such gaddings and whoreings from Him, and such preferring of Idols to Him, as alas! there are; Where this Love is not, there can be no other thing that will be acceptable: We shall say no more for the time, but only this, That we do appeal to your Consciences, If there be not here an excellent and non such Object of Love, and if there be not here much reason to be in Love with that Object? A very *Heathen* will return Love for Love, and should not we much more do so in this case? God Himself kindle this Love in us, and make us know more the great advantages of it.

SERMON XLVI.

ISAIAH LIII. XI.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

THe Work of Redemption is a businesse that was very gravely and very seriously contrived and prosecuted, in respect of God, and of the Mediator; there was much earnestnes in it as to them, and yet notwithstanding (which is a wonder) Men whom it concerns so much, whose Salvation depends on it, and to whom the benefit of it redounds, are but very little serious in their thoughts of it: Our Lord Jesus was in Travel, Soul-travel, sore Soul-travel to bring about this Work, and that the Gospel might be preached to Sinners, that they might have thereby a ground to their Faith, to expect Life and Remission of Sins through Him; Is it not then sad that we should speak and hear of it, and be in a manner, like the stone in the wall, no more, or little more affected with it, than if it were a matter that did not at all concern us? The Reading and Hearing of these Words will doubtless be a great Conviction to secure Sinners, that our Lord Jesus was at such pains, and put to such sore Soul-travel and Suffering, and that yet such Sinners were never stirred, nor made serious, to have the Application of this purchased Redemption made to them.

The Scope of these Words is to shew the great inward Soul travels, Conflicts, and Straits that our blessed Lord Jesus had and was put to, in throughing of the Work of Redemption, and in paying the Price due to the Justice of God, for the Sins of the Elect; It's a wonder that ever we should have it to speak of, and that ye should hear of this Subject, which is the very Text, (to say so) and Sum of the Gospel; And therefore, before we leave it, we shall speak a little more to the *use* of it; and truly if we make not use of this Doctrine, we will make use of none; though I confesse it is a great practique, how to draw it to Use, and to comform our selves in our practice to the Use of it.

We proposed some things the last day which we could not then prosecute; As 1. something for Exhortation. 2. Something for Reproof and Expostulation, which rising clearly from the Doctrine drawen from the Words, we may now insist a little in them.

1. For Exhortation, Considering Christ's Sufferings and the extremity of them, and that they were undergone for Sinners, we would exhort you to love Him as ye ought. There is ground and warrand here to require it of you, seing that Love in His bosom came to such an height, that He was content to lay down His Life, yea, seing He was in such a hot flame of Love, that the Cup of Wrath did not quench it, but His Love drank and dryed it up, *Greater love than this hath no man*; It is a most wonderfull Love considered with all the circumstances, whereby it is hightened; And there is ground here to excite and stir you up, to give Him a kindly meeting, and to welcome His Love with Love; It will sure be a great shame, if our Lord's Love stood at nothing, so that He might do the Fathers will, and finish the Work committed to Him, which was the perfyting of the Work of Sinners Redemption, the Redeeming of His lost sheep; If every trifle or any trifle, shall quench Love in our hearts to Him; O! What a shame will it be in the Day of Judgement to many, when this Man shall be brought forth loving this Idol, and another Man loving that Idol more than Christ, this Man loving his Lust, that Man his Ease, and another Man his Wealth or Honour, and preferring them to Christ, and when it shall be found, that they would not quit nor part with their right Eye, nor their right Hand (which are not worth the name of *Members*, being called so, because they are Members of the Body of Death) out of Love to Him? Think Folks what they will, that native impression of the obligation that lyes upon them to love Christ, is wanting, and that Divine and Soul-ravishing influence, that His Love should have on hearts; It is true,

ye all think, that ye love him, unlesse it be some of them who indeed love Him; but if ye could reflect upon your selves, ye would find that ye have little or no love at all to Him indeed: And therefore, for undeceiving of you, beside what we said the last day, take two or three Characters of kindly love to Christ, 1. This Love is never satisfied with any degree, or measure that it hath attained, so as to sit down on it; It hath these two things in it, A desire to be further on in Love, and a weightednesse that it cannot win at growth in Him; The loving Soul is disposed to think, that its Love to Christ is not worthy to be called Love, and it breaths after it, even to have it self warmed therewith to Him, and to be brought to a further nearesse to Him, as we may see through the Song of *Solomon*, And particularly *Chap.* 7. at the close. *There will I give thee my loves*; And *Chap.* 8. *O that thou were as my brother that sucked the breasts of my mother*; Kindly Love to Him puts the Soul to long for an opportunity to vent its Love towards Him. 2. Where this Love is, the Soul will be jealous in praying for it, that it may attain it, as if it wanted it, and it will be as much affected for the want of the lively exercise of it, and will be as much challenged for coming short in it, as it will be for any other Sin; There is no benefit that it seeks more after, than to have the heart circumcised to love Him, and O! but it will be accounted a great benefit, to get love to Christ; And as it's one of the things that it seeks in Prayer, so it's one of the things that it eyeth in Repentance; It's much affected with the want of it, confesses it to Him, aggredges the Sin thereof against it self, from this ground, that it loves not Christ as it should: I know not if there be much of this among us, many will be sorry if they fall in drunkennesse, or in any other grosse Sin, but O! how few repent of their want of Love to Christ, and that He gets not His own room in the heart. 3. Where this Love is, it is ever Suspicious and Jealous, lest the heart cliver and cleave to some other thing, and give it room to the prejudice of Christ: It's a sad thing, when folks let their affections go out at random, and are not afraid, lest they out-shoot themselves in loving the World, their Pleasures, their Credit, &c. But rather they are like the whore in the *Proverbs*, who sayes, *Come, and let us take our fill of loves.* Love to Christ hath a Weanednesse from these things, and a Jealousy least they usurp a room in the heart, that is not due to them; Because, as *John* sayes, There is not a consistency betwixt the love of God, and the love of the world in the heart; and therefore it's the watchfull care of a poor Believer, to keep out inordinat love of the World, and of these things that the heart is given to go a whoreing after; hence *David* prayes, *Psal.* 119. *Incline my heart to thy law, and not to covetousnesse*, and *Turn away mine eyes from beholding vanity*; There is in too many a sort of rooted confidence, that they love Christ, and they never suspect themselves of the contrare, when yet some other thing hath his room,

2*dly*. There is ground here to exhort you to believe on him, as the Prince of Life, and a Saviour that is well fitted and qualified to give Repentance, and Remission of Sins; and this is the very native *use* that flows from this Doctrine, even to lay a solid ground of Faith to a Soul lying under the sense of Sin, to step forward to God's Bar, with confidence, considering Jesus Christ crucified, and put to Soul-travel for Elect Sinners, who should betake themselves to Him; Which if it had not been, there had not been any ground for Faith; And the lower He came in His Sufferings, we have the more native and broad ground of Faith, and the stronger motive to draw us to take hold of Him, and to found and fix our Faith on His Satisfaction. To clear this Branch of the *use*, 2 Inst. 1. Consider here a ground for Faith in a fourfold respect, And 2. The forces of the motives that arise from these grounds, pressing a sensible Sinner to exercise Faith on them, or on Him by them; And 3. The necessity that we are under so to do.

For the *First*, 1. In general there is ground here to bring the heart to be through in the *Historical* Faith of what is spoken concerning the Truths of the Covenant; For, doth not this Soul-travel of our Lord say, that Men are lying Naturally in a sinfull Condition, and obnoxious to Wrath? That there is a Covenant past betwixt the Father and the Son, for delivering of Elect Sinners out of that Condition, and that by the Sufferings of the Mediator? And that by our betaking of our selves to

Him, we may be freed from Sin and Wrath? O herwayes, why did the Mediator come thus low, except it had been true, that man was under a Debt that he could not pay? And why did the Father send *His* Son, except *He* had been really minded, that *He* should offer *Himself* up a propitiatory Sacrifice to God for Mans Sin? And *His* accepting of the Satisfaction tells plainly, that he was content, that the Cautioners Payment should stand for the Principal Debtors: All this supposeth a Covenant, which is as real, as if we had seen, and had been Ear witnesses of the reading over of the Covenant in all the Articles of it; we wish that many were come this length, as to be confirmed in the historicall Faith of the General Truths of the Gospel, summed up in Christ's sufferings; And there cannot be any serious reading, or hearing of Christ's Sufferings, but there must also be some considering of their Rise and End, if it be otherwise, we do but superficially run over them. 2. As this shews the Lords seriousnes in pressing the offer of Redemption on Sinners, so it calleth you to be serious in accepting of it, According to that in *John* 12. *When I am lifted up, I will draw all men after me*; Where Christ's lifting up is made an Attractive to draw lost Sinners after him, And can there be a greater ground of Faith, or a stronger motive to perswade a Sinner to be reconciled to God, and to rest upon Christ's Satisfaction, in order to that, than this, that Jesus Christ hath purposly laid down his life, and undergone Suffering, even to such an extremity, to bring it about. 3. When we say that Christ's Soul-travel calls for Faith; It requires this, and gives ground for it, That they that betake themselves to Christ for Justification before God, may confidently commit themselves to His guiding in all other things; For will He not be tender of them in these, when out of respect to them, when there was not a Covenant betwixt Him and them (though they were mentioned in the Covenant of Redemption) He laid down His Life, and suffered such things for them? May we not from this Reason, as the Apostle doeth, *Rom.* 8. *He that spared not his own son, but gave him to the death for us, how shall he not with him also freely give us all things?* Can there be a greater ground for Sinners that fear to give Him credit, to trust Him with all things that concern them than this? That He suffered so much for them. 4. Having betaken our selves to Him, it serves to confirm our Faith, and to bring us to the quieting of our selves in resting on Him, and acquiescing in Him; For what more could we require for our settlement and quieting than this, that He hath come so low, and condescended so far for the behove of poor Sinners? Therefore in all these respects, let me exhort you, and in His Name, *Who was made sin for us, that we might be made the righteousnesse of God in him*, Order you not to keep at distance from Him, but take with your Sin, by Faith to flee unto Him, and to the efficacy of His Blood; O! Yeeld your selves by Faith to Him for use-making of Him for your Justification: And a little more particularly, let me here speak a word to two sorts of Persons. 1. To them that are yet strangers to God. 2. To them that are looking towards Christ; And 1. For you that are strangers to God, whose hearts were never yet affected with the Conviction of the necessity of believing, who can lly down and rise up without serious thoughts of your Souls estate, or of the necessity of making sure your Peace with God; I beseech you, lay to heart your Condition, and beware of trampling the Blood of the Covenant under your Feet, let not the Grace that is offered to you in this Gospel be heard and received in vain, but by the acknowledgement of Sin, and of God's Justice to which ye are lyable for the same, timously betake your selves to Christ's Sufferings for a shelter from the Wrath of God, that will be as a Storm against the Wall: This we presse as the great *use* of this *Doctrine* upon you, that ye improve the Cup of Wrath that the Mediator hath Drunken, for your exempting from the Curse that is due to you, and that Cup that ye deserved to have Drunken Eternally. 2. For you, who under the Conviction of Sin, are looking towards Christ, let me intreat you not to stay on this side of the *City of refuge*, but step forward, and improve this Soul-travel of the Lord for your Spirituall Ease, Settlement, Quiet and Comfort, as well as from keeping you from Wrath, otherwayes it will bring bitternesse in the End; If ye make not use of Christ's Sufferings, if ye betake not your selves to Him, and do not trust

Him for Justification and Life, ye will make your selves guilty of His Blood, and will be found treaders of it under foot.

And therefore, let me here speak a Word to the *Second* thing proposed, That is, the Grounds, or Reasons, or Motives, that should press you to make use of these Sufferings, and of the grounds of Faith, that they hold out unto you; And 1. In general, let me ask, Is there not need that ye should do so? Is there not Guilt, and hazard of Wrath, because of Guilt? and if so, Why stand ye at a distance from the Saviour? If it were sinless Saints and Angels that were exhorted to make use of Him, it would be the less wonder, that there were so little thinking of a Mediator, but when it is Sinners that are called upon, and sinners in such eminent hazard, it's indeed a wonder that there is not greater looking unto Him, and pressing on Him; If there had not been need, would the Father have so pursued the Son? Or do ye think that it was for a Complement that he laid down His Life? which sure He would not have done, if Salvation could have been had another way. 2dly. And more particularly, as ye would consider the marvellous Grounds that He hath laid down for Faith to rest upon, so ye would consider the many Motives that ye have to press you to rest on these Grounds, which we shall draw to these four. 1. The Fulness and sufficiency of the Ground that is given to Faith in Christs Sufferings, which the deeper they draw on His Soul, Faith hath the fuller and better Ground to make use of them. 2. The power and ability that are conspicuously in Him, to make Application of His Purchase; He hath encountered Wrath, and hath overcome; He is Absolved and Justified before God, and *is exalted to be a prince and a Saviour, to give repentance to Israel and remission of sins*; and having satisfied Justice, and defeated the Devil, and being thus exalted, He can bring through, and land sure, such sinners as betake themselves to Him; And these two, to wit, a sufficient price payed for the Debt of the Elect; and a sufficient Prince and Saviour, able to save to the uttermost all that come unto God through him, and who is exalted, and sitteth at God's Right Hand, to make intercession for us, as they are a solid ground for Faith to rest on, so, a strong Motive to press ye-

lieving. 3. The great Faithfulness of God, that brightly shines, and wonderfully appears here, who, according to the Covenant, sends His Son, and pursues the quarrel against Him, and in so doing keeps the promise made to *Abraham*; and the great Faithfulness of the Mediator, in coming and performing all that He undertook for the Elect; both of them are faithful in performing all that was Covenanted to the least iota thereof, as is evident by what our Lord says, *I have finished the work which thou gavest me to do*; Seing therefore there is such exact Faithfulness in keeping, and fulfilling of all that passeth in the Covenant of Redemption, and of all that was promised to the Fathers; and seing the Mediator hath said, That *of all that come unto him, he will cast out none*, nor put them away; is there not here a strong Motive to Believing? Will not the Lord Jesus be as faithful, in keeping the Promise made to Comers unto Him, as the Father and He have been in performing of what was Covenanted concerning their Redemption? The 4th. Is the great Love of God and of the Mediator, that eminently shine here, in their willingness to make the Application; as He is Faithful, so is He willing to be imployed, and what greater evidence of Love would we have than this, that our Lord Jesus hath delighted so much in the salvation of sinners, that He laid down His Life, and endured much more Soul-travel for this very end? *we beheld* (says *John*, *chap.* 1. 14.) *his glory, the glory as of the only begotten Son of the Father, full of grace and truth*; In His Humiliation, He was Glorious in both these, Glorious in His Truth, making His Faithfulness to shine, in exact keeping of what was agreed upon and promised: Glorious in His Grace to poor sinners, in making application of His Purchase, Freely and fully; yea, the more that He was obscured by His Humiliation, the more did His Grace shine forth; how much more Glorious will He be in these when He is now exalted? 3dly. If these two perswade you not to believe on Him, to wit, The Grounds that He hath given for believing, and the powerful pressing Motives to make use of these Grounds; consider the absolute necessity that ye ly under of making use of these Grounds, without which ye will never be able to shift the Wrath of G[illegible]

there any that can give God a recompence? *The redemption of the soul is precious, and ceases for ever*, as to you; or, if any could have been able, Why did the Mediator come thus low? And where should have been the Glory of Grace and Truth, that hath shined so radiantly in His Sufferings? And therefore from all these be exhorted, to give him the credit of your Salvation, by making use of His Righteousness, and by sounding your Plea before God on His Sufferings, as ever ye would have your Souls saved: otherways ye can expect nothing, but to fall under the rigour of Justice, and to be made to satisfie for your own Debt, to the uttermost farthing, and when will that be? Dare the most Innocent amongst you step in to satisfie Justice for themselves? if not, is there not a necessity to make use of His Sufferings for that end? which He hath made attainable by His tearing off the Vail of His own Flesh, that sinners may step in with humble boldness to the Holy of Holies; This is the end of all our Preaching, and of your Hearing, which, when it is not singly aimed at, and endeavoured to be reached, we are useless in both.

And therefore, 2*dly*. May we not expostulat with you, that are hearers of this Gospel, and yet continue strangers to Christ, that can hear of His Sufferings, and of His having been in an Agony for this very end, that sinners might have a warrand to their Faith, and yet have never to this very hour actually fled unto Him to find shelter? I know that many will not take with this, and therefore in more close application of this *use* (seing here lyeth the great Treasure of the Gospel, which, if it be not, what can be improven to any purpose?) We shall speak a Word to the generality of hearers, who are strangers to the right use-making of Christ's Righteousness; and though ye may think this to be a hard Charge, and cannot well endure to be expostulated with as Unbelievers, yet let me ask you. 1. Do ye think that all of you will go to Heaven? If not, but that it is a Truth, That the most part of the hearers of the Gospel will perish; then, sure all are not Believers; for all Believers will go to Heaven, and not one of them shall perish, and though ye will not now believe this, the day is coming, when ye shall, if Grace prevent not, see and find it; When Believers will be taken in with Christ, and others shut out; Many of you may think that this Doctrine is needless, the more needless that many of you think it to be, it is so much the more needfull, and useful to be insisted on with you. 2. If ye say, ye have Faith, I ask you, whence came it, and how got you it? I know, many of you will say, we believed always since we had understanding to know good by ill; yet, when ye are put to tell what it is? ye know not how to answer, nor can ye give the least satisfying account of it; and yet ye question not but it will be well with you, and never once feared to go to Hell; and is that Faith think ye? alas no, It's a plain counterfit and a very Cheat: Others are ready to say, we believed not always, yet we believe sometimes, to wit, when we do some Duties, and abstain from gross evils; but when Challenges come from the neglect of Duties, and for the commission of sins, we want it, and have nothing of it; and when Death comes, such are forced to say, we fear we have been beguiling our selves; Whence comes this? but even from this Ground, that they would never suffer it to light, but they had Faith; which yet will never be accounted to be Faith, because it hath not Christ's Righteousness for the Ground of it; and therefore, when any Challenge is awakened, it's a seeking and quite gone; whereas true Faith will in some measure stand it out against a Challenge, and will abide the Tryal of a Challenge, on the account of Christ's Righteousness fled to. 3. We ask you this question, are ye sure of your Faith? Ye will say, we hope so, and believe so, and this is all ye can say, which in effect comes to this, we groundlesly presume so; and it's observable, that if ye be put to a second question, what ground have ye for your Faith? ye have none at all; if ye be asked, whether ye be certain that ye are Believers? ye will answer, no body is certain, God knows that; is not this strange? and hath it not in it an utter inconsistency, that men and women should confidently assert, and maintain their Faith, and yet when they are put to prove it, they will tell you, that they are uncertain, and that none can be certain of it? Therefore think it not strange that we expostulat with you, that ye have been

long hearing of Christ, and that yet ye have little, or rather no Faith at all in the use-making of His Righteousnes: But to make this the more convincingly clear, we shall give you four Characters, whereby true Faith may be tryed and known, which will serve also to discover the unsoundnes of the Faith of many. 1. It may be tryed by the Ground that it leaneth upon; solid Faith hath for the Ground of it Christ's Righteousnes and Satisfaction, His Sufferings, the price that He payed to Justice for Sinners Debt; That *He who knew no sin, might become sin for us*, as it is, 2 *Cor.* 5. *ult* Ye that say, ye hope to come to Heaven, and will assert strongly that ye believe, try it, I beseech you by this, What is it that warrands you to believe, or, whereon is your Faith founded? Is it Christ's Righteousnes that gives your Faith a Ground? ye will say, yes, and who do otherwise? are there any, but they expect Life through Christ? But deceive not your selves, there are many that have some sort of respect to Christ, who do not at all rightly respect His Sufferings; many will look upon Christ as a Soveraign, and as one that can pardon them their sins, and will pray to Him for pardon of them, who yet never seriously lay the weight of their obtaining Pardon on His Death, but expect Pardon immediatly, without an interveening Satisfaction; yea, they never look upon that as needful: Others again look only to Christ's ability to save, and will pray to Him as to an able Saviour; and here also by such, His Righteousnes and Merit is shut out, as if it were superfluous and unnecessary. A third sort look to His Mercy, and think that He is very kind and gracious, and that as one man forgives another, so will he forgive them; and do not respect His Righteousnes, nor found their Faith and expectation of Pardon upon Him, as upon one that hath satisfied Justice by the travel of His Soul, that pardon might come to them, who come to Him: But where true Faith is, the Soul begins to look on it self, as arraigned before the Tribunal of Justice, and libelled as unable to pay its own Debt, judges it self, and hath not only some piece of exercise to be fred from a Challenge (which is all the Faith that many have) but hath serious exercise, how to have the Challenge answered, by betaking it self to Christ's Satisfaction, from these grounds, that a Satisfaction is given, that this Satisfaction is made offer of in the Gospel, and that the Soul is content to make use of it, it draws the Conclusion anent Pardon: It hath Interveening betwixt the consideration of its guilt, and its application of Pardon, both the Covenant of Redemption on God's side, and the Covenant of Reconciliation on the sinners side, which the Soul doth eye, as that which gives it warrand to lay hold on Christ's Sufferings, which the other who presumes, doth not; The believing Soul says, if this satisfaction had not been, I could never have expected mercy. 2. In the solid Faith of a Believer, there is, as an use-making of Christ crucified allenarly, as the meritorious cause of Justification and Life, so he is exercised in this, to be allenarly settled on Him as such; as for presumptuous Souls, as they find it easie to believe, so they find it easie to believe, and to rest on Him only; but as the true Believer hath it for one piece of exercise to Him, how to win to Christ, so it's a second piece of exercise to Him, to get Him rested on only, and to get Him as Crucified, made the ground of his Faith, as the Apostle insinuats, when he says, 1 *Cor.* 2. 2. *I determined to know nothing among you, but Jesus Christ, and him crucified*, where we have three grounds of saving Faith, or Knowledge. 1. Jesus Christ. 2. Him as Crucified. And 3. A determining to know no other thing, but Him to rest upon for Life and Salvation; it's in this respect that the Apostle, *Philip.* 3. Doth count all things to be but loss and dung, and cast, as it were, all over board, that he may win Christ, and be found in Him: Many find it no difficult business to rest on Christ only, and to keep out other things from being joyned with Him, and never once suspect themselves in this by any thing; but the Believer, (as I just now said) hath here an exercise and difficulty to get Christ alone rested on, so that nothing else be in the least rested on, because he knows nothing else to be a sure Foundation, and because he knows that it's natural to him to rest on other things beside Christ. 3. The true Believer is taken up, not only to have a sure Ground to build on, but also to have his own gripping at, and building on that Ground made sure; it's his exercise to have

it out of question, that his Faith is true Faith, and not presumption or guessing; to have the grace of Faith actually and really taking hold of, or apprehending Christ; whereas another that presumeth, and hath only an opinion, or conjecture in place of Faith; as he is in his own opinion easily brought to Christ, so he finds it easie to exercise believing on Him; he will, It may be, grant that he cannot sanctifie the Sabbath-day, and yet he can believe, as if believing were less difficult than to sanctifie the Sabbath; so many will grant, that they cannot Pray, and therefore do decline worshipping of God in their Families, who yet will confidently say that they can believe, and that they do believe always, as if believing were less difficult, than to Pray for a quarter, or half a quarter of an hour; but where solid Faith is, the exercise of it is a difficult thing, and the person that hath it, hath a holy jealousie of it, and the experience of many others, and of himself, sometime telling him, that he may be mistaken, he is often trying it, and doth not, nay, he dare not trust much to it, and is put often with that man spoken of, *Mark* 9. To cry, and sometimes *with tears, Lord, I believe, help my unbelief*; he dare not trust much to his own grip, and therefore hath recourse to Christ to get it sickered, and to have Him raking and keeping the grip of his grip, as it was with the Apostle, *Phil.* 3. 12. 4: When Believers have betaken themselves to Christ, they have a new exercise, to know that it is so indeed; it's not only an exercise to them how to ground their Faith right, how to quite all other things, and to betake themselves to Christ only, and to cast their burden on Him; but it's an exercise to them to be clear, that it's Christ indeed that they rest on, or to be clear that they have rested on Him: It's no good token, when folk are soon satisfied with their believing, and never put it to the tryal; and this is it that makes many go on guessing, till they come to death, which makes a devorce betwixt them and their fancied Faith, and discovers it to be but a delusion; whereas it is Believers work, to try whether they have, and to know that they have believed, which they win not soon to know; and the reason is, because the sense of sin, the apprehension of wrath, and their love to God, and to Christ the Mediator, with their desire to enjoy Him, suffer them not to be quiet till they be sicker: we may see all the four together, *Philip.* 3. 7, 8, 9, 10. where the Apostle speaking of his case, when he was a *converted Christian*, in opposition to what it was when he was a *Pharisee*, and thought himself to be very well, and a strong Believer, sayeth, *what things were gain to me, I counted loss for Christ, yea doubtless I count all things to be but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness*, &c. The object he would be at, is *Christ*; the manner how, is, *Not having mine own righteousness*; the mean through which, is Faith in Him; this is it that brings him to Union with Him; and then he would know experimentally, that he doth know Him savingly, as a Believer in Him, by finding *the power of his Resurrection*, by having *fellowship in his sufferings*, and by being *made conformable unto his death*; Wherein he would prove, and make out, to his own quieting and consolation, that he is indeed a Believer: The Believer is never righted he be in Christ, and it's his exercise to be quit rid of all other things, and to rest upon him alone; neither doth he rest here, but he must be clear that he is in Him, and that he hath fellowship in His sufferings, and conformity to His death: This we would recommend to you as your main study, and ever ye would comfortably evidence to yourselves, your believing in Him.

SERMON XLVII.

ISAIAH LIII. XI.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many; for he shall bear their iniquities.*

The

THE Bargain of Redemption is a great Bargain, and we may say that it is a good Bargain, wherein the greatest things that ever were imagined are transacted: The sum whereof is in these two. 1. What shall be the satisfaction that must be given to the infinit Justice of God, or what shall be the amends that must be made to God for the satisfying of His Justice, for the sins of all the Elect? and that is compended in these words, *The travel of Christ's soul*, That is the condition, or these are the Terms on which only the Lord Jehovah will Tryst, (to speak so) and He will Tryst on no other Terms. 2. What shall be the satisfaction that the Mediator shall have for all His sufferings, and Soul-travel? And this is summed up in these words, *He shall see of the travel of his soul, and shall be satisfied*, Upon which two stands the Covenant of Redemption; and hence it is, that all things relating to the salvation of the Elect, are so sicker and firm, that there is no possibility of the miscarrying, or failing of whatever is here transacted upon.

We have spoken somewhat of the price, which the Son, the Mediator was to give, and of the Soul-travel which He undervent in the paying of it: We shall now speak of the words as they hold out the Promises made to the Mediator, and it's two fold. 1. *He shall see of the travel of his soul*; Which words being an Explication of the former, and looking also to these which follow, there is a word to be supplied, which will take in both, and it is *fruit*, *He shall see the fruit of the travel of his soul*; That is, He cannot but have a Seed, and a numerous Off-spring, because of His Soul-travel, in bringing them forth; and so the Promise in this respect shews the certainty of the effect, that is, that He shall most certainly bring forth in His Traveling. The 2. Promise is, That He *shall see* the Fruit of His Soul-travel, or His Seed; It's much to have a Seed, but it's more to see it; it's not only this, that Christ shall have a numerous Issue, but that He shall out-live Death, to see and over-see, and be a Tutor to them, though by His Death He purchase Life to them.

We shall from the first Promise take *two Observations*; The 1. is this, That our Lord Jesus by His Suffering and Soul-travel, shall certainly attain the Fruit He aims at in it; His Death and Sufferings shall not be Fruitless, but shall certainly have the intended Fruit; whatever we take the Fruit to be, whether we take it out of the former Words, it's a *Seed that he shall see*, or have; or whether we take it out of the following Words, it's the *justifying of many*; both these come to the same thing, and it shall certainly come to pass, and be made effectual in the up shot of it; as the Lord Himself sayeth, *John* 12. 24. *Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit*, where He compares His own Death to the sowing of Seed, which, when sowen doth rot; and then springs up, and hath Fruit, so (as if He had said) my Death shall be a Seed, or Seed-time, whereon aboundant Fruit shall follow for the good and Salvation of many: This Doctrine supposes 1. That our Lord Jesus had a respect in the laying down of His Life, to the salvation of His own Elect people; or thus, That our Lord Jesus in the laying down of His Life, had a design and purpose to save the Elect, as often He saith, *I lay down my life for my sheep*; and here, they are called *a Seed*, and *Fruit*, and such as are *Justified* in due time. 2. That this purpose should by His Sufferings be certainly made effectual, this being the Fathers promise to Him, *He shall see his Seed*, or *the travel of his soul*, *and shall be satisfied*. It cannot be frustrated; and we may further confirm it from these grounds. 1. Because it is a Covenanted, and Transacted business betwixt the Father and the Son, and is here promised; If therefore there cannot be a failing of the Transaction and Bargain, it must certainly have the full effect. 2. Because the Mediator hath faithfully fulfilled His part of the Covenant; and if He hath been so faithful on His side, then Jehovah on the other side of the Covenant, who hath in it promised satisfaction to Him, for the Travel of His Soul, cannot but perform His part also; the Mediator performed His part, even till it came to these sweet Words, uttered by Him on the Cross, *It is finished*; and therefore, as I said, the other part, That *he shall see the fruit of his Soul-travel*, must also be performed. 3. It's also clear from the End and Design of the Covenant of Redemption, betwixt the

Father and the Son, and of Christs laying down His Life, which was to bring about Life unto, and to make it forthcoming for all them that the Father had given Him, and to, and for no more, nor to, and for no fewer; Therefore He saith, *All that the Father hath given me, shall come unto me*, And, *I give them eternal life, and will raise them up at the last day*; Now, this being the end of the Covenant, and of Christ's Death, and the mean whereby the Glory of Grace is manifested, that Life might not only be purchased to the Elect, but also actually conferred on them, according to the Fathers and the Mediators design in the Covenant; Christ Jesus cannot but have the promise made good unto Him, there being an engagement of, and on the Godhead (to speak after the manner of men) as to the reality, certainty and success of the performance, and for making out this Promise to the Mediator.

The 1. *use* serves for Instructing and Clearing of us, in several things controverted by unsound men; for if this be a Truth, that our Lord's Sufferings and Soul-travel cannot but have Fruit, and the Fruit that He aimed at therein: Then 1. There is a definit, particular and certain number Elected, to partake of the benefit of Christ's Sufferings; because there is only such a particular number that is given to Christ to be Redeemed by Him, and that do actually partake of the benefit of His Sufferings, which cannot fail. 2. That Christ's Sufferings are not intended as a Price and Satisfaction for the sins of all and every one; for so He should not see the Fruit of the Travel of His Soul, but should in a great part miss and lose it, if He had intended that the Travel of His Soul should have been undergone for *Judas*, as well as for *Peter*. 3. There is here a ground for the certainty and efficacy of the Grace of God in converting Elect Sinners, for Christ Jesus cannot lose these who are committed to Him to be Redeemed, more than He can lose the Fruit of His Suffering, then sure Faith is not left pendulous on mans free will, but is put out of question, as to all His own, through His undertaking, as He saith, That *no man can come to me, except the Father draw him*, so He saith, *Those that are given me, shall* and must *come to me*; there is a Put, or a powerful draught of the Spirit of God, which is nothing else but the Efficacy of His Grace, by which this is made infrustrably sure, and not left contingent. 4. See here the truth of the perseverance of the Elect and Regenerate Saints, who are appointed to be the Fruit of His Soul-travel, and a Satisfaction to Him for the same; for if they should fail, and not persevere to the end, the Promise here made to the Mediator should be cast loose, and not be necessarily performed and fulfilled. 5. See here how the Salvation of Elect Sinners depends on the ingadgment betwixt God and the Mediator; their Redemption depends on His paying of the price, and their attaining the benefit of it, depends on God's ingadgment to the Mediator; therefore we are said, 1 *Pet.* 1. *To be kepted by the power of God through faith unto salvation*: It serves with all to clear the Soveraignity of God, and the freeness of His Grace, when sinners cannot pretend to have any hand in the Work, to mar the beauty and efficacy of Grace that shine therein.

use 2. There is here, 1. Something for the incouragement of such as would fain believe in Christ. And 2. Somewhat for Comfort to, and for Confirmation of them, who have betaken themselves by Faith to Christ. 3. It serves withall to incourage them who would be at believing, and find difficulty in the way, while they are breathing after Him: It's certainly promised that *He shall have a seed*, and *shall see of the fruit of the travel of his soul*; such therefore may expect that they shall come speed, who would fain be at that which is the fulfilling of Gods ingadgment to the Mediator; for it was Transacted in the Covenant of Redemption, that His Sufferings should be for the good of Elect Sinners, and that the Father should make application of His Purchase made thereby to them; I say, It serves to Comfort, Incourage and Confirm such as are fled to Christ, and find their own difficulty how to win through, for they have a good Cautioner to make out their Faith, and what concerns their Salvation; God's Promise to the Mediator shall not be for nought, nor in vain, but shall have it's accomplishment; if poor sinners were left to their own guiding, the bargain should never take effect nor be made out; but it may incourage and comfort the poor Believer, though it should also humble him, that the business

put in another and better hand than his own; this hath strengthened the wavering hearts of many Believers before, that both sides of the Covenant, as to their forthcoming and performance, depend on the Father, and on the Mediator; the Mediator undertaking the payment of their Debt, and the Lord Jehovah undertaking to draw them in to the Mediator, and by His power to bear them through, till they get all that the Mediator hath purchased for them, conferred on them.

2dly, *Observe*, That all the benefits and advantages that any have ever gotten, or shall get, that lead to life eternal, and which concur to promove the Work of their Salvation, are the Fruits of Christ's Purchase, by His Soul-travel; Is a Sinner brought to Believe? It's a Fruit of His Suffering; Is a Sinner glorified? It's the Fruit of the same: And therefore, when in the one word it is said, *He shall see his seed*; it's said in the next word, *He shall see of the fruit of the travel of his soul*, to shew that a Souls ingadging to Christ by Faith, whereby the person becomes one of His Seed, flows from his Suffering, and is a Fruit of the Travel of His Soul, as it is, 1 *Cor.* 5. ult, *He was made sin for us, who knew no sin, that we might be made the righteousness of God through him*, or in Him; Where our *righteousness*, and what conduces to our Justification, is derived from his being made Sin, or a *Sin-offering* for us; And *Gal.* 3. 13. It's said, that *Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on us Gentiles*; Whatever is comprehended under that Blessing, as taking in both the end and means by which we come by it, flows from His being *a curse for us*, and from His being brought under sad sufferings, and sore Soul-travel for us: In this *Doctrine* ye would consider something for clearing of it, or rather take the Doctrine it self several ways, and it will help to clear it self. 1. Then when we speak of the Fruit of Christ's Sufferings, we mean, not only that our Justification, the Pardon of our Sins, and our entry into Heaven, are Fruits of it; but that our Believing, Repentance, Holiness, and every thing that leads thereunto, are Fruits of it also; Therefore it's promised to Christ, *Psal.* 110. 3. *Thy people shall be willing in the day of thy power*; And that these that are given to Christ shall come, is a Promise, as well as it's a Promise, that these that come shall be Justified, and the one follows upon Christ's ingaging, and performing of the Ingagement as well as the other. 2. If we take the Doctrine thus, That there is nothing that a sinner gets that leads to Life and Salvation, but it's a Fruit of Christ's purchase; we get neither Repentance, nor Faith, nor Holiness, nor any other such thing, but on the account of Christ's Satisfaction. Or 3*dly*. Take it thus, Whatever is needful for compleating of them that are Christ's Seed, whom He hath Purchased, whatever they want or stand in need of, whether Righteousness, Holiness, Repentance, Faith, Hope, *&c.* All are purchased by Him, and are the Fruits of His Death and Soul-travel; This riseth clearly from the Words, *He shall see of the fruit of the travel of his soul*, That is, He shall see sinners believing on Him, and repenting for sin, as well as *He* shall see them glorified: Which will be clear, if we consider these two Reasons. 1. The nature of the Covenant, wherein all the Promises concerning sinners Salvation are comprehended; there being but one Covenant of Redemption, and that being a Promise of this Covenant, to *circumcise the heart to love God*, and to *write his law in it*, as well as to pardon sin; and all the Promises of the Covenant depending on Christs stipulation, and these things in the Promises flowing from the Covenant betwixt God and the Mediator, sinners can have no right to any thing that is Promised, but by a Covenant, neither can they have any access to them, but through Christ's Suffering. 2. It's clear from the End of the Covenant that whatever sinners have need of, they must be in Christ's common for it; now if we had Faith, or Repentance, or any other Grace from our selves, or on our own account, we should not be in His Debt and common for all that we need, as indeed we are, according to that, 1 *Cor.* 30. 31. *He is made of God unto us, wisdom*, to be our Guide and Teacher; *Righteousness*, to be our Justifier, and the meritious cause of it; *Sanctification*, to be the Worker and the Procurer of it; and in a word, compleat Redemption, and this is subjoyned as the reason of all. *That he that glorieth*, or rejoyceth, may glory, or rejoyce in the

Lord; that is, whether there be a looking to Faith, or Repentance, or any other Grace, there may be no cause to be vain or proud of it, but that knowing these to be from Christ, and Fruits of His Purchase, all the praise of them may be to Him alone.

The *use* of this is large, it speaks something more generally to them that are strangers to Christ, and who think that they would be at Him, and something to them that are in Him, and something to both: And the 1. thing that it speaks is this (which we have often heard of, but cannot hear of it too often,) even the great and glad Tydings, and very good News, which we have to speak of through Jesus Christ, that Redemption is purchased by Him to poor sinners, and that through Him there is access to Life, and Peace, and Reconciliation with God, from which through sin we had fallen, and run our selves, under a forfaulture of, and from which we had been barred up eternally, except He had suffered; There was a wall of separation and partition standing betwixt God and us, which by His sufferings was demolished and broken down, and thereby a door of access to God struck up, even *through the vail of his flesh*; These should be refreshing and fresh News to us every day, as indeed they would be, if we rightly knew, and believed the benefit of Gods Friendship, and what were our hazard in lying still in nature, and what was the price that Christ laid down, to purchase for sinners friendship with God, and delivery from His Curse; that it behoved to cost Him sore Soul-travel, ere any special grace could be bestowed on sinners; and that this same Gospel that is Preached to you, is a Fruit of the Travel of His Soul, and that in making the Covenant of Redemption, this same was a part of the Indenture (to speak so) That these good News might be published in this same place, and these glad Tydings spoken of among you: And therefore, 2. Put a great price on the means that may further your Salvation; as Repentance, Faith, Holiness, Peace with God, &c. For they are the Fruits of a very dear purchase, and the Results of a great and sore Conflict, which the *Mediator* had with the Justice of God, ere there could be access for a sinner to any of them; There was not so much payed to get the World Created, as was payed to buy Faith, Repentance, Access to God, and an Entry to Heaven, to run-away-sinners: Nothing was payed for the one, but a mighty great price for the other: And therefore 3. We would expostulat with many of you, how it comes to pass, that ye think so little of these things that Christ hath purchased, that ye think so little of Faith in Him; and that so many of you take a counterfit for it, try not if you have it, trouble not your selves though ye want it; and that other things of little value are much esteemed of, and overvalued by you. Is there any thing comparable to that, which Christ hath put such a price on, that He gave His own Life for it, and that God hath put such a price on, that He promised it to Christ, as a part of the Satisfaction for the Travel of His Soul? And yet it's lightly valued by many, yea, by most men and women; The day will come, when ye will think Faith to be of more value, and will think the pardon of sin, and an interest in Christ's Blood, to be valuable above the whole World, though ye had it, when ye shall be brought to reckon with God for the slighting thereof. And therefore 4*ly*. Seing this is a Truth, that every thing that leads to Life Eternal, is a Fruit of Christs Purchase; take the right way to attain it; The Exhortation implyes these two: 1. That ye make a right choice of, and put a just value on these things, that ye should choose and value. 2. That ye take the right way for attaining of these things. 1. Then would ye know what is to be valued and chosen? it's certainly these things, that God and the Mediator esteem of, and that the Congregation of the First-born esteem of; The things that Christ hath purchased, and which are the Fruits of the Travel of His Soul are most excellent; and therefore, mind, study, and seek after these things that may lead your Souls in to Life eternal; seek after Faith, and Repentance, to have your peace made with God, to have the Heart purified, to be of a meek and quiet Spirit, *which in the sight of God are of great* price, as the Apostle *Peter* speaks; to have pardon of sin, and holiness, for adorning the Gospel of God, and to have Glory, that ye may see God and enjoy Him; these things are the best things, this

undoubtedly *the better part which will never be taken from them*, whose choise through Grace it is, God will give great states, countries and kingdoms in the world, to men, to whom he will not give so much Faith as is like a grain of mustard seed, nor a dram of true holiness; because he thinks much less of the one than of the other, and because the one is not so like God, nor will it have such abiding but as the other.

2dly. What way may folk win to make this choice, and to attain these best and most valuable things? no other way, but that which this Doctrine holds out, if all things that lead to life and Salvation be fruits of Christ's purchase, then sure it is by vertue of Christ's purchase alone, that ye must come by them, pardon of Sin comes by the blood of sprinkling, peace with God, grace and more grace, the exercise of Grace, and growth in Holiness, Faith in all it's exercises and advances, and every other grace, comes by his sufferings, as also do h glory, because he hath purchased these g aces of the Spirit, as well as pardon of *Sin*, and Heaven: often Christ is mistaken, and passed by here; many think that they shall obtain pardon of Sin, and go to *Heaven* without him; others, though they will not own that, yet fall in the second, and would make use of him for pardon of Sin, and for paying of their Debt, if they could repent and believe in him; but till they find these in themselves, they fear to come unto him; whereas the Sinner that is convinced of Sin, and of his hazard, would lay down this as the first step of his way in coming to Christ, any repentance and believing, and the making of the heart willing, to close with, and to cleave to him, is the fruit of Christ's purchase, and I must be in his common for it, for there is no other possible way to get it; The first aleth (to speak so) that a wakened and sensible Sinner should look unto, for pardon and peace, for repentance, faith and all things, would be to Christ, and his sufferings, whence all these come; Sinners at first are disposed to take too far a look, and so mistake in the order of things; therefore, when the sense of Sin pinches them, and they set about to believe, and find that their hearts are very averse from believing, and can hardly be brought to it, then they are fainted, when they consider, and find that, if it stood but on this, even to consent to take Christ, they cannot do it, but then and in the case, the Lord minds that they should be much in His common, for Faith, and Repentance, and for a soft and tender heart, and that they should seek these from Him, as well as pardon of Sin, considering that all this is Christ's purchase; and that there is a possibility to win to it this way, when they can win to it no other way; if ye would take this way, even to eye and look to Christ as the author and finisher of Faith, and be in His common for it, through His grace it should go better with you; This is it which the Apostle hath, *Heb.* 12. Where he calls, to *Lay aside every weight, and the sin that easily bisets us, and to run the race with patience that is set before us*; and if it should be said, how shall that be done? even by *Looking unto Jesus the author and finisher of our faith*; and then follows *who, for the joy that was set before him, endured the cross, and despised the shame*; Thus leading folks into His sufferings, as the solid foundation of their Faith.

Use. 2 See here ground for quashing the natural pride that is amongst men and women, as to spiritual things. How so? Where is the ground for this? here it is, because all is Christ's purchase, which may also give a check to these, who, because they have nothing in themselves, think not that they shall come speed upon this ground; as it doth to these others, who have gotten something, and are proud of it: To clear it a little, we would consider, that there is a pride in folk, ere they come to Christ, they cannot well endure to be in Christ's debt for every thing; they will take pardon of Sin from Him, but they would have Faith and Repentance of themselves, as some money in their purse to bring with them to Him, that they may buy it; but where will you, I pray, get Faith, or Repentance, if not from Him? Are they not His gifts, and fruits of His purchase? which, if it were well considered, there would be no access to the proud reasonings of unbelief; dare ye say but these things are the fruits of Christ's sufferings, and his gifts? and if so, must ye not be in his common for them? And as it silenceth the reasonings of unbelief, so it stops the mouth of the Sinner, and humbles him

much more than if he had these things in, or from himself, and were only to be in his common for Righteousness and Justification. 7 2. We would consider, That there is often some pride, and conceit in them that have Faith, disposing them to think themselves to be better than other folks; but, if ye have Faith, whence is it? or who hath made you to differ? Is it not a fruit of Christs purchase? and will ye be vain, or conceity of that which is the purchase of another? This is a spiritual poor pride, that stinks in the nostrils of the holy Lord, so to abuse His goodness, as to be proud, because He hath bought and bestowed that which ye could never have procured, nor attained your selves; if then folks have nothing, it is good to mind this, that Christ hath purchased, what Sinners stand in need of, and that it may be had in and from him, and if folks have any thing, they should not be proud, or conceity of it, but mind that what they have, is a fruit of Christ's purchase, and that therefore, there is no ground to be proud of it.

The 3. *Use.* Serves to shew, what great obligation lyes on sinners, that get any speciall good from God, it's Christ that hath purchased all, and therefore they ought to improve all that they have gotten for Him who hath bought all; As it is, 1 *Cor.* 6. 20 *Ye are not your own, ye are bought with a price, therefore glorifie God in your bodies, and in your spirits which are Gods*; Whatever ye have of Faith, of Repentance, of Holiness, or of ability to serve and honour God in your Station, it's bought with a price, and a dear price, and therefore glorifie God in the right Useming, and managing of it: We would think it no little progress, and advancement in Religion, if we were brought to walk under the suitable impression of your ingagement to Christ, as holding all that ye have, and all that serves for your throughbearing of Him; For, what do we, or can we do? It's Christ that buyes all, and that conters all; we can do nothing of our selves but abuse His purchase, and were it for, that the sickerness and stability of our Covenan ing depends on the first Covenent, even the Covenant of Redemption, transacted betwixt these two Relponsal Parties, Jehovah and the Mediator we would quite mar and break all the Bargain betwixt God and us, and cast all loose every day, if not every moment.

The other Promise is, That *He shall see his seed*, and as we hinted before, it's one thing to *have a seed*, and another thing to *see a seed*; The former Promise looks to His *having* of a Seed, and this to His *seeing* of that Seed; Whence *Observe*, That not only is there a *Seed* promised to Christ, but also the *Seeing* of a *Seed*, not only Fruits, but the improving and managing of these Fruits; Or thus, That not only is there a Seed promised to Christ, but the overseeing of that Seed is also promised; He shall have no other Tutor (to speak so) to leave His Children to but to Himself, He shall die, and shall by His death beget a Seed, and yet by His death He shall become the overseer of that same Seed, that by His Death is begotten: There is much of the dignity of Christ's Office, and of the comfort of Believers here, that Jesus Christ is not only the procurer of our Life, but the overseer of it; hence is that conclusion of the Apostle, *Heb* 7. 25. *wherefore he is able to save to the uttermost all that come unto God by him, seeing he lives for ever to make intercession for them*; He hath not only purchased Life, and many good things for Believers, but *He* is living to make the Application of His purchase to them; and therefore is able to save to the uttermost, all that come unto God by Him: Indeed, if He had been prevailed over by Death, there might have been great hazard and doubt, if not utter despair of ever attaining His purchase, and a great crack (to say so) or breach in our Consolation, but when He is Executor of His own Testament, and by His Spirit makes the Application, what is, or can be wanting? We shall say no more, but that here it is clear, that we have a living Mediator, as Himself sayes, *Revel.* 1. 18 *I was dead, and am alive, and live for evermore*; And therefore Sinners step forward to His Sufferings, and seek the application of *His* purchase, since He lives to make it, it will no doubt be great ground of challenge against you, who slight His Sufferings, and keep at a distance from Him, since He is alive, and since what is much accounted of by Him, even the fruit of *His* Sufferings, is by you set at nought, wilfull neglect, refuse, or despise Him, and the benefit of His Sufferings; O! what an aggravation of your guilt

guilt will this be? when He is looking on, to see what comes of the fruit of His Sufferings, and Soul-travel, to be found thus slighted, and in a manner to affront Him? He knows, and takes notice of the breathings of Faith, where they are, and is well pleased with them, and with the least mintings at it; He knows also, who despise Him, and refuse to believe in Him, and hath all put on record: God gives us wisdom, to make the right choice.

SERMON XLVIII.

ISAIAH LIII. XI.

Vers. 11. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many; for he shall bear their iniquities.

A Sit is a most wonderfull work that Our Lord Jesus hath in hand, and a mighty great Bargain, that cost Him the Travel of His Soul; So it may be thought, that it must be a very great price that our Lord Jesus hath to expect, as His Satisfaction for all that sore Labour and Travel; This is it that the Text holds forth, *He shall see of the fruit of the travel of his soul*; Which in summ is this, He shall see poor sinners getting good of Him, Justified by His Grace, and admitted to friendship with God, and clear to His Satisfaction, as the words following clear, *He shall be satisfied*, to wit, as to that Fruit, and shall acquiesce in it, as His Satisfaction for all the travel of His Soul.

We told you, that there were three things in these Words, 1. The Price that is called for from the Mediator, in performing the Work of Redemption, and making reconciliation betwixt God and Sinners, to wit, *The travel of his Soul*, the sad and sorely pinching straits, and pressures that He was put to, and brought under, not only in His Body, but also in His Soul. 2. The promise made to Him upon His undertaking, and paying of the Price, *He shall see of the travel of his soul*, That is, the fruits and effects of His Soul-travel; It shall not be for nought, but shall certainly have Fruit, He shall have a numerous Seed and Issue. 3 There is here holden forth the Mediators acquiescence in the Bargain so propoied, that He undertaking the condition of laying down His Life, on these same Terms, that He shall see a Seed, He requires no other satisfaction, and therefore He accepts of it, and acquiesces in it, as the result of this design, *and shall be satisfied.*

Having spoken of the former two, We come now to speak of the third, and we may consider it in these three respects. 1. As it looks to Christ's design, who is like to one that is running a race, and hath the prize before him, and in his eye; and this is imployed here, that He hath something before Him, in laying down of His Life, which He shall not miss but shall reach and be satisfied in it; to many are given Him, for whom He enters Caution, on condition, that His Righteousness shall be made furth-coming to them, and that none of them shall be without, or want it. 2 As it looks both to the number, and certainty of the Effects and Fruits, in respect of them that are given to Him; *He shall be satisfied*, He shall have, though not all Men and Women, yet a sufficient number, even as many as shall satisfie and content Him, and whatever was intended by Him, in the laying down of His Life, He shall want nothing of it, but shall be satisfied in it; and thus the Words are to be actively understood, to wit, of God's actual performing of that which shall be satisfying to the Mediator. 3. It may be looked on as the effect and consequent following upon the former promise; and so it is to be understood passively, for the delight that He takes in the Fruit of His Sufferings, and in the seeing of Sinners getting the good of them; and so the meaning is, That He shall be fully contented, and throughly well satisfied with, yea, even delighted, and (to speak so) comforted in this, for all the Travel of His Soul, when many shall be brought to believe in Him, and to get good of Him.

To clear it further, We may take the Words as alluding to several similitudes, As 1. To that of hungry and thirsty per-

sions, who are said to be satisfied, when their hunger and thirst are removed by meat and drink, which implyes, that Jesus Christ in His pursuing and performing the Work of Redemption, had a Holy Hunger and Thirst, and this His Hunger and Thirst is Satisfied in their Salvation, and what leadeth to it; as Himself saith, *John* 4. 32. (Where he makes use of this same similitude) *I have meat to eat that ye know not of*. 2. It may allude to a Man's taking pains in planting of an Vine yard or Orchard, to whom it is a Satisfaction when all the Trees grow, thrive well and bear Fruit; and so the meaning is, that our Lord Jesus shall be at vast expence, and great labour and pains, in making Sinners to become *Trees of righteousness*, but that all these for whom He suffered, and was at all this expence and pain shall hold so well, and be to fruitfull at length, that He shall be fully satisfied in them, and think all well bestowed; Or, 3. We may take it in allusion to a Woman in Travel, who is said, *John* 16. 21. *To have sorrow, while her pains are upon her, but so soon as she is delivered, she no more remembers her sorrow, for joy that a man-child is born*; And this Similitude is here especially alluded unto, therefore our Lord's sufferings are called *Travel*, because of the pains that He was put unto in them, and because the end of them was to bring forth Children, before called *His seed*; as if the Prophet had said, our Lord Jesus shall be put to great Sorrow in Suffering, but He shall bring forth, and as a Woman hath joy in the Man child brought forth, so shall He have more comfort and delight in the bringing forth of Believers, than He had sorrow in the procuring of Life to them, though that was very great.

From the Words thus confidered, and explained, take these *two Observations*, 1. That our Lord Jesus is exceedingly delighted, satisfied, and well-pleased with poor Sinners making use, and getting good of His Sufferings; it's a thing most satisfying, and well pleasing to Him. 2. That seing our Lord Jesus is so well pleased with Sinners making use of *Him*, there is all equity and reason for it, that He should have this Satisfaction; And this follows not only on the former, but clearly riseth from the Words; for this Satisfaction is allowed *Him* for His Soul-travel; and as it's just, that they that Labour should partake of their Labours, and that the Hireling should have his *Hire*, so it's not only satisfying to Christ, that Sinners get good of Him, but it's just, He having purchased it at so dear a rate.

For the first of these, That our Lord Jesus is exceedingly delighted and satisfyed with Sinners making use, and getting good of Him; if there were no other Scripture to confirm it, this same is sufficient; Would ye then know what Christ aims at in His Sufferings, what will content and satisfie Him, as a recompence for all His soul-travel? It's even this, To *see the fruit of the travel of his soul*, To have Sinners getting good of Him, and saved by Him, and there is nothing but this that will satisfie him; it were a great matter to have the faith of this settled and rooted in our hearts; if we could rightly take up what He hath suffered, how low He hath condescended to come, even to be a Man, and a *Man of sorrows, and acquainted with grief*, To be reproached and mocked, to take on Him the Curse, and to be in Pain and Soul-travel; and then if we could rightly take up what He aimed at, and designed in all this, and what He accounted to be a recompence to Him for it all; even this, That when His Gospel is preached, such and such poor Sinners, under hazard of wrath, and challenges for Sin, should, through closing with Him, be brought to answer all their challenges by this, our Lord Jesus hath satisfied Justice for Sinners; and when poor Sinners are under the sense of a hard heart, that they should cast their eye on the same ground for a remedy of that spiritual malady, and plague, even his sufferings, which have purchased the mollifying of the heart, as well as Justification, and pardon of Sin; and when a Sinner is discomfort and dejected, because of Sin and divine displeasure, that He should be cheered and comforted in His Sufferings; This, even this is refreshing, and is delightsom to Him: We say, it were much to get this throughly believed; That Sinners are not half so fain to come in under His Sufferings for shelter and refreshing, as our Lord Jesus is, (to speak with reverence) to see them sheltered, refreshed and thriving; the very mentioning of this ought to be as *arrow to the heart*,

But for further clearing of it, we would speak a Word. 1. To what this Delight and Satisfaction is. 2. To some grounds, to confirm the truth of it, that our Lord Jesus is indeed delighted to see poor Sinners coming to Him and getting good of him.

For the *First* of these: We did when we was speaking of these Words, v. 10. *The pleasure of the Lord shall prosper in his hand*, Shew how it was a delightsom thing to Jehovah; And now speaking of it from this 11. v. in reference to the Mediator, we shall take it up in these particulars. 1. There is in our Lord Jesus, not only a delight in Sinners getting good of Him as it is a thing He calls for, and is agreeable to His revealed will, and as being required of them as their Duty, in which respect it's acceptable to God, and cannot but be acceptable and well-pleasing to Him; neither 2. Is this delight only in respect of the End of His sufferings, which were undergone to make a way for, and to strick open a Door to the Throne of Grace, through the Vail which is His Flesh; that poor Sinners might come to a Fountain and wash, and have access to God through Him; which being the End He had before him in his Death, cannot but be acceptable to God, because it was his End in the giving of his Son to die; and so it's delightsom to the Mediator; but also 3*dly*. It is so in these two respects further. Sinners coming to him, resting on him, and getting good of him, is his delight 1. *In* respect of the honour that is done unto him; when a Sinner believes on him, he counts it the putting of the Crown on his head, as it is *Cant.* 3. 11. see also to this purpose, *John* 5. 23, 24. And though there could have been a possibility of honouring of God before, yet there is no honouring of the Mediator, till Folk make use of his Sufferings by Faith; And it is on this ground that Christ complains when he is not made use of; and therefore, when Sinners give him credit, by committing the saving of their Souls to him, and by making use of his Offices for that End, and for his performing to them that wherefore they were appointed, it cannot but be acceptable and well pleasing to him. 2. In respect of that Sympathy that our Lord Jesus hath with his own Members; For though the Mediator be now glorified in heaven, yet he hath a humane heart, and affection still, though inconceivably glorious, and so a kindly Sympathie with them, and is some way affected with both their good and their ill; And considering him thus, he hath a delight in the good and well fare of his People; and their being delighted in, and satisfied with him, proves a Delight and Satisfaction to Him.

For the next thing, to wit, the clearing and confirming of it; It might be cleared and confirmed from many Grounds, but we shall only touch on some, that may make it out most convincingly, that it's most delightsom to Jesus Christ, to see Sinners making use of him, and getting good of his Sufferings; And this his delight may be drawen from Eternity, and carried on to Eternity. 1. In the making of the Covenant of Redemption, it was delightsom to him to enter in it, as is clear *Psal.* 40. *I delight to do thy will, O my God*; The bargain was no sooner proposed (if we may speak so to that which is Eternal) But heartily it was closed with by him; and this is confirmed, *Prov* 8. 30. 31. Where the substantial Wisdom of the Father is brought in, saying, *Then I was by him as one brought up with him, and I was daily his delight, rejoicing in the habitable parts of his earth, and my delights were with the Sons of men*; Our Lord Jesus, before the World began, was delighted in the forethought that such a thing was a coming, that in such and such parts of the World, such and such poor Sinners should be called by his Grace, and get good of His Sufferings; As a Man in a long journey, or voyage, may be delighted in the Foresight of the End of it, before he come at it. 2. Look foreward to his executing of his Office of Mediator, and to his going about the work of Redemption, and we will find that he does it with delight; Therefore, *John* 4. When he is sitting on the Well side, and is weary with his journey, and hath neither to eat nor to drink, he falleth a preaching to a poor sinfull Woman, and when the Disciples would fain have refreshed Him with that which they had bought, he sayes to them, *I have meat to eat that ye know not of*; And when they begin to wonder what that could be, he sayes further to them. *It is my meat, to do my Fathers will, and to finish his work*; And

what was that? a poor whorish Woman is spoken to by him, and brought by his speaking to acknowledge him to be the *Messiah*, and to accept of him as such; And by that blessed Work, his hunger and thirst were Satisfied: So *Luke* 22. 15. *He* saith to his Disciples, *with desire have I desired to eat this passover with you, before I suffer*: And *Luke* 12. 50. *I have a baptism to be baptized with, and how am I straitned till it be accomplished?* Though the drinking of that Cup was terrible to him, and though mockings and reproaches were not pleasant in themselves, yet the love that He had to Sinners good, mattered all the bitternesse that was in these and made them sweet. 3. There is nothing that He more complains of, nothing angers and grieves Him more, than when He is not made use of, *Ye will not* (saith He, *John* 5.) *come to me, that ye may have life*; To shew, that the best intertainment that they could give Him, was, to come and get Life from *Him*; And it's told us, that *He was angry and grieved for the peoples unbelief and hardnesse of heart*; Yea, *He weeps* over them because of this, *Luke* 19. All which prove the great delight that he had, and hath still, in Sinners getting good of him; And frequently in the *Song*, as *Chap.* 2, and 9. *He is said to feed among the lillies*, There is all His intertainment that He gets in the World, He feasts on the Fruits of His own Spirit in them that welcome *Him*: I shall name but one place more, and that is, *Psal.* 147. 10 11. *he delights not in the strength of a horse, nor in the legs of a man, but in them that fear him*; The following Words clear it more, what it is that delights Him, *In them that hope in his mercy*, that is, In them that draw in to Him by believing, He delights in these beyond all the World.

Use. 1. It were a desirable thing to be believing this, Are there any so prophane, but are ready to think, that if they knew what would please God, or Christ, they would do it?- The Question is here answered, that this is pleasing, and only pleasing to Him; If this be wanting, there is nothing that will please Him, even that ye make use of Christ's Sufferings, and imploy Him in His Offices, for getting the good that may be had by them; This is it that ye are called to, and which delighteth Him; and if this be not, though ye would give *Him thousands of rams, and ten thousands of rivers of oyl, yea, the first born of your body for the sin of your soule*, it will not satisfy Him, nor be accepted; because this alone is the Satisfaction that He will have for His Soul-travel.

I shall a little explain this, and then prosecute the Use of it; Ye will ask then, What is the Fruit of Christ's Soul-travel that satisfies Him? I answer, That we take in under it, not only, 1. That ye should aim to be at Heaven; neither 2. this, That ye be serious in the Duties of Holinesse, as if these were well pleasing to God, without respect to Christ's Sufferings; but it is the Use making and improving of Christ's Sufferings for attaining of these; When Folk by this middle, by this New and Living Way step forward to Heaven, and seek to be serious in the study of Holinesse; when they that could not walk in the way of Holinesse, do now walk in it, *leaning on their beloved*, and study to live by Faith in Him. This is it mainly wherein his Delight and Satisfaction doth ly, even when a poor Sinner is brought to make Use of him for Peace and Reconciliation with God, for through-bearing in all Called-for Duties, for his Consolation, and for his Admittion to Heaven in the close: And therefore they do not only fail here, who are Prophane, living securely, never minding Heaven, their Peace with God, nor the study of Holinesse: Neither only these, who cast the Law and its reproofs behind their backs, (these are loathsome to God and to Jesus Christ,) but by this, These are also reproved, that do not improve the Sufferings of Christ for Peace and Reconciliation with God, for Righteousnesse, and for Strength, for Comfort and encouragement, and who hope not in His mercy; The Reason is, because, though it were possible they could make progresse in Holinesse, and attain to Comfort and Peace that way, yet it would not be thus the Fruit of the Travel of Christ's Soul. He being past by, and so could not be Satisfaction to *Him*; But where a poor Sinner sees that he cannot come to God of himself, cannot make his Peace, nor can He walk in the way of Holinesse, so as to please God, and so flies to Christ for refuge, and make use of His purchase; there lyeth Christ's delight, to see such a Sinner come and hide himself under the shadow of *His* Sufferings; and in this respect, the

the more hardly a Sinner is put at. It is the more satisfaction to Him, that He in His Death and Sufferings be made use of, because this way the Sinners Life is more intirely the benefit of His Sufferings; and that such a Person hath any Strength, Comfort or Peace, and is admitted to Heaven it is allenarly through the Travel of His Soul, which is His great Satisfaction.

And therefore we would *2dly* commend to you, That as you would do Christ a favour, (to speak so with reverence; And O! what a motive is this for the Sinners, the dust of his Feet, to be for in a capacity to do him a pleasure) endeavour this especially, that as to you, Christ may see the fruit of the Travel of his Soul, and be satisfied: and that all his kindnesse offered to you may not be fruitlesse; This is the great hinge of the Gospel as to that which is prested upon you, and this is the wonderfull motive that is given to presse it. That it's delightsom to Christ, and therefore ye should believe on him. It were incouragement enough that it's profitable to your selves; But if ye had hearts of stone, this should move you to it, That our Lord Jesus seeks no more Satisfaction from you for all his Soul-travel, but that ye make use of his Sufferings, that ye do not receive this Offer of his Grace in vain, nor be Fruitlesse under it. In a word, we have here laid before us (and think upon it) the most Wonderfull, Inconceivable, and Inexpressible Sute and Request of him who is the Creator, to us poor sinfull creatures, and what is it? I have been (sayes he on the matter) in sore Travel and Pain for you, now I pray you let it not be for nought, let me see the Fruit of it; And (to speak it with reverence of the Majesty of God) It would say this to you, let not our Lord Jesus me of his Sufferings; for as many as hear of this Offer, and do not credit him with their Souls, they do what they can, to make him repent that ever he became Man, and suffered so much, when he is thus shifted, and unkindly requited by them, to whom he makes the Offer; and this is very home and urgent, pressing of the necessity of making use of him, when such an Argument is made use of, for thus he stands with you, and his Offer speaks this; Either make use of Christ and of his Soul-travel, for saving of your Souls that so he may be satisfied; or, if ye slight him, ye not only destroy, and cause to perish your own Souls, but ye refuse to satisfie Christ for his Soul-travel, and do what in you lyes to marr and defeat the End and Design of his Sufferings; and is not this a great and strongly pushing *Dilemma*? The result of your receiving, or rejecting of Christ will be this, if ye receive him, ye satisfie him; if ye reject him, ye say, ye are not content that he should be satisfied; and what can be expected to come of it, when Christ suffered so much, and when all that was craved of you, was to make use of *Him*, and when it was told that that would satisfie Him, and yet that was refused? What a horrible challenge will this be in the Great Day? And therefore to presse this a little, we shall shew you here, 1. What it is that we exhort you to; And 2. What is the force of this Motive. 1. We would commend to you in general, that ye would endeavour the Salvation of your own Souls. This is it He cryes to you *Prov.* 1. 22. *how long ye simple ones will ye love simplicity, and ye scorners delight in scorning? turn ye at my reproof*, &c. He aims at this, that ye should get your Souls saved from Wrath, and this should not be prejudicial, nor at the long run unsatisfying to your selves, and it will be very satisfying to *Him*. 2. It is not only to aim at Salvation simply, but to aim at it by Him, to aim at Pardon of Sin, and Justification through His Righteousnes and Satisfaction; And that ye would bring no other Argument before God to plead upon, for your Peace with Him, but this; and that ye would aim at Holinesse, as a Fruit of His Death. *He having purchased a peculiar people to himself, to be zealous of good works*, as it is, *Tit.* 2. 14. And that ye would aim to do holy Duties, by His strengthning of you; and that ye would live by Faith in Him, which is *your victory over the world*, and the very Soul of the practice of all holy Duties; And 3. That ye aim to have a Comfortable, Refreshfull, and Chearfull Life in Him, and by what is in Him, as if it were your own, it being legally yours by Faith in Him; To be stopping your own mouth, as having nothing in your selves to boast of, and (as I just now said) to be clearing and delighting your selves from that which is in Him. And as it is *Psal.* 147. Even to be hoping

in his mercy; In a word, It is to be studying peace with God through Him, to be studying Holiness in His strength, and to be studying a Comfortable and Chearfull walk through the grounds of Joy that are given you in Him, which is very reasonable; would ye then do Him a favour, and have Him Delighted and Satisfied, do but this, give Him your Souls to be saved by Him, in His own way; come to Him sensible of Sin, and sounding your Peace on Him, though weak in your selves, yet strong in Him; *On whom as the mighty one God hath laid help*; And studying holiness in His strength, drawing vertue from Him, only to mortify your lusts; That it may be known that Christ hath died, and is risen again, because Grace shines in such a Person; and be comforted in Him, *He that glorits, let him glorie in the Lord*, having given up with Creature-comforts, and Confidences, with your own Gifts, Parts, Duties, &c. And having betaken your selves to the Peace, Strength and Consolation that are in a Mediator, and which run through the Covenant of Grace, and flow forth from Him, as the Fountain from whom all the Grace and Comfort that come to us are derived. 2dly. For the force of the Motive, consider seriously, If this be not a pinching strait that ye are put to; If this be it wherein our Lord's Satisfaction lyes, and wherein the Salvation and Edification of your own Souls consist; we pose you, If it be any great, difficult, or unreasonable thing, that is called for from you? and if the Motive whereon it is prest be not most just and reasonable? that these who have, or profess to have the faith of this that it will be Satisfaction to Him for all His Soul travel, that sinners make use of Him, should yield it to Him; And whether in the Day of the Lord, it will not be a most hainous, shamefull and abominable Guilt, that when the busioesse of your own Salvation stood on this, even on your satisfying of Christ by yeelding, ye refused, disdained and scorned it, and would not make use of Him for your Peace, and would not in His strength study Holinesse, though your own Souls should never be saved nor He satisfied for His Soul-travel; This, of all other Challenges will be the sharpest and most biteing; and upon the other hand, it may be most comforting to a poor bodie that is sensible of Sin and afraid of Wrath; is there, or can there be hazard to do Christ a pleasure by believing on Him? It's a thing delightsom to Him, and therefore, let this be one great Motive to prese believing in Christ, among the rest, which, though it be crosse, and thwarting to the unbelieving heart, and may look like presumption to look a Promise in the Face, and to offer to make application of it to the poor Sinners self; Yet seing it's a thing so pleasing to Christ, that it satisfies Him for all His Sufferings, essay it upon this very account, remembring always, that *He delights in them that hope in his mercy*; *and to him be praise, for ever.*

SERMON XLIX.

ISAIAH LIII. XI.

Vers. 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

It's a great Work that Our Lord Jesus hath undertaken, in Satisfying the Justice of God for the Sins of the Elect. and He hath at a dear Rate, and with great Expence, and Travel performed it; Now it is but reason that He should again be satisfied, that so Jehovah's Satisfaction, and the Mediator's Satisfaction may go together, and that is the thing that is promised here in these Words; What this Satisfaction is which is promised to Him, as the great thing in which *He* delights, and by which He is satisfied, in the undertaking and performing of the Work of Redemption. It's also set down here, *He shall see of the fruit of the travel of his soul, and shall be satisfied*, Which in a Word is this, He shall see many who had perished, if He had not Suffered, getting good of His Sufferings, and to be benefited by them; Who, by His taking on Him the Curse, and by His undergoing this Soul-travel, shall be free from the Curse, and made to partake of the

the Benefits, Privileges and Comforts that He hath bought by so great and precious a Price.

We proposed this, as the main *Doctrine* from the Words the last day, That it is great Satisfaction to our Lord Jesus, to see Sinners making use of, and getting good of His Sufferings: Or thus, That Sinners making use of Christ's Sufferings for their good, is His Satisfaction, for all the Soul-travel, and Sufferings that He indured; *He shall see of the Fruit of the Travel of his soul, and shall be satisfied*; I shall insist no further in clearing and confirming this, but come closse to the *use* of it; And if any Point of Doctrine have Use, this may have, and hath it, to the gladding, and making Joyfull and fain the Hearts of lost Sinners, That our Lord Jesus should suffer so much, and seek no more Satisfaction for it all, but to see Sinners improving His Sufferings for their good, to have a Seed brought forth by His Soul-travel, and to have them getting Life by His Death, and the Blessing by His bearing of the Curse, and yet this is it that this Doctrine bears forth.

We may draw the 1. *Use* to these *Four*, from and by which we may learn, and know in some measure, how to answer this Question; seing we have heard so much of Christ's Suffering and Soul-travel, what shall we give to Christ for all that? how shall we satisfie Him? if there were any affected suitably with thankfulnesse from the hearing of Christ's being brought so low, by His sad Sufferings, this would be, and could not but be their Question; *Here* is an Answer to it, That our Lord Jesus seeks no more as a Satisfaction for all His Sufferings, but that ye improve them for your good; This will Delight and Satisfie Him, ye cannot do Him a greater pleasure, nothing will be more acceptable, nay nothing will be acceptable to Him, nor taken off your hand but this, even to see you coming in to Him, and making use of His Sufferings for your own good, That is to your particular, His Sufferings may not be in vain, and for nought, but that ye improve them, and so improve them, as ye may not Live and Die in the Case that ye would have been in for ever, had He not Suffered, That is, under the dominion of Sin and Sathan, under the Wrath and Curse of God in an anxious heartlesse Life, without God and without Hope in the World? It is even this in a word, That hearing of His sad Sufferings, and of the Design of them, ye may betake your selves to Him for Pardon of Sin, for Sanctification in both the Parts of it, and for Consolation, and that in the end, ye may get your Souls saved, on the account of His Sufferings, and by vertue thereof: 1. then, ye would seek to be reconciled to God, as the Apostle, 2 *Cor.* 5. 20. 21. exhorts, *we, as ambassadours for Christ, and in his stead, beseech you to be reconciled to God*; And the Argument whereby it is pressed, is the same that the Doctrine holds forth, *For he was made sin for us who knew no sin, that we might be made the righteousnesse of God in him*; Hence it follows also, *Chap.* 6. 1. *we beseech you, receive not this grace of God in vain*: Are there any of you who are convinced, that Christ should be Satisfied, and that He should not be at all this Travel and Pains for nought? And that think, ye would fain satisfie Him, if it were in your power? Behold, our Lord hath told you what will satisfie Him; It is not thousands of Rams, nor ten thousand Rivers of Oyl, but that His Sufferings be so improven by you, as the native Fruits of them may follow and be found in you; That, considering the wofull case ye are in by Nature, ye may make use of His Satisfaction to Divine Justice, as the alone Atonement, and may by Faith take hold of it as the Ground of your Peace; if this be not, Christ will be to you as if He had never Suffered. 2dly, It calls for Holinesse and Mortification of sin; This is much pressed. *Rom.* 6. from *v.* 2, to 14. And by this same Argument, to wit, That seing Christ died for Believers, we should die with Him, That being it wherein the Power of His Death kythes, even in the Mortification of our Lusts, which He came to destroy: But when Folks live as they had wont to do in their Prophanity and Loosnesse, there is nothing of the Fruit of the Travel of His soul to be seen in them. 3. Christ Traveled for the Consolation of His People: And this is another Fruit of His Death and sufferings, that these who have betaken themselves to Christ may comfort themselves on this Ground, That once, and that ere long, they will get the Mastery over a body of Death, and will get both Sathan and it bruised under their Feet though him; *who was delivered for our offences, and rose again for*

justification, and, who hath blotted out the hand-writing of ordinances that was against us nailing it to his cross; And that *through the vail, which is his flesh, there might a way be made* Patent *to us, unto the most holy*, and that with confidence we might approach to God, and in His Sufferings drown all our Challenges: And indeed Believers are behind and greatly at a losse, who have betaken themselves to Christ, and yet live as Anxiously and Uncomfortably, as if they had not a slain Mediator to comfort themselves in, who, by his Sufferings, Soul-travel and Death, hath made a Purchase of so great things for them. And in a Word, the up-shot of his Sufferings, is, to get the Souls of Believers in him, carried unto heaven and keeped here perfect, till the Body be raised; and in a perfect state be Re-united to the Soul, at the Great Day, according to that of the Apostle, *Eph.* 5. 26, 27: *He gave himself for his church. that he might sanctifie and cleanse it, and present her to himself a glorious church without spot and wrinkle, or any such thing*; And when Souls are not taking the right way to heaven, he hath nothing of the Travel of his Soul from such, more than if he had not undergone it, or not suffered at all.

Use. 2. If this be Christ's Satisfaction for all the Travel of his Soul, that he see Sinners getting good of, his Sufferings, then if any Motive be weighty to move People to give him their Souls to save, this must sure have weight with them, even that thereby he may have Satisfaction for all his Soul-travel; And therefore we would exhort you on this ground, to give him your Soul's to be saved by him, in order to his Satisfaction: And what is spoken in common, take it as spoken to every one of you in particular, Men and Women, Old and Young, Rich and Poor; If ye would do Christ a favour and pleasure, give him employment for Pardon of Sin, for Peace with God, for Sanctification, for Consolation and for Accesse to *Heaven*; Or, if ye would know what motive we would use to perswade you to make Use of this Gospel for all these, take this for one, and a main one, That it will satisfie, and even (to speak so with Reverence) comfort Christ for all the Travel of his soul, and for all the hard Labour that he endured; even as it satisfies a wooer for all his Pains and Patience; In waiting on after many refusals and slights, when he gains the Woman's Consent, and when the Match is made up; So it will satisfie *Him*, when he sees Souls, by vertue of his Sufferings, brought to believe on him, and to lay the weight of their Salvation upon him; for then he sees it was not for nought that he laid down his Life; And truly if this Motive prevail not, I know not what Motive will prevail.

But to make it the more clear and convincing, consider these things, 1. What it is that Christ seeks, when he seeks satisfaction for the Travel of his soul, he even seeks your benefit and good; If he had sought that which would have been painfull to you, ye would, I suppose, have judged your selves obliged readily to have gone about it, had it been (as we may speak) to have gone through the fire for him; But now, when this is all that he seeks, that by making use of his sufferings ye may be Justified, made holy, conjoyned in your Life, and brought to heaven at your Death, should it not much more ingage you to him this Satisfaction? 2. Who seeks this Satisfaction, and to whom is it to be given? Is it not to our Lord Jesus Christ? There is very great weight in this Part of the Argument, that by believing on him, and making use of his Sufferings, we not only satisfie and save our selves, but make glad the heart of our Lord Jesus Christ, who being considered as God, needs no Satisfaction, neither is capable of any additional Satisfaction from Creatures, He being infinitly happy, and fully Satisfied in the injoyment of His own All-sufficient Self; Nothing from without can be added unto him; yet by having condescended to become Man, and Mediator betwixt God and Man, to reconcile lost Sinners to God, He is graciously pleased to account it Satisfaction to Him for all His Soul-travel, to have Sinners making use of Him for their good; and if there be any weight in the Satisfaction of one that is Great and Good, and good to us, this hath weight in it, that our doing so will satisfie Him, that is Matchlesly Great and Good, and superlatively so to Sinners. 3. Consider the Ground on which this Satisfaction is pleaded for, and it will add yet more weight to this Argument; It's Satisfaction to Him for His *Soul-travel*; And can any find in their hearts to think, but

He should be satisfied on this account? Is there not reason for it? *Who* (as the Apostle sayes, 1 *Cor.* 9. 7.) *goeth a warfare on his own charges? who plants a vineyard, and eats not of the fruit thereof? or, who feedeth a flock, and eateth not of the milk of the flock?* Ah! should our Lord Jesus bestow all this labour and pains for nothing? And further, 4ly. Whole Satisfaction is it that is sought? (This consideration is somewhat diversified from the 2. and would not therefore be looked on as any Tautology,) Is it not his who is Lord of all, and who will one day be Judge? When, if we had all the World, we would give it to please *Him*; and who will pronounce the sweetest or the sadest sentence upon us, according as we have satisfied Him in this, or not; Considering that it is he who desires this Satisfaction from us, should there not be an holy diligence, eagerness, and zeal to get that performed, that will please and satisfie him? Especially when the improving of His Sufferings may do it? But. 5ly. From whom requires he this satisfaction? Is it not from them, who like sheep have gone astray? From these who have many iniquities lying on them, and are lying under the curse of God by Nature? From these, who must either be healed by His Stripes, or else they will never be healed, but will die of their Wounds? may not this make the argument yet the more strong, that *He* is not seeking this Satisfaction of strangers, but of His own People, nor of Righteous Folk, but of Sinners, who are lying under the Curse, and whose happiness lyes in giving him this Satisfaction? And when it is thus with you, this either your Sins must be taken away by *Him*, or else ye must ly under them for ever; That either He must bear the curse for you, or ye must bear it your selves; If these things be obvious, as indeed they are, O! give *Him* the Satisfaction that He calls for, and let *Him* not be put to say, as it is, *Isai.* 49. 4. *I have laboured in vain, and spent my strength for nought, and in vain.*

3*dly*. To press this yet a little more (Although it should be sad to us, that there should be need to press that so much on us, which is so profitable to us, and Satisfying to *Him*,) even that we would make use of *Him*, for our spiritual good and advantage; These considerations will add weight to the Argument. 1. What esteem Christ hath of it; He thinks it as it were to be payment, and a sort of Compensation for all *His* Labour and Sufferings; The Price was not Gold nor Silver, nor any such thing, which He gave for Sinners, but it was His precious Blood, *His* own Life, who was the Prince of Life, and the Prince of the kings of the Earth; And O! what a vast and infinit disproportion is there betwixt His Life, and all our Lives; and yet He accounts it a sufficient Reward, If we will but give Him our *Souls* to be saved by *Him*, in His own way, and will make use of His Death and Sufferings for that end; and if it were possible, that we could think little of our own Salvation, and much of Christ's Satisfaction for *His* Soul-travel, ought we not to think much of our own Salvation, in reference to *His* Satisfaction; and now, when he hath joyned these together, so that we cannot please nor satisfie Him, except we give Him our Souls to save, and cannot satisfie Him but that in doing so, our Souls shall be saved; should it not induce us to make use of Him for that end? If *He* had commanded us to run here and there, and to undergo some long and very toilsome Voyage, or some hard piece of Labour, or to bestow of our Means and Substance, yea, all of it to please Him, it had been very reasonable on His part to have demanded it, and most unreasonable on ours to have refused it, but our Lord layes weight on none of these things, as separated from the laying the weight of our Souls on His Righteousness; The reason is, because the making use of His Righteousness, and the improving of His Sufferings for our Justification and Salvation, shews that He in His Sufferings is esteemed of, and he seeks no more but that. 2. Consider how good reason ye have to satisfie Christ, and yeeld to Him, and to improve His Sufferings for your own Salvation; Is there any that dar say the contrary? Will not Historical Faith say, that there is good reason for it? If there be any love to Him, or to your own Souls, will it not plead for this? If ever ye think to be pardoned, is there any other name given whereby ye can expect it? Is there any Holiness, or Comfort but from Him, any hope of Heaven but through *Him*? and will not this bind the Conscience of any, that is not desperat, to judge, that *He*

from whom all this comes should be satisfied? 3. Consider at what a rate he hath purchased these benefits of the pardon of Sin, of peace with God, of Sanctification, of the hope of Heaven, &c. And how he hath brought them about; did he not ingage in the Covenant of Redemption, and hath he not performed all that he ingaged for? In taking on our Nature, in being in an Agony, in sweating drops of Blood, in being Buffeted, Mocked, Reproached, and in Dying, to procure Life and Peace to Sinners? if we could rightly discern his Sufferings, and the benefits that we have by them, it would say, that there is good reason, that he should have a kindly meeting, who hath done and suffered so much to obtain these to us. 4. Consider the cheerfull way of his Sufferings, and of his laying down of the Price, how well pleased he was to undergo all for his People, so that he sayeth, *John* 10. *No man taketh my life from me, but I lay it down of my self, and take it up again*; *Psal.* 40. *I delight to do thy will, O my God*; And *Luke* 12. *I have a baptism to be baptized with, and how am I straitned till it be accomplished?* And, *Luke* 22. *with desire have I desired to eat this passover before I suffer*: *He opened not his mouth*, in order to his delivery, so well did he love the Salvation of Sinners: Now, what if a meer and ordinary Man had done something to the hazard of his life for you, would it not plead with the most carnal persons, having the least measure of natural, or moral ingenuity to give him a meeting; very Heathens will love these that love them, much more ought ye to satisfie him in what he requires, who hath done so much for Sinners. 5. Consider, what he seeks as a Satisfaction? (hinted at before) If it were a great matter, or which were to your prejudice, there might be some shadow of a ground to refuse, but when it is no more but to make use of his sufferings, for your own good, how can it be refused? It's in this case, as if the Patients health would satisfie the Physician, as if a poor man's receiving of a Sum of Money would satisfie the Rich Friend, who is pleased to bestow it; Or, as if one that is naked would satisfie another, by putting on the cloaths laid to his hand by him; what reason is there to refuse such Offers? And yet this that Christ calls for, is, even as if the Physician should say to his dying Patient, I will be satisfied greatly, if thou wilt take this Potion that is for thy recovery, health and cure, and I will not be content, if thou take it not, though the Ingredients stand my self very dear; besides that, it is for thy good, and will recover thee; Or, as if the Father should say to the Child, I will not be content, if thou put not on such a fine Suit, that stood me so much money; in a word, That which makes the dyvour Sinner happy, is that which satisfies him. 6 Consider, if Jesus Christ get not this Satisfaction, what will come of it, if ye please him not in this, he will be high y displeased, no other thing will satisfie him, though ye should pray and weep an hundred years, and do many good Works, if he get not this Fruit of his Soul-sufferings, to wit, that ye improve them for your Souls good and Salvation, he will be continually displeased; Therefore it's said, *Psal.* 2. *Kiss the Son, least he be angry*; And this is nothing else, but to make use of him in his Offices; and it sayes, that there is no way to please him, and to eshew his anger but this; And indeed, if ye anger him, ye anger him that can be your best Friend, and your greatest Foe. 7. Consider further, how our Lord Jesus seeks, and presses for this satisfaction from you; he sends forth his Friends, and Ambassadors to woo in his Name, and to beseech you to be reconciled, and to tell you, that it will not be thousands of Rams, nor your first-born, that will do the business, but that ye must humble your selves, and walk with God, which necessarly supposeth the Use-making of Christ: If there had been no pleading with you in his Name, there had not been such Sin, in not improving his satisfaction; but when he pleads so much, and so often for this, and intreats every one in particular to satisfie him, saying, as it were, let me see of the Travel of my Soul, let me have this much satisfaction for all my Sufferings, that ye will make use of my righteousness; and when he is so very serious, in beseeching and intreating, it should, no doubt, make us more willing to grant him what he seeks. 8. Ye would look upon this, not only as a discourse in the general to Sinners, but ye would also look on it, as addressed to every one of you in particular; and therefore remember, that ye will all be called to give an account

this matter, and it will be asked you, What became of such and such an offer of Grace, and whether ye gave him the satisfaction that he called for, or not? according to that Word, *Act.* 17 31. *He hath appointed a day, wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead*; He would have judged the World though Christ had not come; but he will have a day wherein he will call all the hearers of the Gospel to an account, especially as to this, to wit, What welcome they have given to Christ: And seing such a day is coming, when folk will be called to an account, what use they made of him, with what face will many come before him, when it shall be told them, that he craved no more satisfaction from them, for all that he suffered, but that they would have improved his Sufferings for their own good, and that yet they would not give him that much? Doth not this say, that there is need, that we should look well what Fruit there is of his Sufferings, that there may be more than if he had not Suffered at all. 9. Consider the great weight that will be laid on this Sin, of refusing to believe, and to satisfie him in this, to wit, in improving of his Sufferings, above all other Sins; This is a Sin that will be found to be against equity, thankfulness and ingenuity, that when he had done, and suffered so much, he was so ill requited; yea, it will be found to be a wilfull and malicious Sin, That, when your good and his satisfaction were joyned together, ye would rather choise to destroy your selves, than to satisfie him, in saving your selves, through Use-making of his Sufferings: There are two remarkable Words to this purpose. *Heb* 6. 10. In the 6. *Chap.* it's said of such, That *they crucifie to themselves the Son of God afresh, and put him to an open shame*; That is, they do displease and anger him, and do what in them lyes to cast reproach upon him, as if he were no Saviour at all, or an insufficient Saviour, to put him to Suffer over again, in his wanting of Satisfaction for his Sufferings; As it is a great pain for a Mother to be in Travel, but it is another, and in some respect, a greater pain, if the Child die in the bringing forth: In the 10. *Chap.* v. 28. it's called, A *treading under foot the Son of God, and an accounting the blood of the covenant to be an unholy thing*, And in the 26. v. before it's said, *There remains no more sacrifice for sin, but a certain fearful looking for of judgement*; And it's upon this very account; (As we did at another occasion, make use of these two Scriptures to a like purpose, and did thus caution our application of them against mistakes) For what greater indignity could be put on him, than, when his Satisfaction depends on the improving of his sufferings, yet people will not do it? As nothing pleases him better than to improve his Sufferings, so on the contrary, there is no Sin that doth displease him more, than when they are not improven: And if ye will not now believe this to be a Truth, yet, when the Lord shall call you to account for it, ye will find it to be a most certain and sad Truth; That he called you to believe, and that ye would ly still in your unbelief, Ignorance and prophanity; That ye destroyed your own Souls, and made his Sufferings as useless, as to you, as if there had never a door been opened to Sinners to Heaven, by them. Is there any of you that will be able to answer this challenge? If not, then let him have this Satisfaction, by improving of his Sufferings, that he may find (to say so) that his death hath not been for nought, as to you: Study to have him great in your esteem, and to have your Souls saved by the vertue and efficacy of his Sufferings, otherwayes the challenge will be unanswerable; considering, that he declared, that this would satisfie him, and ye knew that it would have pleased him, and removed the quarrel and saved your selves; and that withall, by this means, a comfortable sentence at Judgement might have been procured to you, and that yet ye disdained to do it: And therefore, since it stands so with you, be intreated to make earnest, and greater earnest of believing, and of the great work of getting your own Souls saved, which he hath thought so much of, else it had been better for you, that ye had never had a delightsom hour in the World; and sad will the encounter be, that ye will have with him, and with your own Conscience, in that day, when it shall have this to tell you, that ye cannot now expect any good, or favour from the Judge; because, when he would have saved you, ye would not have it so.

but would needs run on your own damnation; and therefore we say again, either give him satisfaction, by improving of his Sufferings, and by making earnest of the business of your *Salvation*, or, resolve to meet with a most terrible Pursuer of the quarrel against you; the wrath of God is dreadfull, but much more the Vengeance of the Mediator, who, because ye would not give him his will in your Salvation, he shall have it in your Ruine and Destruction.

4. There is here a sweet Word of Consolation to poor Souls, that fain would have Sin taken away, and are afraid to presume; our Lord will never be angry, that ye make use of his Sufferings for your own good; nay, he accounts it a satisfaction to him, that ye improve them; that when ye find your selves arrested for Sin, ye put it on his score, and draw a Bill on him to pay your Debt; that when you find your selves under that, which to you, looks like the dominion of Sin, ye look to his Cross, for vertue, to crucifie, kill and subdue it; therefore (as I have often said) ye would do him a favour, or pleasure, make use of him; be assured, that the more weight ye lay on him, ye do him the greater pleasure; and this is all the amends that he seeks, for all the wrongs ye have done to him, and all the satisfaction that he seeks, for all the good turns he hath done to you, that ye come to him, thus to make use of him; and it is good reason, even all the reason in the world, that he get this amends made him, and this Satisfaction granted to him.

SERMON L.

ISAIAH LIII. XI.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shal my righteous servant justifie many: for he shall bear their iniquities.*

THere are two things of great concernment for men to know, for sinfull men to know (if any thing be of concernment) The one is, how the Justice of God that is provocked may be satisfied, or what it is, by which provocked Justice is satisfied: And the other is, What the way is, how we come to get that satisfaction applyed to us? or, what is the way to get the benefit of it made ours? And both of them are answered in this *v.* clearly and shortly; The first is holden out in the first part of the *v.* To be the *travel of Christ's Soul*, which hath a special look to the Covenant of Redemption, and to the Condition on which it is accomplished and performed, That is, *His Soul-travel*, under which all His Sufferings are comprehended; The other is, in the Latter part of the *verse*; *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities*; This holds forth in short the Gospel; nay, how a Sinner may be brought to get the benefit of Christ's Satisfaction; These two being the Sum of the Gospel, To wit, Christ's Purchase, and the Application of it to Sinners.

In this last part of the *verse*, We have these *Five* things to be considered, which expres this, 1. The great benefit that flows from Christ's Sufferings, and is *Justification*, which in a word is this much, To be Absolved, Acquited and set Free from the Guilt of Sin, and from the Curse of God, *Justifying* here being opposed to *Condemning*; So that when it's said, *They shall be justified*; The meaning is, that these that were before obnoxious to the Curse, and that were by the Law to be condemned (according to that Word, *Gal.* 3. 10. *Cursed is every one that abides not in all things written in the law to do them*) shall now through the benefit of Christ's Sufferings, be declared free, and set at liberty, even as a Debtor is set free by the interveening of a responsal Cautioner. 2. The Parties made partakers of the benefit, and they are called, *many*; though they are few, being compared with the World, yet in themselves, they are many; *They shall come*, or many shall come, *From the east, and from the west, and from the south, and from the north, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven*; And comparing this Word with the last Words of the *v.* it

lives, That they are as many as these are whole Iniquities He bare, and the payment of whole Debt He undertook; It is not to be taken Universally for all, but for some singular selected Persons, whose Iniquities he bare. 3. The Fountain from which, or from whom this Benefite flows to many; It's the Lords *righteous servant, he shall justifie many*, where the effect is attributed alone to Him. 4. The way how Christ justifies; it's not simply, by forgiving (as he indeed hath power to forgive Sins,) but *meritoriously*, to wit, by His Satisfying for them; Therefore it is added, *For he shall bear their iniquities*; He shall take on their Sins, and pay their Debt; And therefore, when they come before the Tribunal of God, the Guilt of their Sins is taken off them through His Merit. 5. The great Midse, or Mean, by which this Benefite is derived to these many, It is *by his knowledge*, which is not to be taken *Subjectively*, for the Knowledge that He hath, but *Objectively*, that is, He, by making himself known by believing; Or, it's *by his knowledge*, not *Actively*, but *Passively* taken; not His Knowledge, whereby He doth Know, but that whereby He is known; It's in a word, by Faith, according to that, *Philip.* 3. 8, 9, 10. *I account all things* (saith the Apostle there) *loss for the excellency of the knowledge of Christ Jesus my Lord*, &c. And he expones what that is in the next Words, *That I may be found in him, not having my own righteousness, which is according to the law, but the righteousness of God, which is by the faith of him*: These may afterward be more fully cleared, as we come to speak to them more particularly.

There is here then a brief Compend of the Gospel, and of the way of Sinners Reconciliation with God; So that if ye would know, 1. How a Sinner is Justified, or wherein it consists? here it is, It consists not in the infusing of Grace, nor in the Sanctifying, or making of a prophane person holy, though that doth accompany always and follow Justification; but in the absolving of a Sinner from the Guilt of Sin, or in acquiting the Guilty. 2. Would ye know the Ground on which this goeth, or how it comes to pass, that the just God can Justifie an ungodly Sinner? It is because of Christ's Righteousness and of His satisfying of Justice, or paying of the Sinners Debt. 3. Would ye know how it comes, that this Man and not another comes to get Christ's Satisfaction made his, and hath his Debt thereby taken off? It is by His knowledge, and by Faith in Him, (*called knowledge* here, Because it necessarily presupposes the Knowledge of Him;) It is by acknowledging of Him in His Offices, and by submitting and betaking of our selves to *Him* by Faith; Because it is articled in the Covenant of Redemption, That His Righteousnesse shall be made forthcoming to all them that by Faith betake themselves to *Him* for shelter; So that hereby the ungodly are declared Righteous, because, through the Cautioners Payment and Satisfaction, their Sin is not imputed to them, and they are declared Free, because of *His* paying of their Debt for them. 4. Would ye know the Reason of this, how it comes, that Faith Justifies in its resting on Christ? It is not because of any worth in it self, nor because of any account that is made of its Worth, but because it rests on Christ's Righteousnesse, and takes hold of the Benefit of Christ's Purchase; Therefore it is added, *Because he shall bear their iniquities*, because by Faith they take hold of His Sufferings and Satisfaction, whereby their Sin is taken away, and God becomes well-pleased with them for His sake: This then is a most material place of Scripture, and we had need in entering upon it, to have an Eye to this *Righteous servant*, that He would be pleased to make the Meaning of it known to us, and to give us the right understanding of this great Mystery.

First, In general *Observe* here, in what Estate Men are Naturally, and as abstracted from Christ; They are unjustified, and lying under God's Curse, obnoxious to His Wrath, This is supposed, consider Men then in their Natural Estate, this is it, They are even obnoxious to the Wrath and Curse of God, which is ready to seize upon them, for their breach of God's Covenant, and for provoking of him by Sin; If Men thought seriously on this, how could they sleep, or have peace; not knowing when they may be arrested, and put in Prison, till they pay the uttermost Farthing, which will never be; O! that ye knew and believed this, who are ready to defie any that will offer to charge you with one penny of Debt, and who make up

and down without all fear of your hazard; Lay your Natural Estate to heart, and ye will have quite other thoughts of your selves.

2dly. *Observe*, The way how freedom from this Debt of Sin, and lyablenesse to the Curse is derived; And to this, many things concur, each of which hath its own place. 1. The Mediator and his Satisfaction, This is the Ground of the Freedom. 2. The Covenant of Redemption, and the Promise made to the Mediator in it, *He shall see his seed*, &c. *He shall see of the travel of his soul, and shall be satisfied, By his knowledge shall many be justified*, &c. Wherein it is Articled, That these for whom He Suffered shall be Pardoned and set free; And it is this that gives Sinners access to expect the Benefit of Christ's Sufferings; otherwayes, though Christ had Suffered, they had not been the better of His Sufferings, if this Covenant had not been, which gives them warrand to lay hold on the same; ere Faith can *Act* on Christs Sufferings, it must have this Ground laid down, That it hath a warrand by Vertue of this Covenant to lay hold on them. 3. The knowledge and offer of this Mysterious Contrivance of Grace, is also necessary, and doth concur to bring about the Freedom; This must be manifested, that there is such a Saviour, such a Satisfaction, and such a Covenant, wherein the Ground is laid down, and a Warrand given, by Vertue of this Covenant to make Use of Christ's Satisfaction, and to come by the Benefit of it; This is implyed in that Word, *His knowledge*; So, *Rom.* 10. It's said, *How shall they believe in him of whom they have not heard?* which sayes plainly, That there can not be Faith, except knowledge preceed; I observe this the rather, because many think to come to Heaven without Knowledge, and so continue still in their Ignorance; But ere there can be found Faith, there must necessarly be some measure of Knowledge of these things, that are necessary to be known; As, that we are Sinners, and that we are lost in our selves, that Jesus Christ is the alone Propitiation for Sin, and that according to the Covenant of Grace, they that believe on Him shall be Absolved and set Free. 4. There is a concurring of Faith, for taking hold of this Benefit of Offered-salvation through Christ; how Faith concurres with Christs Satisfaction, In order to the making of our Peace with God, We shall not now stand to speak particularly; only in general, It is by His Knowledge that it Justifies; For, though He have sufficient Righteousnesse, and though the Covenant give warrand to take hold of it, yet, if there be not an actual taking hold of it, It will not profit us; Therefore, *Rom.* 3 22. and 9 30. It is called, *Tot righteousnesse which is by faith in him*; And *Rom.* 4. 5. The Apostle saith, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousnesse*. It is not Faith without it's Object Christ, nor the Object Christ without Faith; But it is Faith taking hold of Him as its Object, by which we have accesse to plead for Absolution; without Christ our Faith will do us no good, and without Faith Christ will not profite us; For without Faith we have no Title to Christ: And each of these would be put in their own Room and Place; Christ in His Room, and Faith in its Room, as the condition on which His Purchase is made offer of to us.

More particularly, Let me, *First*, consider the Title that Christ gets in these Words. *He* is called the Lords *Servant*, and *His Righteous servant*.

1. As for *Servant*, It looks to Him as Mediator, as this whole *Chapter* with *Chapters* 42. 1. and 52 13. do abundantly clear; Christ Jesus then as Mediator, is the Lords Servant, or He, in performing the Office of Mediator, is his Fathers Servant, so the Lord calls him, *Psal.* 89. 19. When he says, *I have laid help upon one that is mighty, I have found David my servant*. &c. For he is there speaking of Jesus Christ, with whom the Covenant of Grace, with the head of the confederated Party, is principally made: It imports these *Four*, which may be as so many Reasons of this Designation. 1. An humiliation, and Inferiority in respect of God, as it's said, *Phil.* 2. *He humbled himself, and became of no reputation*; In which respect, he himself sayes, that *the Father is greater then he*; And that *He is sent*, That he *came not to do his own will, but the will of him that sent him*; This holds forth a great Wonder, in the dispensation of Grace, That the Fathers Fellow and Equal, he that was Lord and Master of all, should become a Servant in the Work of Redemption, for the

saving of Souls; this must sure be a great Work, wherein the Son becomes a Servant: As it must be a great wonder, that Grace so far condescended, as to make *Him*, who is the Prince of Life, to become a Servant; and we would look at it as a much greater, and far more momentuous business, than we use to do, to get a *Soul* saved. 2. It imports His Prerogative, as being singularly and eminently Gods Servant; *He* is called, *Heb.* 13.20. *The great shepherd.* So may He be called the great Steward, and Deputy over the Lord's House; So then, *He* is a Singular, Choice, and Non-such Servant; *Behold*, sayes Jehovah, *Isaiah* 42. 1. *my servant whom I uphold, mine elect in whom my soul delighteth*; Though all be Gods Servants, yet in this respect, *He* is singularly, and solly a Servant, as He is great Lord Deputy, made head over all things to the Church, who was before all things, and is preferred to all things; This is very Comfortable to Believers, to consider, that though our Lord Jesus be a Servant, yet *He* is a Choice and Singular Servant, Administrator, and Steward for their good, it being for them that He becomes a Servant. 3. It imports the particular Task, or Work that is laid on *Him*, and the Commission that He hath gotten, to follow forth, and prosecute that Work, which is the main reason of this designation of a *Servant*, because He is intrusted with carring on the Great Work of the Redemption of Elect Sinners; Therefore He sayes, *I came not to do my own will, but the will of him that sent me, and to finish his work*; And *I have finished the work which thou gavest me to do*; Because He is particularly intrusted with the bringing about of that Work, He hath gotten so many given Him to redeem and save, to whom *He* is appointed a Shepherd, a Head, and Overseer, or Bishop; Therefore *He* calls Himself the *good shepherd*: And is called by the Apostle; the *Shepherd and Bishop* (or Overseer) of Souls; And of all that are given Him He loseth none, but maketh account of them all: And this is yet more comfortable, when we consider that Christ is not a Servant simply, but a Servant Commissionat to gather in Souls, to bring home the lost Sheep of the House of *Israel*; This is *His* Office, and Service, even to satisfie for the Sins of such, to destroy the power that the devil hath over them, and so subdue Sin in them. 4. It imports this, that the Work which He performs in the redeeming of Souls is so acceptable to God, and doth so mightily concur and Co-operat, to the promoving of His design, that the Lord owns every thing that *He* performs, as performed by His Great Ambassadour; and by him, who hath the Trust of all the affairs of his house committed to him, so that our Lord Jesus, in performing the Work of Redemption, cannot but be acceptable to Jehovah, because it is a performing of that with which he hath intrusted him; Therefore, *John* 4. He sayes, that *it is his meat to do his fathers will*, and to finish his work; and to this purpose, he sayes to his supposed Father, and to his Mother, *Luke* 2. 49. *wist ye not that I must be about my fathers business?* It's his business, because it is so on the matter, It's so accounted of, and comes to be so in the end; and therefore, in the 10. *v.* of this *Chap.* it is said, *The pleasure of the Lord shall prosper in his hand.*

2. As for his being the Lord's *righteous servant*; He is not only a Servant, but an excellent Servant; not Righteous simply, as he is God only; nor Righteous simply, as he is Man; but Righteous in the Administration of *His* Offices, and in the Discharge of the great Trust committed to *Him*. Whence *Observe*, That our Lord Jesus, in performing of the Office, and Work of Mediation and Redemption, is most Trusty and Faithful: There is not any the least fault or failling in His performing of it; He is the Lord's Servant, that never wronged His Master, who never miscarried in His Commission, nor Mismanaged it in the least; Saith He, *I have finished the work which thou gavest me to do*: If we look a little to the qualifications, that shine eminently in the Administration of His Offices, they will make out this; for He administrats them. 1. wonderfully wisely. 2. Very tenderly. 3. Most diligently and effectually. 4. With all faithfulness: Thus doth *He* intirely and holily, without the least touch of unrighteousness perform all the Trust committed to Him, and that both towards God, and towards the Sheep; So as *He* is eminently, by the Lord's own Testimony, *His righteous servant*, with whom *He* is well pleased, and cannot but be well pleased: It will not be needful to separate these [illegible]

of His Service, in the Administration of His Offices: in speaking to them, we shall only desire you to take notice of some few places of Scripture that holds them out; The first whereof is that, *Isai.* 40. 11. *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young.* Never shepherd was so carefull of his Flock; for he feeds them, and in feeding them waits diligently on them, and takes them to their places where it is best for them to feed; He thinks fit now and then, it's true, that Dogs be hunded at them, yet he is so warm to, and tender of them, that he gathers them with his arms, and he is so dexterous and skilfull in conducting them, that he gently leads them that are with young; that is, such of them as are in Pangs of the New birth, he will by no means over-drive: To speak it with reverence, He is as a skilfull Midwife, to make those that are with Child safely to bring forth; well then may he get this Name, of the Lord's *righteous servant.* The next place is, *Isai.* 42. 1, 2, 3, 4. *Behold, my servant whom I uphold, my elect, in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment to the Gentiles, he shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoaking flax shall he not quench, he shall bring forth judgement unto truth*, &c. Is there not here a wonderfull commendation that the Father gives to the Son, and that the gracious Master gives to the Righteous Servant in his Offices. *He* is his Elects choise Servant, in whom his Soul delights, he does not cry, nor lift up his voice; He is busier about his work, than in making any din about it; there is no frowardness in his way, but he is tender of Souls that are like to a bruised Reed, and smoaking Flax; He will not break the one, nor put out the other; where a Soul is weak, or wounded, he will not break nor bruise it, by a rough touch, or word; and where there are the least breathings of sincere desires after him, he will not quench, nor stifle them; and though the Task be great that he hath in hand, he faints not in going through with it, He sits not up, nor is he discouraged under it, notwithstanding all the Wrath he hath to meet with in his way; Therefore when the Cup is put in his hand, at which his holy humane nature some way shrunk and skarred, yet he takes it pleasantly, saying, *But for this cause came I unto this hour*; and prosecuted his work courageously and constantly, till he bring forth Judgement to Victory, and till he gain his point; This shews him to be a most choise and faithfull Servant. A 3d. Place is, *Isa.* 52, 13. *Behold, my servant shall deal prudently*, &c. It cannot be imagined, what a Spiritual, Cannie and Dexterous way he hath in the saving of Souls, and how wisely and prudently he pursues that Work: There is a 4th place. *Psal.* 89. 19, 20. *I have laid help upon one that is mighty, I have exalted one chosen out of the people, I have found David my servant. The enemy shall not exact upon him*, &c. He is so dexterous and powerful, that the Devil shall gain no ground of him, but he shall gain ground of him; and defeat him; so that we come after only to gather the Spoil. *He is able to save to the uttermost*, (as it is, *Heb.* 7. 26.) *all that come unto God through him*; And near the close of that *Chap.* It is said, *Such an high priest became us, who is holy, harmless, separat from sinners, made higher then the heavens.* There are his qualifications, He is an holy and harmless high Priest, a sweet (and to say so) illess Mediator, by whom there was never any hurt, his life was never heard of, in the place where he was; he is undefiled, pure and spotless, in the management of all the Trust committed to him; there was never any thing done by him, of which it could be said, that it might have been done better; He is separat from Sinners, and so another kind of high Priest than those who were before him; and all this, both as to God, so as he could say, and go to Death with it, *It is finished*; and as to them that were intrusted to him, so as he could say, *Of all that thou hast given me, I have lost none*; he makes a full and faithfull account of all committed to him.

This is a plain, and yet a most usefull Truth: for *use* of it. Behold here, and wonder at the way of Grace, that not only gives a Mediator, but such a Mediator, who (as it is *Heb.* 3.) *is faithfull over his house of God*: This is the very Life of our consolation, that we have an able Mediator, a good Shepherd, a wise, prudent,

under One, and Faithfull; and indeed it would well become us to wonder more, that the Lord in the way of His Grace hath thus condescended; and it should exceedingly provock us to be thankfull on this account, that not only there is a way of Grace, but such a way of Grace found out and established, whereby we have such an high Priest, that manages all so well, and so dexterously. O! have ye ever suitably prized this, that God hath given such a righteous and faithfull Mediator, and Servant? I fear many suffer this most observable dispensation to pass without due observation; though the Lord Jehovah speaks not of Him without commending Him; yet wretched and ingrate we can, Alas! speak of Him, and hear Him spoken of, with hearts very little affected: Believers may be ashamed of this, we think lamentably little of Him, we esteem not suitably of Him; when we see Him, there is scarce any Form or Beauty seen in Him, wherefore we should desire Him, we do in a great measure undervalue this way of Graces administration, that should be in a special manner ravishing to us, that we are thereby brought under such a Tutory.

The 2d. *use*. Is for Believers comfort and incouragement; O! but they are happy, that have committed themselves to Him, as to a faithfull Shepherd and Overseer: They may be sure that he is a notable and non-such Overseer, as might be more fully cleared, if we would descend to the particulars of Believers need: have they little Grace? Is it scarce smoaking? *He* is not a rigid Task-master, like to the *Egyptians*; nay, nor like to the Law, *He* quenches not the smoaking flax. Are they staggering, because of apprehended or real weakness, and their hearts shaking as the Trees in the Wood, or rather like so many Straes? They may with comfort give Him the Over-sight of them, *He* will not break the bruised Reed, *He* will bear the heaviest end of His own Yoke. Have they a straying disposition? Are they like young wanton Lambs leaping out from the rest? He will gather them with His Arms; and when He takes a rougher way, yet Grace shines still in it; Are they fainting and swooning? *He* will take them into His bosom; He will lead the Blind, *He* bears the Weak, *He* hath a way of supporting His own that is most tender. *My grace* (sayes He to *Paul*) *is sufficient for thee; my strength is made perfect in weakness*. Are there any of them with Child, (to speak so) or is their bringing forth quick and lively? He gently leads those that are with young, and will not suffer them to miscarry, in the bringing forth; *He* will *not put new wine into old bottles, he will not cause to travel, and not make to bring forth*; The Lord hath given Believers such a Servant as they stood in need of, even a Righteous Servant, suited every way to their condition, who will not be behind, nor wanting, in looking to the left wrigling, (to speak so) under His Care and Over-sight.

It serves therefore, in the 3d. place to reprove the suspitions and jealousies that Believers have often of Christ, who are disposed to say with the *Psalmist*, *Psal.* 77. *I said, my hope and my strength is perished from the Lord, will the Lord cast off for ever? will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath he forgotten to be gracious?* &c. Nay, the Jealousie and Misbellief of some serious Souls, will sometimes talk at this Rate, I may give it over, this work will never go with me; beware, I beseech you of this, for the language of it is, that our Lord is not a righteous Servant; let therefore your Spirits be calmed, and pray the Lord to command a calm in them which are committed to Him. Be speak your Souls, as *David* did his, *Psal.* 42. *Why art thou cast down, O my soul? And why art thou disquieted in me? Trust in God*; for He is faithfull (as if he had said,) that hath the over sight of me. And essay with *Paul*, to be in case to say, *I know whom I have believed*; and so shall not be ashamed; *I am perswaded that he is able to keep that which I have committed to him, against that day*. I know that *He* is such a Christ, that I commit my self to, who is so skilfull, dexterous, tender and faithful, in keeping that which is given Him. And is not this most comfortable, and a notable ground of quietness, that our Mediator is such as cannot miscarry; and may it not shame Believers, when either they adventure upon any thing their alone without Him; or, when they commit themselves to *Him*, and yet do not to intirely trust Him, but entertain suspitions and jealousies of *Him*, and think

because their Spark is not a Fire, or a Flame, but Smoaks only, that therefore it will die out, and be utterly quenched, as if He could not keep it in, and increase it, and because they cannot guide themselves, think that they will utterly miscarry as if He had not Armes to carrie them; indeed Presumption is to be abhorred, but such as are fled into Him, would trust in Him so far as to keep up their hearts in Him, and would studie to be cheerfull in Him, and to walk up and down in His strength; this is certainly called for from you; therefore be content to be born by Him, where ye cannot go your alone.

use 4. Is He such a righteous Servant? Then let me say, are there any of you that need to fear, or to have the least hink, or hesitation, to commit your selves to Him? And should it not be a Motive to presse you to give Him credit? For He saye, *John* 6. 39, 40. That it's His Commission and Service to keep them, which are committed to him, and to raise them up at the last Day, and to give them Eternal Life; and He is righteous and Faithfull in Performing of it; If so, then credit the Salvation of your Souls to this Righteous Servant; *Commit your souls in well-doing to him, as unto a faithfull creator*; Never be at peace, nor at ease, till ye be under His Charge and Keeping, and though ye be as little Lambs, or weak Wriglings, or heavy with Young, it's the less matter, if ye be of his Flock, ye shall be preserved: Is it possible that ye can be right if ye be from under his Care and Custody? Nay, it's utterly impossible, that ye can be secure, but under His Care; And it's as impossible, but that ye must be safe, if ye be under His Care and Oversight. And therefore endeavour to be within the reach of it, and to count your selves happy, when ye do sincerely give him credit; and to believe that ye are in greatest hazard, when ye take most on your selves. What a shame will it be to many, who have heard that Christ was such a Servant, and yet they would not take his Service to bring them through to heaven? Thus it stands with you, to whom he is spoken of in the Gospel, ye shall be found either to have accepted or rejected him, according as by Faith ye yeeld your selves to him, or by unbelief ye refuse to close with him: Let not this word slip, as many have done. And the Lord himself make you wise, to make choise in time of the Service of this Righteous Servant, for your Justification and Salvation.

SERMON LI.

ISAIAH LIII. XI.

Verse 11. ...*By his knowledge shall my righteous servant justifie many*, &c.

IF we had such thoughts of the Salvation of our own Souls, as the Lord had, and still hath of the Salvation of Souls, we could not but be more seriously concerned about them, and more taken up, how to get them saved: This Work of the Salvation of Sinners did before the World was (to speak so with reverence) take up the Persons of the glorious Godhead; and was singled out, and made choise of, as an Imployment worthy of the Son of God, who was chosen for this very Work; that by him many might be Justified and Saved; For the accomplishment of which, he became a Servant: Must it not then be an excellent Work, that none but he could be trusted with, who is heir of all things, and by whom the World was made?

We shew you the meaning of these words the last Day, and *Observed* two things from this Designation, that Our Lord gets here. 1. That our Lord Jesus in the Work of Mediation, and of the Redemption of Sinners, was Gods Servant, not so much to denote his being inferiour as Mediator to the Father; as to hold forth his being Commissionated for this Service, and the Lord accepting of him in it. 2. That our Lord Jesus did excellently discharge this Trust committed to him. Therefore he is not only called a *Servant*, but *my righteous servant*, as having most Faithfully acquitted himself, and as being fully approven, and accepted in the Trust committed to him. When the Lord speaks so of Christ, it ought mightily to ingage us to be much in love with God, who hath

given such a Faithfull Mediator and Servant, and with Jesus Christ, that condescended to take the Trust of poor Sinners Salvation, and that doth so kindly discharge it. There are somethings here, that may be passingly hinted at, and then we shall come more closely and particularly to the Words

1. Then *Observe*, That it is a Privilledge and Prerogative to be Gods Servant; Therefore it's mentioned here as a piece of the Mediators Privilledge; It is true, he was Singularly and Eminently a Servant, even the Lords Choice Servant, in whom his Soul delighted, and does delight, above what any others can be capable of; yet to be a Servant to God, to take direction from him, to do his Will, to seek his honour, to give obedience to him, in what he calleth for, is certainly a Privilledge, and a great one; yea, it is spoken of as a Privilledge of glorified Saints in heaven, *Revel.* 22. 3. *His servants shall serve him*; and if it be a Privilledge in heaven, we would think it so here on Earth; and yet if the Language of our hearts were known, there would be found a secret disdaining of, and repyning at service to God, and a saying on the matter? *Let us break his bonds asunder, and cast away his cords from us.* But know ye what ye are doing? Even disclaiming and despising that which is your great Privilledge; all those that are in heaven, and all those who are in a right frame on Earth, count it their privilledge to be his Servants; and we are commanded to pray; *Thy will be done on Earth as it is done in heaven.* Or, be thou served on Earth, as thou art in heaven: Therefore, it ought to be accounted of, as a Privilledge, as a great and glorious Privilledge to be his Servants.

2. *Observe*, That the Lord can tell exactly and infallibly, how every Servant carries himself; Who are ill and sloathfull, and who are good and faithfull Servants; Who are righteous Servants according to their measure, and who not. Will he take notice how Christ carries himself in his Service and Trust, and will he not take notice of others? Most certainly he will; and therefore, *Matth.* 25. and *Luke* 19. he calls the servants to a Reckoning, to whom the Talents are given; and as they have made use of them, and improved them, or not; so doth He commend and reward them, or not: There are none of us, but have gotten some one Talent and Trust, or an other, and no doubt, there will be much to reckon for; I am afraid, that when He calls us all to an accompt, though there will be some to whom it will be said, *well done good and faithfull servant*; There will be many to whom it will be said, *Thou evil and sloathfull servant*; and the *Sloathful servant* will be found to be the *Ill Servant*, and amongst other aggravations of his guilt, this will be one, that he was unlike to Christ the Righteous Servant.

3. *Observe*, That the right improvement and discharge of the Trust committed to us, and of our service to God, is a commendable and honourable thing. It is Recorded here to Christs commendation, that *He* was a *Righteous servant*, even Faithfull over the House of God, in all things; and proportionably is the commendation of the ordinary under-servants, when they, in their Places and Stations perform their Service honestly and faithfully, so as they may be accepted of God on *His* account: The day is coming, when every mans work will be rewarded; and as we Sow, so shall we Reap; In that Day, if we had all the World, we would give it, to hear that Word from Christs mouth *well done thou good and faithfull servant*: But few will get that Testimony: ye think it much now, to get a name of Fidelity amongst Men, and to be esteemed such as keep your word, and will not break your Promise, nor Parrol (and it's good in so far, that it be so) but many such will be found to have broken many a word to God, and falsified many a Promise; think upon it, and lay it to heart, that it will be better to have a Word of Testimony from God in that Day, and to have it said to you by Him, Faithfull Servant thou improved well the little that I gave thee, it was laid out, and expended not so much to buy, and to put on brave Cloaths, nor to buy or build fine houses, as it was for Me, and for My Honour; Whatever Place, Station, Capacity, or Imployment thou was in, thou indeavoured to do good in it; and when thou couldest not do for my Work, for my People, and for my Honour, thou was praying for them; and when thou had an opportunity to hear my Word, thou didst not slight, nor let that slip. This I say will be better than a great Name, and Te-

mony from, and amongst Men: but alas, we fear that it shall be said of many, ye had many opportunities of getting, and doing good, but what use made ye of them? It had been better that ye had never had them, it had been better that ye had never had a Groat or two Pence, than to have had all these Riches; and to have had none rather than to have had such and such a Lucrative, or gainfull Place and Imployment which ye improved not for God: It's a sore matter, that we should Preach, and ye should here these general Truths of the Gospel, from day to day, and that yet they do not sink into your hearts. Ye will not readily deny, that there is a day of Reckoning coming; and that it will be a great favour to be commended of Him in that day, and yet how few do by their Practice evidence, that they lay weight on it? It's very sad that Religion should be so trifled in; Many of you will come to the Church, and seem there, and in your other carriage, as if ye were going to Heaven, when in the mean time, ye have few serious thoughts, either of Heaven or of Hell; But in that Day wherein ye shall stand trembling before His Tribunal, and shall there receive the Sentence of an evil, and sloathfull Servant, ye will find to your cost, That there was weight in these Truths, that now ye take but little notice of.

4*ly*. In General *Observe*, that it's Singular, Proper and Peculiar, to our Lord Jesus to be Gods Approven Servant, so as to be without all ground of Challenge, in the Discharge of His Duty and Trust; and indeed there is no Righteous Servant, in this sense, but He only, who, according to the very Rigor of the Law, was such; the *Law* could not charge Him with any the least violation of it, or want of Conformity unto it, for *He fulfilled all righteousness*. We spoke to this, on *v.* 9. and shall not now insist on it; Only it's a sore matter, that this Truth should be called in question, and called an untruth in these dayes; and that Men should say, that this Designation and Title is not proper to Christ, but that it's common to all true Christians, as if they were all free of Sin; and that not by the imputation of Christs Righteousness to them, but by their own doing of Righteousness: Lord, save us, what a high injury is this to the Son of God? And what grosse ignorance is here of the corruption of Mans Nature, which in the best and holiest of meer Men is never in this Life finally expelled, as the Scriptures of the Old and New Testament most convincingly clear; and what a wronging is this of the Truth of God, which holds forth our Lord Jesus, as singled out to be, and who is designed by this Name, *the Lords righteous servant*; Now if there were any moe properly so called, we would not say that it were meant of *Him*. But it's not very profitable to insist in speaking of these Dottages and Foolries.

But to come more particularly to the benefits that flow from, and come by this *Righteous servant*, and from the service intrusted to *Him*, and so faithfully managed and discharged by Him; *by his knowledge* (saith Jehovah) *shall he justifie many*: That is, His Service is to absolve Sinners, and set them free from the guilt of Sin, and from the Curse that Naturally they are under and lyable to.

Looking on these Words in the Connexion with the former, we shall *Observe Three* or *Four* things, ere we come to the more close and particular Consideration of the Words in themselves,

The 1. of which is this: That the Justifying of many Sinners, even of all the Elect, is the speciall Trust committed by Jehovah, to the Mediator, It is in this especially wherein His Service consists: Would ye then know, what is the Imployment of this Righteous Servant? It is even this, *He shall justifie many*. He shall procure their Absolution from the Guilt of Sin, and from the Curse of God, and shall set them free from the Judgement which the Law hath against them, whereby they are oblidged to the Curse, for disobedience thereunto: This we may consider. 1. As it relates to God; and so it imports, that the Justification of a Sinner is very acceptable to Him; for it is that for which *He* hath given a Commission to the Mediator; and what He hath Commissioned Him in, the performance of it must needs be acceptable to Him: Therefore that which is here called *the Lords service*, is called *the Lords pleasure*, *v.* 10. To wit, to see a poor Sinner brought in by the Mediator, and on the accompt of His Satisfaction Justified, He is pleased with, and takes it well. 2. It may be considered as it looks to the Mediator; And so it speaks

out the Mediators Design and Work; It's that wherein He is imployed, and with which He is taken up, even to get elect Sinners brought from under the Curse of God, and freely Justified through Himself; So that if we would know what is the Sum, and Effect of Christs Errand and Work in the World, here it is, *He came to save sinners*; as it is, 1. *Tim.* 1. 15. *He came to seek and save that which was lost*; To bring home the lost sheep on His shoulder; to seek and find the lost Groat, to reclaim Prodigals; As it is *Luke* 15. This is His Meat and His Drink, His Work and Business; as Himself sayes, *John* 4. 34. *My meat is to do the will of him that sent me and to finish his work*. And *Luke* 2. *Know ye not that I must be about my Fathers business?* Which is to rescue poor Sinners from the Devil, and to ingage them to God, that their Sins may be pardoned. 3. It imports the Mediators Meetnesse for this Service, that He is Furnished, Fitted and Qualified for, as well as taken up with the Justifying of Sinners, and setting them free before the Throne of God; He hath a full Purse (to speak so) to pay their Debt; Therefore, *Revel.* 3. 19. He bids Sinners, *Come and buy of him eye-salve, gold, and white rayment*; He hath Eye-salve for the Blind, Gold to inrich the Poor, Garments for the Naked; and in a Word, every thing that is needfull for Sinners. It is comfortable to hear that Christ is a Servant; But to hear that this is His Service, to Justifie Sinners, and that He is so well fitted for it, makes it so much the more comfortable: And were we suitably sensible of Sin, and did we throughly believe this Truth, our hearts would *Laugh* within us, as *Abraham's* once did, to know that this was given to Christ in Commission, to Justifie Sinners, and that He is so well fitted for this Business, that He is Commissioned about, and imployed in; especially now, when He is so busie about His Work and Imployment; for though He be ascended on high, yet *He hath received gifts for, and given them to men, even for the rebellious, that God the Lord might dwell among them*; As it is. *Psal.* 68. compared with, *Ephes.* 4. This is the End of the Ministry and Ordinances, even to further this Work of the Justification of Sinners, that by acknowledging, and making use of Christ, this Work may be brought about, and this Effect made to follow; this is the End of Fasts and Communions, even to arrest perishing Sinners a while, to Tryst and Treat with Him, about the concerns of their Souls; these are special seasons for putting Him to exerce His Office in Justifying of them; and this day this Scripture is fulfilled in your ears, and ye should let it sink in your hearts, that our Lord Jesus is pursuing His Commission, and performing His Service, keeping up the Treaty, and inviting and perswading Sinners to come to Him, that the pleasure of the Lord may prosper in His hand. And therefore know assuredly that this is it, that Christ is imployed in, and taken up with, even to get sinners freed from the Guilt of Sin, and from Wrath by His Righteousnesse; It is not only, nor mainly to get them brought to the Church, and to His Supper, or to get them made formal, and to abstain from Cursing, Swearing, and Prophanity, (though these will follow of will) but it is to get them brought in to Himself, and Justified. And we have these two Words to say to you further in this matter. 1. There is here good ground of encouragement to a poor Soul, that would fain make use of Christ for Pardon of Sin; This is even it that Christ is intrusted with; It is for this end that He is Legated and Commissioned of the Father; And will He not, thinks thou, do that which He is intrusted with, and for which He is mainly sent? *This is*, saith He, *John* 6. 39. *the will of him that sent me, that every one that seeth the Son, and believeth on him should have everlasting life, and that I should raise him up at the last day*. Which is in Sum, *That by his knowledge many shall be justified*. And it's added, *For he shall bear their iniquities*, To anticipat and answer an objection: For a sensible Sinner might say, how can I be justified, that have so many Sins? Here is a Solution of that doubt. *He shall satisfie for them*: All these words are, (as it were) big with Child of Consolation, being the very Heart and Life of the Gospel, as any thing that comes so near to Christ's Commission, and unfolds so much of it, is. A 2d Word is this, Thou mistake Christs Errand Work and Service very far, who think to contradict, and put Him off with this; who would give Him the Name of a Saviour, and yet would

be at the saving of your selves without him, who would complement him, as it were with fair generalls, but will have none of his physick, or of his cures, nor will renounce your own Righteousnes, and make use of his, for your Justification: This says one of these Four, either that he is not commissionated, and trusted for this end, or that he is not meet for that Trust; or, that he is not faithfull in it; or else that ye can do your own turn without him, and that there is no need of his Office; and which of all these can abide the tryal before God? And yet it shall be upon one of these that ye shall be found to have cast at Christ, and to have refused to permit him, (so far as ye could hinder, and obstruct) to do his Fathers business; and if ye just not accompts with him, there will be a most dreadfull reckoning betwixt God and you.

2dly. *Observe*, That this particular trust anent the justifying of Sinners, our Lord Jesus doth most righteously, diligently, dexterously, tenderly and faithfully discharge. It was his Fathers will, that he should be Baptized, and fulfill all righteousnes; and more especially, that he should justifie many; in this he is very skilfull, and faithfull, and it is on this account he is called, *The good shepherd*, and that He is said, *to lay down his life for his sheep*; That he is called, *a faithfull high Priest*; and is said to be one that is *able to save to the uttermost those that come unto God through him*; and that he is *holy, harmless, and separat from sinners*; fit to make peace betwixt God and Sinners, another sort of Priest than *Aaron* was, or any that were before him; He is in a word, *such an high Priest as became us*, and as we stood in need of, who needed not to offer Sacrifice for his own Sins, he had no more to do but to satisfie for us. The Prophet *Isaias*, *Chap.* 40. 11. Tells how tender he is in bringing Souls to Heaven; *He gathers the lambs with his arms, he carrits them in his bosom, & gently leads those that are with young.* And *Chap.* 42. 3. That *a bruised reed he will not break, and the smoaking flax he will not quench.* And it is said, 1 *John* 2. *If any man sin, we have an advocat with the Father*, and who is he? *Jesus Christ the righteous.* Righteous in the faithful managing of his Trust, by making Sinners peace with God. Would ye know then, in what

in what respects, or, on what account it is that Christ is called a *Righteous Servant?* We answer, in these respects. 1. Though we have sallied and broken the Law, yet he hath not; and God will not look down on him. 2. In this respect, That he pleads for no Sinners pardon, but he can fully pay their debt, and hath done it; if he seek one thing from God, He yeelds in another, and according to the Covenant of Redemption exactly proceeds; for he is a propitiation, he seeks nothing but he payes for it, and wrongs not him in the least who hath trusted him; the Lord Jehovah is not a loser, but hath his honour restored by him. 3. In respect of his keeping Faith to the persons that hath need of him, for whom he hath undertaken; he is not only faithfull to the Master, but to the Children, and Servants; he owns and acknowledges them, when they come to him under their necessities, and is forthcoming to them; every way suitable, and answerable to his place and trust, in doing good to Sinners.

use. Had we sensible Sinners to speak to, Sinners groaning under a Body of death, with pricked hearts crying out, What shall we do for the wrongs that we have done to God? Sinners under holy fear, to spoil and mar the Bargain, and to hazard their own Souls, had we, (I say) such Sinners to speak to? There are good news here to them, the Trust of saving Souls is committed to a faithful Shepherd, it is not committed to your selves; for so it had been a dolefull Trust, but it is committed to Him, that hath gotten the Sheep by Name given to Him, to be kept by Him, and he will not suffer them to miscarry, nor to go quite wrong; and what more would ye have? A salvation, and a Price is much, but it is more to have a Saviour, to make the Application of his purchase; a Bishop of Souls to justifie, and carry Sinners through, to make peace before God, and to make it out; the Sinner may sleep sound, which in the sense of Sin hath betaken himself to him, to be justified by His Righteousnes, and to be in his debt, and common for obtaining of pardon, and for making the application of what by his sufferings he hath purchased: We can say but little to this purpose to you, who care not for your Souls, and are not sensible of your Sin, for he

come to save sinners; and if any such do trust him with the Salvation of their Souls, he is faithful, and will not suffer them to perish.

3dly. From comparing these words, *By his knowledge he shall justifie many*, with the former, *He shall see of the travel of his soul, and shall be satisfied*; We *Observe*, That our Lord Jesus is never satisfied with sinners, nor content, till He be imployed by them in this piece of service, even to justifie them by His knowledge, or by Faith in Him, He gets not satisfaction for the Travel of His Soul till this be, and this is it which satisfies Him; He cares not for complements, great professions of respect to Religion, and *Hosanna's*, without this; He wept over *Jerusalem*, notwithstanding of these, because of the want of this; He cares not for *Martha's* cumbersome service, he is content of *Maries* sitting down to hear and receive His Word; if He get not this imployment, no other thing will content Him, as we may see in these three parables, *Luke* 15. When the lost sheep is amissing, He is not satisfied till it be brought home. The making the house clean will not please Him, if the lost piece of Money be not found; the finding whereof brings out that, *Come and rejoyce with me*. And when the Prodigal returns, then, and not till then, are uttered these joyful words, *This my son was dead, and is alive, he was lost, and is found*; Then comes the mirth, and all the Minstrels are yoked. Would ye lay the hair of your head under Christ's feet, would ye give Him thousands of Rams, and Rivers of Oyl, and the first-born of your bodies for the sin of your Souls; all these will not please Him, if ye get not your selves to be justified by His knowledge, nothing will content and satisfie Him but that: The Reasons are, 1. Because He gets not His work intrusted to Him, carryed on otherways; (if I may speak so) for as the Father delights to see the work which He hath trusted Him with, prospering, so doth He. 2. Because He gets not the native Credit and honour of His Office, till He get this, for counts Himself to be like to an Ambassador, who comes to woo a Wife for the King his Master, who is well treat and intertained, but gets a refusal of what he came for: It was the Disciples commendation; *John* 17. That they received His Word; though all other things could be, if this be not, He never gets kindly respect. 3. Because without this, Folk can never love Christ; for it's this benefit of justification and pardon of sin, that much ingages to love and praise Him: *Because* (say and sing the Redeemed) *Revel.* 5. 9.) *Thou hast redeemed us to God by thy blood, thou art worthy to receive all praise, dominion, power, and glory*: It's impossible that they can suitably esteem of Him, and love *Him*, who are not Justified by Him; and therefore they that believe not on *Him* to justification, are called *despisers of him, and treaders of the blood of the Covenant under foot*; and they fall under that sad complaint which is *John* 1. 11. *He came unto his own, and his own received him not; he was in the world, and the world was made by him, and the world knew him not*. There is then a necessity laid upon you, either to give Him imployment in this, or to ly under His displeasure, and to be made countable for standing in the way, so far as ye could, of *His* satisfaction. The Lord hath so moulded the way of His Grace, that not only doth He invite and allure sinners, but also He layes strong bonds on them for their good, and leaves it not indifferent to them, to make use of Christ, or not, for their justification; but they must either take this way, or have God and the Mediator to be their enemies, in the greatest measure and in the highest degree; choose you then, whether ye will satisfie Christ Jesus or not? How shall *He* be satisfied? will ye say, even by your betaking of your selves to Him, and by improving His Righteousness, for your peace with God, and for your justification before *Him*; humbly pleading guilty at the Bar of Justice, and begging pardon, and acceptance on the account of His satisfaction, and by Faith extracting your Discharge and Absolution, that so the application of His Purchase being obtained, the Conscience may be quieted on that ground. And do ye think this a matter to cast out with Christ about? That *He* would have you Justified, and that ye will not; That *He* would have you washen in *His* blood from your sins, and that ye had rather ly still in them: Think ye this reasonable? And ye thus it stands with you, and we declare it to you in *His* Name, That Christ and ye shall ne-

ver be Friends, except on these Terms; that ye take with your sins, and natural enmity against God, and welcome heartily the news of a Mediator, and imbrace His Righteousness, trampling your own under your feet, as to all expectation of justification by it; that in a word, ye do by Faith take hold of the offer of Salvation through Him in the Gospel, resigning your selves absolutely to Him, and sounding your humble Plea before God thereupon. This is the shield of Faith that quenches the fiery darts of the Devil, and that which gives wings to the Soul, to flee to Heaven upon; and we wote well this is no unfriendly Message, nor evil Bargain, and ye may have it of him; He is indeed a dexterous and skilful handler of Souls, that commit themselves unto Him. Why do you not then in His own way, hazard your Souls on Him? Were sinners hazard known, and what solid confidence they may have, in putting their Souls in Christ's hand, they would be thronging in upon Him, to get hold laid on His offer, which is like a Banner displayed, and spread out in this Word of the Gospel, to which every one may put his hand; This is the very sum of the Gospel, to pray you to be reconciled to God, to admit of the Mediator, and to give Him a Commission (to speak so with reverence,) or rather to intreat Him to make your peace, that is, to give Him the credit of saving you, that if Justice were pursuing you, ye might be found in Him, not having your own Righteousness, but His, and in Him have one answer to all challenges, not thinking your selves the less sicker and sure, that ye have given up with your own Righteousness, and betaken your selves to His, who knows but Souls might be getting good at such a time, if this were made use of, and believed? O! so faithful as He is, He dar give His Word and Seal, that He will keep to you, and this is His end in Word and Sacrament, that sinners might be brought to trust in Him, in giving Him the imployment to justifie them; That they being in themselves blind, may come to Him for ligh; being poor, may come to Him for gold to enrich them; being naked, may come to Him for garments to cloath them; being ungodly, may come to Him that He may justifie them: But alas people are for the most part senseless and regardless of their sin and misery, and therefore He gets no imployment from them; many sit very brave and fine here, and have no legal bar on them to keep them from the Communion, who yet have sleepy and senseless Souls, and are ruining and destroying themselves; This we assure you, is the condition of many of you who never knew to make use of Christ, and of His Righteousness, and yet will boast of your Faith, and of your good heart to God; away with your old presumptuous Faith, take with your unbelief and presumption; say not ignorantly, that ye shall do as ye can, though ye cannot do as ye would; ye are unsound at the heart, mistaken about your spiritual state, and know that the Devil by a deceitful heart is speaking out of you such language; for it's enemies we are Commissionated to reconcile, and it's lost sinners that Christ came to seek and save; and ye see not your selves to be such, and therefore ye care not for such offers of Grace; but alas many of you, if Grace prevent not, will get a cold welcome from Christ at that Day, and will be made sadly to smart, for the slighting of many precious opportunities, which God did put in your hand, and whereof to make use ye had no heart.

SERMON LII.

ISAIAH LIII. XI.

Verse 11. ....*By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.*

Alexander Strachan his Book

The

THere hath been much spoken from this sweet Scripture of our Lord Jesus His sufferings, and somewhat also of the Promises made to Him, that His sufferings should not be for nought; in these words, we have a compendious Explication of the Effects that flow from them, by which He shall be satisfied for them all; which ye may take up in these four. 1. The great benefit it self, that is holden out here, and that is *Justification*. 2. These to whom it shall come, it is *many*. So that His having a Seed, spoken of, *v.* 10. Is exponed here by this, that *many shall be justified*. 3. The way how this is derived to them, *by his knowledge*, which we shew is to be understood of Faith in Him. 4. The ground from which this flows, and on which it is built, and that confirms it; *For he shall bear their iniquities*; and as it's in the following *v. He bare the sin of many*, and therefore they must be justified; it being but reason, that these many, whose iniquities He bears, and whose debt of sin He pays, should be justified.

We may speak more particularly to the Explication of each of these as we come to them; We shall then first expone and give the meaning of this Word *Justification*, or to *Justifie*, ere we come to the Doctrine, because it will serve to clear it, and will make way for it, and so much the rather as it is the very thing of the Gospel, and that on which our Salvation depends, though yet but very little, and very ill understood, there being many that cannot tell what it is, though there be not many words more frequently mentioned in the Scripture, and though it be that whereby a person is translated from the State of enmity, into the state of friendship with God.

As for this Word, *To Justifie*, or *Justification* then, there are three Senses given of it; Two whereof are Erronious, and the last only is according to the mind of the Spirit of God, speaking in the Scripture, which we shall clear and confirm.

1. Some take this Word *Physically*, as if it were to make Just, by the infusing of habitual Grace, or by a Physical, and real change; and so taken, it is the same with that which we call Sanctification, but in all the Scripture, we know not one place, where necessarily the Word is so to be understood. Although this acceptation of the Word, is the great rise of the *Popish* Error, in that Controversie concerning Justification. 2*dly*. Others take it for Gods revealing, manifesting, or declaring the way, how a guilty person comes to be Just; and so to Justifie, is for Ministers to teach the way to People, how they may live holily; As it is said, *Dan.* 12. 3. *They that turn many to Righteousness*, &c. By which sense, some wickedly and blasphemously detract from Christs Satisfaction, as if His Justifying were no more, but a teaching of Sinners the way, how to be Justified, to wit, by living holily and justly. But the Word that follows in the Text; *For he shall bear their iniquities*, cuts the Throat of that Exposition; for it is by Christs bearing of the punishment of the Elects iniquities, and for paying of their Debt, that they come to be Justified; therefore the one is given for a reason of the other. 3*dly*. Considering the Word according to the meaning of it in Scripture, we take it for a *Legal*, *forensick*, or *Court* Word, borrowed from mens Courts, wherein a person arraigned for such a Cryme is either condemned, or absolved; and when he is absolved, and declared to be acquitted or made free from that which is laid to his charge, he is said to be Justified; so is it before God, and in His Court: Justification is the freeing of a Sinner, from the Charge that the Law giveth in against Him, and the absolving and declaring of him to be free from the guilt of Sin, and from the punishment thereof, which by the Sentence of the Law is due to Him. The former two senses run to the making of a man to be inherently holy, or without a fault, which is, as if a guilty Man, or a Criminal, being sisted before a civil Court of Judicature, were declared to be Innocent; but this true meaning of the Words sets out a man arraigned before Gods Tribunal, and charged with Guilt, and found faulty, but absolved, and acquitted, not because he wants Sin, but because his Debt is payed, and his Sins satisfied for by a Cautioner; Even as a Man that is called before a Civil Court, for such a Sum of Money, and is found lyable to the Debt, but his Cautioner coming in, and paying the Debt for him, there is both in Reason and Law just ground, why that

Man should be absolved, and declared free of the Debt: So is it here, Christ Jesus taking on and satisfying for the Debt of the Elect, and procuring absolution for them, for whom He hath payed the Price; there is Reason, and ground in Law, that they should be Justified and absolved: All these Opinions agree in these two. 1. That Men naturally have Sin, and that they must compt for it. 2. That this Justification, whatever it be, where it is, doth fully absolve and acquit the Sinner, and makes him free of Sin, as to the Guilt, the punishment and consequents of it, Death and the Curse, as if he had never had Sin: But the difference lyeth here, that this last acception of the Word. absolves a Man, though he have sin in himself, by the interposing of a Surety, and Cautioner, who payes his Debt, and procures the Sentence of Absolution to him; And in this Sense, Justification is, as if a Man were standing at the Bar of Gods Tribunal guilty, and having a witness of his Guilt in himself, and God, out of respect to the Mediator His Satisfaction, and Payment of His Debt, which He hath laid hold upon by Faith, does pronounce that that sinfull Person to be Free, Absolved, and Acquitted from the Guilt and Punishment of Sin; and doth accordingly Absolve him upon that accompt: So then Justification is not to be considered, as Gods creating, and infusing of gracious habits in us, but the declaring of us to be free, and acquitted from the Guilt of Sin, upon the account of Christs satisfying for our Debt.

This we will find to be very clear, if we consider how the Word is taken, both in the Old and new Testament, as namely, *Isaiah* 5. 23. *Woe unto them that justifie the wicked for a reward, and take away the righteousness of the righteous from him.* And *Prov.* 17. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* Where the plain meaning of the Word can be no other than this, that when a Judge pronounces a man to be Just, although he be unjust, it is a wicked thing which the Lord abhores. And so, *Psal.* 51. 4. *That thou mightest be justified when thou speakest.* That is, that thou might be declared to be so. And, *Matth.* 11. 19. *Wisdom is justified of her children.* 2. We will find this meaning of the Word to be clear, if we consider Justification, as distinguished from Sanctification; For in that Popish sense, they are both made one and the same; but they are distinguished in Scripture. As 1 *Cor.* 6 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified.* Where he looks on these two Benents of ustification and Sanctification as distinct, and distinguisheth the one of them from the other; now Sanctification being the Grace that renews our nature, and makes an inward spiritual change, Justification must needs be that act of Gods Grace, that takes away the Guilt of Sin, and makes the Sinners to be friends with God, through Christs Righteousnes; and so is a relative change of their state. 3. It will be clear, if we consider what it is opposed in Scripture, it is not oppoled to sinning, as Sanctification is, but to these two. 1. To the charging of a Sinner with somewhat unto Condemnation. And 2. To the Act of Condemning; Now the opposit to Condemnation is Absolution, as is clear, *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifies, who shall condemn?* &c. Gods Justifying is put in as opposit to the charging and lybelling of the Elect, and to the condemning of them, therefore none of these can be; and so Justification there looks both to the part of an Advocat pleading, and declaring a man to be free, and to the part of a Judge pronouncing him to be absolved and Justified; which well agrees to our Lord Jesus, who justifies His People both wayes. 4. It may also be cleared from parallel Scriptures, where Justifying is called Reconciling; As 2 *Cor.* 5 18 19, 20. *God was in Christ reconciling the world to himself, not imputing their trespasses unto them, and hath committed to us,* &c And how that comes to pass, is told in the last v. *For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* So that to be made the Righteousness of God, is to be justified, and to be justified, is to be made friends with, or to be reconciled to God and that not by working a moral change but upon the account of Christ's Satisfaction, bringing us into friendship with God. So, *Ephes.* 1. 6. Where to be *Justified* is expressed, to be made *accepted in the beloved.* And what else is that, but to be in good

terms with God, to have him passing by all quarrels, as having nothing to say against us, but accepting us through Christ as righteous? So, *Acts* 13. 38, 39. *Be it known unto you, that through this man is preached unto you forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.* A place that clearly holds forth, that all the Elect are naturally chargable by the Law, as being guilty of the breach thereof, and that they can not be absolved from it by ought in themselves; so they are through faith in Jesus Christ freed from it: As if the Lord had said, ye are freed from the Sentence of the Law, because, through Christ is preached unto you remission of Sins, and there is a way laid down for your absolution, who believe, from the guilt of Sin, and from all the consequents of it. 5*ly*. It's clear from the Text, because it's such a Justifying, as hath in it Christs being sentenced in our room, as the cause of it; now He was sentenced in our room, not by having Sin inclosed in Him, which were blasphemous to think, but by having our Sin imputed to Him, and therefore our Justification must be our Absolution, by having His Righteousness imputed to us, as is clear throughout this Chapter; Therefore it's said, *He hath carried our sorrows, and born our grief; He was wounded for our transgressions, he was bruised for our iniquities, by his stripes we are healed, he laid on him the iniquities of us all,* and in these words; *By his knowledge shall my righteous servant justifie many for he shall bear their iniquities*; It's a Justification that comes to us by Christ's taking on our Deb; and this we cannot imagine to be otherwayes, but by a Legal Change, or by a Change of Law rooms, He coming as a Surety in our Room, and we having absolution, by vertue of His Satisfaction. so that the meaning of the Words in short is, as if the Prophet had said, would ye know what ye have by Christ's Sufferings? even this, to wit, That *many*, as many as whose iniquities He bore, and satisfied for, shall be acquitted, and absolved from the guilt and punishment of their Sin, through His Satisfaction, they shall be freed from the Sentence and Curse of the Law, which they deserved; and shall be declared Righteous through the righteousness of their Cautioner, which they have laid hold upon by Faith.

Hence, *Observe*, 1. That all Men and Women, even the Elect themselves, are by nature lyable to an arraignment before the Justice-seat of God; that they are Justified supposes a bringing of them, as it were, before His Tribunal, ere they can be Justified, and have the Sentence of absolution past in their favours; The Apostle takes this for granted. *Rom.* 14. 10 *We shall all stand before the judgement seat of Christ*; And *Heb.* 9 29. *It's appointed for all men once to die, and after that comes the judgement*; There is a Solemn Decree past, that all men shall die, so every man shall be brought to a Reckoning and Judgement; And *Acts* 17. 31. *He hath appointed a day in which he shall judge the world in righteousness &c.* And that cannot be ranversed; See, 2 *Cor.* 5. 10. *For we must all appear before the judgement seat of Christ*; We *must*, there is an unavoidable necessity of it. For further clearing and confirming of this, ye would know, that there are *Three* Courts, that especially the hearers of the Gospel are lyable unto, which we would make our selves for; they are all put together *Rom.* 2. 12. 15, 16. There is, 1. The Court of the Word, wherein God keeps a Justice-seat, or Tribunal, condemning the Wicked, and absolving the Righteous: As Christ sayes, *John* 12. *The word which I speak shall judge you in the last day*; And this is it that the Apostle hath in that forcited place, *Rom* 2. 12. *As many as have sinned in the law shall be judged by the law.* A 2d. Court is the Court of the Conscience; and this is more broad and extensive, reaching all Men without, as well as within the Church; wherein God hath His own way of lybelling, and accusing of and passing Sentence upon Sinners; As *v.* 14 15 *when the Gentiles who have not the law, do by nature the things contained in the law, these having not a law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.* A 3d. Court or Judgement-seat is that which is more discernable, distinct and terrible, and that is the Judgement-seat of God, when He shall conveen all and every one before Himself immediatly, and shall Judge and past Sentence upon them; whether this be done to a particular person, or to the whole

World

World, as v. 16. *In that day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.*

use, We would have you confirmed in the faith of this Truth, That there are none of us, but we are lyable to all these Courts; and therefore ye would live so, as ye may be in a posture fit for this appearing; many of us, alas, live as if we were never to be called to an account. And as if there were no Tribunal that we were to appear before.

2ly. *Observe*, That all Men and Women, even the Elect themselves are naturally, and as in themselves obnoxious to Condemnation, and lyable to the Sentence of it before Gods Tribunal; for Jesus Christ His Justifying of them, and procuring their absolution implyes this much, that they as considered in themselves are lyable to, and cannot receive another Sentence than that of Condemnation; It sayes that not only they have sinned, but that because of their Sin, they are lyable and obnoxious to Condemnation; that for their Sin Gods Curse is due to them, *John* 3. 18. 36. *He that believes not is condemned already*: And *he that believeth not shall not see life, but the wrath of God abideth on him*; The Sentence is standing against him unrepealed, even that Sentence which we have, *Gal.* 3. 10. *Cursed is every one that continueth not in all things written in the book of the law to do them*; The Sinner comes no sooner to look to the Court of the Word, nor to the Court of his own Conscience, but that Sentence is laid before him, and when he comes before God, he can expect no other thing, the Lord proceeding according to the Rule of the Word; So *Rom.* 3. 19. *We know that whatever thing the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God*, Which suppons a lyableness to His Curse, and a subjection to the Judgement of God, as the Word is rendered on the Margent; there are none, as considered in their natural condition, who have a word to say against it: To clear it a little, ye would consider two things in the Law, as it is a Covenant of Works, under which all men are by Nature, 1. The Directive, or Commanding part of it, that carves out Mans Duty, and so is the Rule of Righteousness to Men and Women, and what is not conform to the Commands, and Directions of it, is Sin, and hath a Guilt with it; This is most certain, that the Law, even as to Believers, is a Rule of Righteousness, according to which they are to walk. 2. There is in it the Sentence of a Curse, whereby the Person that Sins, is not only declared to be Guilty, but lyable to Gods Wrath and Curse; This may be separated from the former: The Law was no doubt, a Law of Righteousness to Man in his innocency, and is so to the Believer still, who is absolved from the curse of it; but yet he Believer, as considered in his natural condition, is not only guilty, but stated under the Curse; and this is the meaning of the Doctrine, that naturally not only are all Men Sinfull, but they are stated under the curse of God; the Law sayes on the matter, Man and Woman thou hast not abiden in what is written, and therefore thou must die, thou art lyable to the Curse, which will light, if it be not prevented: If there were any need of reasons to prove this, they are not wanting; It is so. 1. That the Lord may humble all flesh, as the Apostle sayes, *Rom.* 3. 19. *That every mouth may be stopped, and that all the world may become guilty before God.* It is so ordered, that His Grace may shine the more conspicuously; when the Person is found Guilty, and obnoxious to the Curse by the Law, Grace shews it self to be wonderful, in pulling the Sinner from under the lash of the Law. As *Isaac* was set free, and a Sacrifice was accepted in his Room; So the Sinner is set free, and the Mediator in his Satisfaction, is accepted in his Room; To this purpose it is said, *Rom.* 11. 32. *God hath concluded them all in unbelief, that he might have mercy on all*; Not that He shews mercy on all that are in unbelief, but this is the meaning, that it might be mercy to all that should get good of the Mediator, and alone mercy to the Elect, both of *Jews* and *Gentiles*, It's on this ground, that *Ephes.* 2. 3. the Apostle not only saith, *Ye were dead in sins and trespasses*; But also turning it over on himself, he adds, *And we are all the children of wrath even as others*, lyable by Sin to the curse of God, if it had not been graciously prevented,

use, 1. Let all of us take a view here of our Natural Condition, and indeed it were the

the better for us that we were more frequently viewing it; what is it, will ye say? It is even this, ye are all lyable to appearing before God's Justice-seat; ye are all guilty, and by the Sentence of the Law, under Gods curse, and condemned already; because God hath said, *He that sins shall dit*; We are, *I* say, all thus by Nature.

Use, 2. It gives a great commendation to the grace of God in Christ Jesus, it makes Grace wonderfully Glorious, that takes the Sinner at this nick, and in this pinch; We shall not dispute here, nor is it needfull, nor edifying, whether God might have forgiven Sin freely, without any interveneient satisfaction to His Justice, seing He hath declared His mind, concerning that in His Word, *Exod.* 23. 7. *I will not justifie the wicked*; And *Chap.* 34. 7. *That will in no means clear the guilty*; And *Gen.* 3. *the day thou eats*, or Sins, *thou shalt surely dit*: This is it that puts a Man as considered, in his natural condition, to be as it were in Hell, while he is on Earth, and puts Him in such a near capacity to the wrath of God, if we may so speak, and to the actual undergoing of it, that there needs no more but the blowing out of the breath to put him in the pit; yea, while he is living, he is a Prisoner in Chains, till the day of Execution come, if Grace reprive him not; ye would think much of Grace. O! how very much! if ye were seriously comparing these two together, to be so near Hell, and yet as it were, to have a Ladder set up for you to ascend to Heaven by, and in such a way, as by Christ's becoming a Curse: They will certainly never think much of the Grace of God, and of the love of Christ, they will never think much of their own hazard, nor will they ever in earnest make use of Christs Righteousness, who have not some quick and lively impression, and sense of this their condition by nature; and therefore, when ever ye go to read, to hear, to pray, to meditat, take up your selves, as naturally arrested before the Court of God, and obnoxious to His Wrath; this would lay your pride, and make Christs offers in the Gospel lovely to you.

Use, 3. This shews, That these who get any good of Christ, are much in Christs debt and common, and have in themselves no cause to boast of it; if this be true, even of the Elect, that they are all once under the Sentence of condemnation, else they could not be Justified, and absolved by Christ; ye that think your selves to be something, what have ye to boast of? *Who hath made you to differ, and what have ye, but what ye have received?* It sets you well therefore to be humble, and to put a Price upon Christ, as the Apostle doth on the same consideration, *Gal.* 2. 20. When he sayes, *who loved me, and gave himself for me*; That makes Him relish sweetly to the Believer; and this is the ground of His triumph, *Rom.* 8. 33. 34. *Who shall lay any thing to the charge of Gods Elect? It is God that Justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again*, &c. This way of Justification makes Christs death wondrous lovely; and it is on this that the Song of the Redeemed is founded, *Rev.* 1. 5. *unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory, and dominion for ever and ever, amen*; And of that new Song, *Revel.* 5. 9, 10. *Thou art worthy to take the book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood*, &c. It is an evil token, when folks can talk at a high rate of their hope of being Justified, when, in the mean time, they have so little estimation of Christ, and their hearts are so little warmed with love to Him, who is so lovely to Believers; And when they can so confidently make application of His purchase to themselves, and yet cannot tell, when their hearts was ever in the least measure ravished with the consideration of Christs love, neither did it ever relish to them, nor were their hearts ever in the least ingaged to Him on that consideration.

Use, 4. All of you, who are lying in this natural condition, and know not what is your hazard, who are living in your prophanity, or at best, in your hypocrisie, civility, formality, not regenerat, or born again, but have still the same Faith, and Love that ye were born with, and no other, what is your posture? ye are not in Christ, but lying naked, obnoxious to the Wrath and Curse of God, condemned already; and what if your breath go out in this doleful condition? What if a palsie, or apoplexie overtake you suddenly? What if

Stone fall upon you, ere ye go home out of this place? There is even but that much betwixt you and *Hell*, ye are lyable to be arrested before the Court of Gods Justice, and how will it be with you, when ye come there? And when it shall be said, that such a person hath broken the Law, and therefore Gods Curse is due to him, and therefore away with him; For *he judgeth according to mens works*; are there none of you afraid of this? Do ye believe it to be a Truth? O! that ye did, who are lying contentedly, and secure in your natural condition, and yet it does not trouble you; will ye yet ly still contentedly in this dreadful state? Is it possible that ye can be well in this condition? though ye would heap up Riches as the Sand, ye cannot look into the Bible, nor into your own heart, but it curses you, ye cannot look to the Bar of Gods Justice, but the Sentence meets you, *Depart from me, ye cursed*; This is the Truth of God, and if ye think there be any here lying still in black-nature (and we are not sure all renewed) think then upon your case, O! that ye saw your posture; The Hand-writing coming forth on the Wall did not so affright *Belshazzar*, as the Curse would affright you, if it were believed: And 2*dly*, If this be your natural condition, and if ye believe it to be truly so, we would expostulat with you, and even wonder, 1. How comes it to pass, that so many of you ly still in your Natural Condition, and endeavour not a change of your State; it will be wondered at by Angels, and by all the Elect; yea, and even by the Reprobat, that never heard of Christ, that so many heard the Gospel, and had the offer of Christ, and yet did not stir up themselves to make use of Him: Is it not a wonder that Folk can sleep secure, under the Curse of God, *and bless themselves till their iniquities be found to be hatefull*? To be in this condition, and to sleep quietly under it, will have a doleful wakening. 2*dly*, How is it that so few take pains to try how it is with them? If any of you were lying under a Decreet of an hundreth pound *Scots*, ye would not be so secure, till ye knew that ye were fred of it; and if it be true, that this is your Condition by Nature, to be under the standing Sentence of the Law, and the Curse of God, how is it, ye never try if ye be come out of that Condition? I ask the most prophane men among you, were ye never under this Sentence? If ye say, not, the word of God will stand up against you, and say to you, that ye lie falsly; and if ye be under it, is it not hazardous to be so? But I fear, that many of you dream, that the Curse of God wears away as ye grow up. 3*dly*, Think ye never of coming to Judgement, and of Gods proceeding in Judgement against you? Think ye never that ye will die, and after death come to Judgement, according to the general appointment past upon all Men? How cometh it, that ye are not thinking on it, and what may be the Judges procedour towards you? He will Judge you according to this Word, and all that are out of Christ, and not Justified by Him, will be cast into the pit of Hell; there is no new Sentence to be past, or to be executed upon you, but that which was standing over your head before. 4*ly* Know ye how long He may treat with you, or how long ye may be in a capacity to get your state changed? Are there not many taken suddenly away, of whose state we shall not Judge, but may it not be so with you? why are ye then so secure, why decline ye the Word, and refuse to let it search you, while ye know not, whether the Curse be removed, and whether the Sentence be changed, or recalled? Some of you perhaps will say, the Lord knows that, it is not for us to know; And that sayes, that ye do never so much as essay to know, and to win to clearness about your state: Others of you will it may be say, that ye hope all shall be well and yet that at the best is but a guessing, and ye would be loath to speak so of a Decreet that were past against you, about a Sum of Money, in any poor Court of Judicature on Earth; and will ye suffer this terrible Sentence to stand over your head, in the Court of Gods Justice, and not study to be distinct, and at a point upon solid, and good grounds, that it is repealed? If ye did really believe that it was once so with you, and that yet ye are in hazard of this Sentence, ye would not, ye could not, I am sure, ye should not be at rest, till ye knew that it were removed; It would put you to make use of Christ in good earnest for your peace, and to seek after an extract of the repealed Sentence,

and

and of your Absolution, sealed up in your bosom: And this is the thing that we aim at in all this, even that as ye would not have a terrible meeting with God before the Bar of his Justice, that ye would seek to have the Curse that ye are naturally lying under, removed, and to have your peace made with God, and to have some well grounded clearness about it, that ye might live comfortedly, and die with solid confidence and Christian Courage, without which ye can do neither.

SERMON LIII.

ISAIAH LIII. XI.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justifie many; for he shall bear their iniquities.*

THE way of absolving a Guilty Sinner in the Justice of God, is the great Sum and Scope of all the Gospel; even to shew how a lost Sinner, obnoxious to the Sentence of a transgrest Law, may, without prejudice to the Justice of God, come to be justified; we are perswaded, that there is nothing of greater concernment to Sinners; and if we knew our Debt, and our Hazard, we would think, that there is nothing of greater concernment to us in particular: The Sum of the Covenant of Redemption runs on this, and it is the great thing aimed at in all this Chapter, wherein the Prophet lets us see. 1. What is the great thing that satisfies Justice; And for this end, much hath been spoken of Christs Sufferings, and *Soul-travel*. 2. He lets us see, what is the benefit that comes to us, by Christs Sufferings, and that is *Justification*, or Absolution from the guilt of Sin, and from the Curse which it deserves. 3. He lets us see the way how this benefit is derived, and it is, *by his knowledge*; This, saith he, shall be the great result of Christ's Sufferings, *May shall be justified*; And this shall be the way how it shall be derived to these many, and that is, *by his knowledge*, or by Faith in him, resting on his Righteousness and Satisfaction.

We opened up the meaning of the Words the last day, and pointed at two *Doctrines* from them. 1. That all Men and Women have a Judgement to abide before God, an Arraignment and Indictment there, to which they must answer; They must all come to get a Sentence from God. 2. That all Men naturally are lyable to the Sentence of Condemnation; This is supposed here; for in as far as Sinners are only by Faith in Christ Justified, in as far the Sentence of the Law, and of the Covenant of Works is standing against them, and over their heads, who are not by Faith united to Christ Jesus, and Justified by His Righteousness.

The 3. *Doctrine* (which is almost the very Words of the Text) that now we intend to speak to, is this, That although all Men naturally be obnoxious to the Sentence of the Law, and to the Curse of God, yet there is a way laid down, how a Sinner so obnoxious, may be justified, and freed from that Sentence, and this is by Faith in Jesus Christ only: If any Doctrine be of concernment for us to know, and to be well and experimentally acquainted with, this is of concernment to us; *By his knowledge shall my righteous servant justifie many.* There are *Three* things in this Doctrine implyed, which by one, and the same labour will be proven, and therefore we shall put them together. 1. That although all Men be naturally obnoxious to the Wrath and Curse of God, yet he hath appointed a way how guilty Sinners may be Justified and Absolved. 2. That the way of attaining to this benefit of Justification, and freedom from the Curse, is by Faith in Christ's Righteousness, it's *by his knowledge*, saith the Text. 3. That there is no other way by which a Sinner obnoxious to the Curse, can be Justified, but by Faith in Christ's Righteousness allenarly: This last branch of the Doctrine sayes not only, that there is no other mean to satisfie Justice, but Christ's Merit and Satisfaction; but that there is no other way, but the way of Faith to win to the application of His Satisfaction; whereby many Questions may be Answered, and many Errors in Doctrine and practice confuted; but our present pur-

pole is to shew, how a guilty Sinner may be Justified.

And therefore we shall, 1. Give you a general view of the truth of the Doctrine; by confirming it from Scripture, in all the parts of it. 2. We shall speak more particularly to the severall branches of it. And 3*ly* To the way of attaining Justification, in the several Causes of it, as it is here holden forth.

For Confirmation of the General Doctrine, ye shall, 1. Look upon some Scriptures, and 2. To some Grounds of Reason.

As for the Confirmation of it by Scripture, if we look through the Gospel, it is our Lord Jesus Christ his own Doctrine, which He preached, and the way which he laid down therein, for justifying and saving a Sinner; So *John* 3. Where it is three or four times repeated, As *v.* 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life*; *v.* 18. *He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God*; *v.* 36. *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him*; And *v.* 14. 15. *As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life*; And this is all one as to say, he that believes shall be Justified; *Mark* 16. 16. *He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned*: These are the terms on which the Apostles are by Christ warranted to preach the Gospel, and to make the offer of Life to every Creature; and therefore if we look forward to their preaching, we will find it to run in the same strain, As *Acts* 13. 38, 39. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and that by him, all that believe are justified from all things, from which ye could not be justified, by the law of Moses*; Where, while *Paul* is summing up the whole Message that he had to deliver, he goes upon the same ground; and wherein we have these three clearly holden forth, 1. That all men are lyable, as in their natural estate, to God's Curse, and by the Law cannot be justified. That there is a way laid down, through Jesus Christ, to come by Justification and Remission of Sins. 3. That the way how Sinners come by this, is Faith in Christ. *All that believe are justified*: Look to the *Epistles*, especially these written to the *Romans* and *Galatians*, where this point on about Justification is expressly, and of purpose handled, and we will find, that is the sum of both; As, *Rom.* 3. Where having said, *v.* 23. That *all have sinned and come short of the glory of God*, and so that all are lyable to Gods Judgement, he subjoyns, *v.* 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ*; where is the great mean of our Justification; and then he adds *v.* 25. *Whom God hath set forth to be a propitiation through faith in his blood*; Where we have the mean of Application, to wit. Faith: and *Chap.* 4. 5. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*; Which place demonstrates this, That an ungodly person, taking hold by Faith of Christ's Righteousness, may be, and is Justified and Absolved, and freed from the guilt of Sin, as if he had never Sinned; So, *Gal.* 2. 15, 16. *We who are Jews by nature, and not sinners of the Gentiles, or not without the Covenant, as they are, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified*; Which place shews not only this, that through Faith in Christ, is Justification and Life to be had, but it also excludes all other wayes of Justification, *Knowing that a man is not justified by the works of the law, but by faith*; But that which we are now speaking to, is only the positive part of the Doctrine, to shew that a guilty Sinner, obnoxious to the Curse, may by Faith come to be justified, and made free from the guilt of Sin, and from the Curse, as if he had never Sinned, nor been under the Curse.

For further Confirmation of the Doctrine, ye would consider these *Four* Grounds, and ye will see from them good reason for it; Only remember this, That Justification looks alway to a Judicial Proce-

dour (as we hinted before) wherein the Lord is, as it were on the Throne, and the Guilty Sinner at the Bar, pleading through Christ's Righteousness and Satisfaction to be absolved; which is even as if a Debtor arrested for Debt, should plead for a Liberation, not because he is not owing the Debt, neither because he hath payed the Debt, but because his Cautioner hath payed it for him; This being supposed, and remembred, ye would (we say) consider these Grounds, or Reasons, for confirming the Doctrine. 1. The Sufferings that Christ hath endured, and the Satisfaction that he hath made, in the room of Sinners, as the next Words hold out *For he shall bear their iniquities*; And *v.* 12. *He shall bear the sins of many*, Nay, this is the great scope of the Chapter; Therefore it's said, *That he hath born our griefs, and carried our sorrows*, and that *the Lord hath laid on him the iniquity of us all*; This makes a Ground of Confirmation. 2. Consider, How that there is not only a sufficient price payed, but there is a Covenant of Redemption warranding *Him* to pay it, and accepting it off his hand, as compleat payment, and satisfaction for the Elects Debt; And except there be a look had to this Covenant, Faith hath not sufficient ground to rest on for Justification through Jesus *His* Satisfaction, because otherwayes we see not a reason, why his Sufferings can be accepted for us; For, suppose, (if such a supposition may warrantably be made) Christ to have suffered, yet it was free for God to have accepted that as a Satisfaction for our Debt, or not; but the consideration of the Covenant of Redemption removes that Doubt, and gives Faith a ground to lay hold on Christ's Sufferings, as satisfactory to the Justice of God; because, in the Covenant of Redemption, it's so transacted, and agreed upon, betwixt God and the Mediator; Therefore the Apostle speaking, *Heb.* 10. 8, 9. and forward, from *Psal.* 40. of this Covenant, shews, That when Sacrifices and Offerings will not do the turn, Christ comes in, saying, *Lo, I come, in the volume of thy book, it is written of me, I delight to do thy will, O! my God*; *By which will*, (saith the Apostle) *we are sanctified*; And had there not been such a Will, *His* Sufferings had not been effectuall to us. 3. Consider the offer that is made in the Gospel to Sinners, which is the object of our Faith; for the Covenant of Redemption is not the ground, and object of our Faith, though it clears the ground and reason of our Faith, but it's Gods offer in the Gospel, according to that place, *Mark* 16. 15, 16. *Go ye and preach the gospel to every creature. he that believeth, and is baptized shall be saved*; He warrands them to go, and make it known to all to whom they shall preach, that there is remission of Sins to be had through Faith in Christ; and this is a Ground to Faith, when God makes offer of Christ's Satisfaction in the Gospel, on condition, that we believe, and accept of *Him*; when we by Faith close with the offer, it gives us, as it were, an Assignation to Christ's purchase; The Gospel sayes, as *Paul* doth, *Acts* 13. 38. *Be it known to you, that through this man is preached to you remission of sins, and by him all that believe are justified*, and Faith consents to that, as giving God credit, and accordingly closes with, and rests upon it, as the ground of his Plea before God; So that when the Question comes to be asked, What have ye to answer the Law, and to pay your Debt with? Faith, or the believing Sinner answers, I have nothing of my own, but there is a Satisfaction in Christ, according to the Covenant of Redemption, which is holden out, and made offer of to me in the Gospel, and is given, and allowed to me, for Defence, against what the Law, or Justice can say; And I betake me to that; And this is the native and kindly Act of Faith in Justification, when it makes use of this Defence, and Trusts to it alone; This is even it that *Paul* hath, *Philip.* 3. 9. compared with *v.* 8. *I count all things loss, that I may win Christ, and be found in him*; That when it shall be asked, *Paul*, where art thou? I may have it to say, I am here, Lord, even in Christ, and in *His* Righteousness; This is the ground of his Plea, having given up with his own Righteousness, as to his Justification before God, and he will have no other defence but that. 4. Consider the end of all these, to wit, of Christ's Sufferings, of the Covenant of Redemption, and of the offer of the Gospel; It's the Praise of the Glory of *His* Grace, that God may make it known, that he is Gracious, and freely Gracious, without respect to any thing

the Sinner; This end is not only set out in these two places put together, one is, *Rom.* 3. 25. *To declare, I say, his righteousness; that he might be just, and the justifier of him which believeth in Jesus*, That he might be *Just*, that is, one that will fulfill His Threatnings, and therefore He hath provided One to satisfie His Justice, and One that is Faithfull in keeping His Promises, and therefore He is *the Justifier* of them that believe in Jesus; The other place is, *Ephes.* 1. 6. Where, when the Apostle hath spoken of Election, Predestination, and Adoption, he sets down the end of all, to wit, *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved*; And this is a Ground that makes all sure; for God cannot fail to Justifie the Sinner that believeth in Christ, as He is offered in the Gospel, because that is the very end of His Justifying Sinners, the praise of the glory of Grace, which He will not miss, but must certainly and infrustrably come by.

The *uses* are 4. In general, The 1. whereof is, for Information, and it's such a Lesson of Information, as without it, all the preaching of the Gospel is to no purpose; and the hope of Eternal Life were utterly desperat, if such a Doctrine were not in the Gospel, that through Faith in Christ a Sinner may be justified, would any know then how they may be absolved? This answers the Question, and tells us that is is through Faith in Christ's Righteousnes, and no other way; And if we diligetedly believed the former two Doctrines, 1. That we must all come before the Tribunal of God: And 2. That we are all obnoxious to the Curse of God, we would think this were a very concerning Question to be put, how such a guilty Sinner may be Absolved and Justified? And indeed, if we be not clear in this point, it's, as to any Fruit, in vain for us to preach, and for you to hear, or to think of coming to Heaven; Which is in a Word, that a Sinner through resting on Christs Righteousnes, according to the Covenant of Grace, may come to be absolved, and freed from the guilt of Sin, and from the Curse, as if he had never sinned, nor been lyable to the Curse.

For further clearing of this *use*, Consider, 1. What *Justification* is. 2. What we mean by Faith. And, 3. What are the *Causes* of this Justification spoken of in the Text. 1. By Justification in this place, is not to be understood, the making of a person perfectly holy, nor to have Grace infused into him, for that is Sanctification; But it is to be absolved, and declared free, in respect of the guilt of Sin, and of the Curse, as if a Man had never Sinned; As it's said, *Ephes.* 1. 6. *Wherein he hath made us accepted in the beloved*; It's an act of Gods free Grace, whereby our Sins are pardoned, and we accepted as righteous in His sight, *&c.* (as our Catechism hath it) as if our Sin had never been. 2. When we speak of *Faith*, we mean not a general historical Faith, that Devils, or reprobat Men may have, and whereby an assent of the Judgement is given, to the Truths of the Word, though indeed Justifying Faith doth presuppose that; neither by Faith do we mean such a Faith whereby a man doth at the very first believe, that he is pardoned, and which puts away all doubting, and rests him in his own conceit, to the slight of assurance, about the obtaining of the thing; It's the *Antinomian* presumption, to believe at first hand, that I am Justified and Pardoned; But it's such a Faith, that takes hold of Christs Righteousnes, made offer of in the Gospel, that I may obtain Justification and pardon of Sin through him; According as it's said, *Gal.* 2. 16. *We believed in Jesus Christ, that we might be justified by the faith of Christ*; It's an actual closing with the offer of Christs Righteousnes, and a submitting to the terms of it, for Justification; The Souls founding of all it's defence before God, on Christ's Righteousnes, and purchase offered to it in the Gospel, and resting on it, for Life and Salvation: As suppose there were a multitude of Rebels, to whom pardon were by Proclamation offered, on condition, that at such a time they should lay down their Arms, and come in, and if one of them were challenged, and called to a reckoning after his coming in, for his Rebellion; The ground of his Plea would not be, that he never was out in Rebellion, but that such an offer was made, and that he did hazard his life on it; So is it here, a Sinner is a Rebel against God by Nature, and being in Rebellion, hath the offer of pardon, and life made to him, on condition that he close by Faith with Christ's Righteousnes, and the Sin-

our Faith begotten, and quickned by Gods Spirit, that taketh hold of it; and Justification it self is Gods absolving, and accepting of the Person, as Righteous in His sight, who is fled to Christs Righteousnesse; And thus, though Gods Grace and Mercy be the *Efficient* Cause that admits of the Ransom, yet neither is Grace in us the *Formal* Cause, nor is Grace in God the *Meritorious* Cause, but it's that which layes down the way, how a Satisfaction shall be provided, and accepts of it, when provided, and of the Sinner on account of it, when by Faith he betakes himself to it.

Use. 2. Seing there is such a way of Justification provided, and by the Gospel brought to light, revealed and made manifest, as the Word is, *Rom.* 1. 17. and 3. 21. Since I say, that Mystery, which before was hid, is disclosed, and Life and Immortality brought to Light by the Gospel, let me earnestly intreat you, that ye would make use of this Mean and way of Justification, for the obtaining of absolution before God; The end of Preaching (as we said) is to reveal this Righteousnesse, and the end of the revealling of it is, to ingage Sinners to make use of it; Of which, though we should preach to you, from the one end of the year to the other, if ye do not betake your selves to it, so as to close with it, and heartily to submit unto it, it will all be to no purpose.

For pressing of this *use* a little further, consider the great concern, and moment of this application, and what may induce you, seriously to mind it; And to this purpose, 1. I would pose and put you to it, If ye believe that by Nature ye are lyable to Gods Curse, and that ye must compear before His Judgement-seat, and if ye be found in Nature when ye compear, that it will be a Woful, and Dreadfull Sentence, that ye will meet with from God; and if withall ye believe this, that by Justification, ye may have Sin Pardoned, be Reconciled to God, and have the Curse removed from you, and be put in such a State, as if ye had never Sinned; If, I say, ye believe these things to be the Truths of God; Is not this of your Concernment? whether ye be made Friends with God, and have your Sins Pardoned, or not? whether ye shall be Eternally Happy, or Eternally Miserable, whether ye

ner doth by Faith give God credit, and hazards his Soul on that; Whereas unbelief (to follow the similitude) is, as if a Rebel hearing of such a Pardon offered, would not think that a sure way to come off, but would either plead Innocent, or take him to some other shift; This then is the Faith that I mean of, which actually closes with, and makes use of Gods Offer of Christs Righteousnesse, for absolution.

2ly. Consider the *Causes* of Justification; and there are *Three* in the Words. 1. The *Meritorious* Cause that hath procured, and bought this Benefit, is Christs Satisfaction; His *bearing of our iniquities*; *He shall justifie many, for he shall bear their iniquities.* 2. The *Instrumental* Cause, Condition, or Mean, or Way, how that Benefit is derived to us, is *Faith*, called here *His knowledge*; It's the Faith we spoke of last now; Faith taking hold of such a Promise, and resting on Gods Faithfulness for the making out of it; It's this which gives the Soul a Title to Christs Righteousnesse, which formerly it had not, and makes Christ's Purchase of due to belong to it, by vertue of Gods Offer, and consequently the benefit of Justification is derived to it, by its taking hold of the Offer, which otherwayes it could not partake of. 3. The formal Cause, wherein Justification properly consists, is this, even God's absolving or Judicial pronouncing of the Sinner to be free, and His accounting of Him as righteous, on account of Christs Righteousness Imputed to Him, and taken hold of by his Faith; where the sentence is past, we need not curiously inquire; It's like, as the Sentence of Condemnation stands in the Word, while the Sinner is in unbelief; So by believing in Christ, He hath Absolution in the Word, as *John.* 3. 18. *he that believeth on him, is not condemned*; And this Sentence of the Word, is as effectuall, for absolving of the Sinner as if the Sentence were pronounced in an immediat way, or with an audible voice from Heaven, by God, with the Sinners name, and firname in it; And therefore let me commend this, with the other places I named before to you, that from them ye may learn to take up the way, how a Sinner is Absolved and Justified; It's Christ's Satisfaction that makes the amends, and is the Meritorious Cause, It is Gods Word that makes Offer of that Satisfaction; and it's

shall get Gods blessing, or ly for ever under His Curse? If this, I say, be of your concernment, then surely Obedience to this Exhortation is of your Concernment, because there is no other way to win to Absolution but this. 2. Consider. That it's the very design of the Gospel, and of this benefit that is made Offer of to you therein, which all the Nations that have not the Gospel want, the privilege being denyed to them: God makes Offer of a way to you, how ye may be Justified; and ye professe your desire to learn it, and to get it practically made use of, and improven, and (as *Paul* hath it, *Philip.* 3 8, 9, 10) That ye may know Christ, that ye may win *Him*, and be found in Him; And it is the Sum of the Gospel, as we have it, *Act.* 13. 38. *Be it known unto you, men and brethren that through this man is preached unto you remission of sins, and by him all that believe are Justified*; This is even the time that the Lord is making this Proclamation, that was before prophesied of, and published by *Isaiah By his knowledge shall my righteous servant justifie many*; This is it that is even now Revealed, Declared, and made Manifest to you, that by Christ Jesus alone Righteousnesse is to be attained; And if it be of such concernment, that for this very end, God hath sent His Son to die, and hath sent this Gospel to declare, and make offer of this benefit of His Death unto you; It's no doubt, greatly of your concernment, to make use of it, when it comes to you. 3 Consider, That if the Lords Proclamation of it, have not that effect, to ingage you to Christ Jesus, for the obtaining of Righteousnesse through Him, it will leave you in a worse condition then it found you in; It's not now, whether ye will perish or not? though that be a great matter (the most Barbarous *Heathens* will readily think, that Gods Justice is terrible to meet with) but it layeth these two in the Ballance; It's either a most Inconceivable condemnation, beyond what others who have not heard the Gospel, will come under, if the Offer be slighted; or Eternall Salvation, if it be imbraced: *Wo to thee Chorazin, wo to thee Bethsaida* (saith the Lord,) *Matth.* 11. 21, 22. (*For if the mighty works which are done in thee, had been done in Tyre and Sidon, they would have repented long ago; And it shall be more tolerable for Sodom in the day of judgement, then for Capernaum*, who, because *they were lifted up to heaven*, in respect of a glorious Dispensation of Gospel-ordinances, and improved them not, *shall be cast down to hell*, and whereon is this dreadfull denunciation founded? Even on this ground, just now hinted at, the Gospel was more plainly and powerfully preached to them, then it was to *Tyre* and *Sidon*, to *Sodom* and *Gomorrah*, who had *Lots* Testimony, but Christ's and His Apostles Testimony, in a manner, swallowed up that, which Testimony they slighted: Now pose your selves, whether this Gospel hath not sounded loud in your ears? have ye not heard it? yes verily; We may here allude to that Word, *Rom.* 10. 18. Doubtless ye have heard, the sound thereof is come to you, and ye shall never have that to object, that ye heard it not. This Text, and this same Sermon on it, and others, will bear witnesse, that through Jesus Christ, ye had a way laid down to you, for remission of Sins, and for Justification, and what will follow? either ye must betake your selves to Christ's Righteousnesse for Justification, and study to be Holy, or elsse ye will bring upon your selves a more terrible Condemnation then came upon the Inhabitants of *Sodom* and *Gomorrah*, who were consumed and burnt quick, by fire and brimstone from Heaven, And therefore there is ground here for all to look well about us, what use we make of this benefit offered to us, that we miscarry not, and make not our selves most inexcusable, for slighting of it

I shall here speak a little to some sorts of persons, that ought mainly to lay this to heart. 1. To some that are so utterly carelesse and indifferent, in making their Peace with God, that to this day, all warnings, threatnings, and dispensations that they have met with, could never prevail with them, once to make them that serious, as to aske that Question, what they should do to be saved? to whom much preaching is but a beating in the Air, to whom such Preaching is Fruitlesse, and Christ useless; It's of these that *He* speaks, *Matth.* 22. Who being invited to the Wedding, *They made light of it, and went away, one to his farm, another to his merchandize*; There is a Generation of such persons amongst us, to this day, who never thought seriously of the Gospel, nor of this Doctrine, which is the Substance and

Life of the Gospel, and without which we can enjoy no Mercy, nor Benefit holden forth and made offer of in the Word; but slight Pardon of Sin, and think little of Justification who will, the day is coming, when it will be much thought of, and when many of you, if God prevent not, would give all the World for an Offer of it, and would be glad to be burnt with the World, or covered with, and smothered under a Hill, or Mountain, rather than to come, and receive your fearful Doom, and Sentence from the Judge, because ye had this favour in your Offer, and made not use of it. A 2d. Sort are a Prophane Company, who, if their carriage be looked on, it sayes plainly, nay, it openly Proclaims, that such Men believe not, that there is a Judgement coming; otherwayes they durst not for a World, live as they do: Is this think ye, the way to be Justified, to be Laughing, Sporting, Gaming, Tipling, and Trifling away your time? in spending it in Decking, and Dressing of your Bodies, in bestowing of more time, in one day on the Body than ye do in eight, or many moe dayes on the Soul? To be glutting in the World, to be following the desires of your hearts, and the sight of your eyes? Prophane as ye are, think upon it, for we declare even unto you, that there is a way how the ungodly may be Justified, held forth, and offered in this Gospel; and if ye contemn it, God shall vindicate His Grace, and your trampling on it shall return on your own head. A 3d. Sort, are such as have never taken with their Sin, nor with the feud betwixt God and them; We invite the filthy to come and wash, Sinners to come and get Pardon, the Ungodly to come and be Justified; but, alas, we cannot get Sinners that walk under the due sense of their Sin to preach to; I dar say, that to many of you, the Doctrine of Justification is in some respect needlesse, I am sure for the time useless, for ye were never convinced of your Sin, nor of your hazard, but thought that ye were alwayes sure of your Justification; ye never evened your selves (to speak so) to Hell, God alwayes, ye think loved you, and perish who will, ye will not perish; These, and such as these, have been your thoughts of your selves, and of your state; And we have more difficulty to get you prevailed with, to think seriously of making your Peace with God, than we would readily have in this, to prevail with *Pagans*, or with Adulterers and Murderers, whose Natural Conscience would sooner be awakened then yours. Justification is not a serious matter to many of you, ye think to slip through Gods Judgement; If ye be asked, whether or no ye be absolved? yes, that we are, will ye say, long since; But, ah! how came ye to be absolved? was ye ever chased, and did ye ever flee for refuge to the Hope set before you? was ye ever pursued by the Law to Christ, and were ye ever made cordially to close with Him, and to sound your Plea on His Righteousnesse? It will be strange, if so many shall slip in to Heaven and never know how; we grant there may be some brought in, who have not distinctly discerned the manner how; but that almost whole Congregations, and Countreysides should be made Friends with God, and never know, or at least never kindly take with the Feud, we professe, we see not through it, it's to us an unintelligible Riddle and a Paradox: Therefore be intreated to Reckon over again; Though there be a Justification, through the Blood of Christ, to be gotten, yet assure your selves, that ye are not in the way to it, while ye continue senslesse of your Sin, and of your hazard. A 4. Sort are these, who think that they have nothing to do with this Doctrine, they are Rich, they are Wise, they are of honest Rank, and have a Name and Commendation in the Place where they Live, and they have, may be some School-craft, and Learning, and therefore they are perswaded, that they cannot miss Justification; and where is there one person amongst many, If it be not some poor Body, even it may be poor in the World, that ever thinks that the Severity of the Law, or the Threatnings thereof concern them? But are there any moe wayes to Heaven, but one? Or is there one for the Rich, and another for the poor? Do not all come in at this Door? is not this the way, even to take with your Sin, and to flee to Christ for Life? And yet are there not some amongst you, that cannot endure to think of Hell, to dread it, (or as we use to speak) to even your selves to it because ye are thought something of, able to do your turn, and have some parts, and abilities; but there are many more

more Wise, and Learned folk than you are, in Hell, that were never absolved before God, nor never shall; yet there is a propensinesse in Great Men, in Rich Men, and in Men of Parts to slight this Doctrine; But such have in some respect more need to give all diligence, to make your calling and election sure, than many others, and yet ye go not so far as they do, who yet go not the just length. A 5th. Sort, are such as never knew any inward Work, or exercise of the Spirit of God upon their Consciences, but have lived with a sort of wholeness of heart all their dayes; If any be called to take notice of this Doctrine, they are called to take notice of it; *There is a generation*, saieth *Solomon*, Prov. 30. 12. *which are pure in their own eyes, and yet are not washed from their filthinesse*; They conclude they are absolved, but never look inward, to see if there be ground to bear that conclusion. 6ly. And lastly, There are a sort that are Formal, and Hypocritical, they were never grosly Prophane, but they were as little truly and seriously Religious; ye had need therefore, to take heed whereon ye found your Peace, and beware that ye take not the Form of Godlinesse for the Power of it, especially when the Form is come to so great a height; And seing this way of Justification is holden out to you through Christ, we exhort and beseech you all, and especially those of such sorts as we have named, to look well that this Grace be not received in vain: In a Word, these two sorts would take special heed to this Doctrine. 1. Some that mind nor Religion at all. 2. Others, who if they mind it, mind it not in the way of Grace, but as it were by the Works of the Law; We declare to you, that Justification is by Faith in Jesus Christ, and by resting on His Righteousnesse; as many as take that way, they may be assured to come speed; and they that misken, and slight that way, shall never win to Heaven, for *there is no other name given, whereby a sinner can be saved, but the name of Jesus only; He is the way, the truth, and the life, and no man cometh to the Father but by him.*

SERMON LIV.

ISAIAH LIII. XI.

Vers. 11. ...*By his knowledge shall my righteous servant justifie many,*

THere is (as I said lately) nothing of greater Concernment to a Sinner to know, than these two. 1. What it is, that satisfies Justice, and makes a Sinner acceptable before God? 2. to know how that may be attained, or what way it is applyed? And this *verse*, shortly, but very clearly answers both. 1. That which Satisfies Justice, *is the travel of Christs soul*, or His Sufferings. 2. The way how this is Applyed, Derived, or Communicat, is set down in the latter part of the *verse*, *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities*; This is the effect of Christ's Sufferings; that many by them shall be absolved from the Guilt of Sin, and from the Curse; And this is the way, how these many come to be thus absolved; It is by believing on Him, for thus His Satisfaction is accounted theirs, as if they themselves had satisfied. We proposed the last day, this *Doctrine* to be spoken to from the Words; That there is a way through Faith in Christ, and resting on His Sufferings, by which a Sinner, obnoxious to Gods Curse, may attain to be Justified, and declared free before the Throne of God; This Doctrine imp'yes these *two* things in general. 1. That there is such a thing possibly attainable by a Guilty Sinner, as Justification. 2. That Justification is to be attained allenarly by Faith in Christ Jesus, resting on His Righteousnesse. *By his knowledge shall he Justifie many*; As there is a necessity to be absolved, so there is a necessity to take this way for absolution, because this, and this only is holden out to be the way, how Justification is attained; It's by Christs *knowledge*, which in short is by Faith in *Him*.

We discoursed somewhat of the positive part of this Truth the other day; Which is of great Concernment; the understanding thereof, being the very hinge of the Gospel, and that wherein, in a special manner the Gospel, and Covenant of Grace

differs from the Law, and Covenant of Works, and pointing out a way for coming by Righteousnes, and Life through Christ; in opposition to the Law, as a Covenant of Works, that holds out a way to Righteousnes and Life, through our own performances.

We touched also at some *uses* of the Doctrine, for directing of you to the believing use-making of Christ, for coming at peace with God; It would follow now, that we should speak a little to that *use* of instruction, that flows natively from this Doctrine; For if this be the way, and the only way of the Justification of a Sinner before God, to wit, by, or through Faith in Christ's Righteousnes: Then all these wayes that lead not Sinners to resting on Christ's Righteousnes alone, for Justification and Peace, must be inconsistent with the Gospel, and so to be rejected, and abhorred, whether they be in Doctrine, or in Practice; and we choose the rather to speak a word to this, because it will clear the Doctrine of Justification by Faith the more, when we come to see and consider these corruptions, and errors that are folsted in by *Heterodox* Men, in this great Truth of God, to the perverting, and corrupting thereof; and it will the more provoke us to thankfulnes to God, who hath graciously delivered us from these snares, errors and corruptions; an error and mistake here, about the Substance of this Truth, being such, as though we held all other Truths incorrupted, will ruine us.

There are, we suppose, *Four* sorts of Errors especially, that contradict this grand Truth, anent Justification by Faith in Christ's Righteousnes, to which we shall speak a little. The 1. is, That old rooted Error of *Papists*, who, in this Point, enervat, and overturn the whole way of the Gospel; and because this is it that great a part of the Christian World hath been defiled with, though it be in those dayes, little thought of by many, and because it is not one single Error, but as it were a Chain of very Momentuous, and Fundamentall Errors; We shall insist a little, in laying it out before you, and ye would not so much look on it, as a controversal, or meerly speculative, as a grosly practical error, and such as is naturally rooted in all (ye would also look upon it, with holy fear, and jealousie over your selves, lest inadvertantly ye slide into it; and withall, ye would look on it, and make use of it, as a Motive, to provoke you to love the Truth the more, and to be, as I said, the more thankful to God, who hath freed you from that dark, heavy and comfortless way of Justification by Works, which is now impossible.

It may be that this Error of *Papists* will not be thought much of by some, when they hear that they speak of Justification by Christ, and by His merits, and by Faith, as well as we *Protestants* do; But it's the more dangerous, that they do so; And therefore, ere I shew their way of Justification, and the inconsistency of it with the Gospel, I would have you to advert to these *Three* things. 1. That in this matter of Justification, though *Papists* acknowledge the name, yet they do not acknowledge the thing it self; and so upon the matter, the Controversie is not so much, what Justification is, as whether there be such a thing as Justification at all, taking it to be a thing distinct from Sanctification, and Regeneration, which they in effect deny; For if the form constitute Justification, and if to them, the form of Justification, be the infusing of habitual Grace in the Soul, then it's nothing different from Regeneration and Sanctification, and therefore when they speak of Justification, they speak of it in this sense; For a Justified Person to them, is a Man renewed, and made Holy, even as to calfie, or to heat water, is to make that hot which before was cold; so Justification to them, is to make a sinful Person Just, because of inherent Righteousnes in himself. 2. When they speak of Justification, they make a two-fold Justification. The 1. whereof is, that which they call the Justification of a wicked person, or of an un-renewed man, when Grace is at first infused into him, which they grant a man cannot of himself *condigely* merit: The 2d. is of a mans growing, or increasing in Grace, when he attains to more Grace, and to more Glory; Grace and Glory being of the same Nature, (wherein they and we do not differ,) And to this *Second* Justification, they make necessary a Mans proper merit of works; for they say, that the first Justification will not do a mans turn, when he

come to age, though to a Child it be sufficient; because their attaining of Glory, who are at Age, is the proper hire of their Works, which supposes Holiness; and therefore, when they say, that Christ's merit procures Justification, their meaning is, that it procures the *First* Justification, but not the *Second*; That is in effect to say, that it buyes habitual Grace, as a Stock to a Man, wherewith he may Trade; but when they come to speak of Heaven and Glory, which is obtained (as they say) by the *Second* Justification, that is come at by the Mans own trading with that Stock of habitual Grace; and so the Mans Trading, or Traffiquing with his Stock comes in, as that which procures, wins, and merits the Prize. 3. Though they use the same names that we use, as of *Faith*, and *Pardon*, or *Remission of Sin*, yet there is very great difference betwixt them and us, as to the thing; for they count nothing to be Faith, but Historical Faith; which the Devils have; and for Remission of Sin, they divide and distinguish betwixt the removing, or remission of the blot of Sin, and the removing, and remission of the punishment of Sin; and they say, that in the *First* Justification, the blot of Sin is expelled, by the infusing of habitual Grace, even as darkness is expelled by the coming in of light; but as to the punishment of Sin, they leave a Man to satisfie in part for himself, after his Justification.

Now, (as we said) because there is not one Error or two here, but a Concatination, or Chain of many Errors; Therefore, for further clearing of the Truth, and discovering of these Errors; ye would consider, that when the question is proposed, this is the great state of it; what that is on which a Sinner may ground his Peace before the Tribunal of Gods Justice, as a solid defence, to answer all the Challenges of the Law, and whereupon he may expect to be absolved, and admitted to Heaven? They say, that it's inherent holiness, wherewith a Mans Soul is sanctified, renewed and made conform to the Image of God, which (say they) is of that nature, that it cannot but make the Person acceptable to God; so that in coming before Gods Tribunal of Justice, he hath in himself wherewith to answer all his Challenges, or all the Challenges that the Law can bring against his inward, and habite Grace, and Sanctification; It is true, they grant, that God works this Grace in them and that Men are not naturaly born with it, and that Christ's merit procures the bestowing of this Grace; but yet they say, though a Man do not merit this first Grace, yet he must dispose himself for it, by the exercise of his Free Will, Faith, Almsdeeds, and the like; and so he makes himself congruously meet for, and capable of Sanctification, and habitual Grace, without which God does not bestow it: And if we look to the *Instrumental Cause*, they take in the Sacraments of Baptisme Penance, and extream Unction, as means whereby God works that Grace (and that, as they say, by the very work wrought) if he be a Man come to Age, and if there be not opportunity of getting the Sacrament, he hath it in his Vow, which comes in place of the Sacrament; by which means, they have these *Two* effects. The *First* is a positive bringing in of Grace into the Soul; The *Second*, is privative, whereby the Blot or Spot of Sin is expelled, as Heat expells cold, or Light expells Darkness; and this they call remission of Sin, when Grace shuts, and drives it out, so that the Soul is not polluted with it: And because all this takes in but the guilt of Sin, which they say is removed in the *First* Justification; They have a *Second* Justification, whereby they say that the punishment of Sin is removed, and whereby they merit Glory; And here come in their *Dotations, Fastings, Pilgrimages, Perigrinations, &c.* Whereby they make amends to God; and and because they cannot win to make a full amends here, they have their *Purgatory*, and *Soul-masses*; And so they have not only God to satisfie, for the wrongs which they have done to Him, but *Heaven* to procure by their own merits: for they lay down this as a ground, that Glory in its full being is the proper reward of merit, which, say they, is not founded on God's Promise for that were to merit *Congruously* only, and not *Condignally*; nor is it founded on Christ's merit, for that were to reward His merit, which to them is absurd, though they grant an infinitick worth to be in both: But it's merit in first Justification, and by which, they expect Heaven and Glory; and having Heaven (as we say) to procure by their own merit,

cause they cannot this Merit it; especially if Mans Nature be looked on as corrupted; they invent two things, or forge two devices for that. 1. To deny Concupiscence to be Sin; And 2. To distinguish betwixt Mortal and Venial Sins; and Venial Sins they make to be consistent with Merit, in which they take in a world of things as not, deadly; And if a Man have not Merit enough of his own, they have a Treasure of Merits of many Saints, who have satisfied for more than their own Guilt amounted to, and have merited more than Heaven to themselves; And the *Pope* being by them supposed to have a right, and power to dispense these Merits, he gives to them that want, a right to such and such a Saints Merits: And when all is done, they confesse that this way of Justification is not certain, that it cannot give Peace, that it may be lost, and that being lost, it cannot be recovered, but by a new Grace gotten by the Sacrament of Penance; the very rehearsing of which things may let you see, how unlike their Justification is to the Gospel, and to the way of Justification that it layes down; and what ground of thankfulness ye have to God, who hath not only contrived, but revealed unto you, a more solid and comfortable way of Justification: 1. Though their way hath much Pains, Labour and Toil in it, yet ye see what it amounts to, and how much Uncertainty, Anxiety, and Horror do accompany it; neither do they ever attain to Justification before God by it. And this is the 2d. thing we would speak a word to, even to shew that this way of Justification is inconsistent with the Gospel, and that wherein a Soul can neither have solid Peace nor Comfort, and we shall speak a little to this, 1. In general, and then 2. more particularly. 1. In general, their way of Justification is the very re-establishing of the Covenant of Works; for it supposeth, that God hath conditioned Life to none, but on condition of their Works, which in their value are Meritorious; It is true, they *First* allow to Christ's Merit this much, that He hath thereby procured this Merit to their Works. And 2. that He hath procured to them habitual Grace, to work these works; though (as we said before,) they must dispose themselves for that Grace, but that doth not alter the nature of a Covenant of Works, seing the terms are still the same. For consider *Adam* before the fall, he was to expect Life, according to the terms of that Covenant, *Do this and live*; and here the terms of the Covenant are the same, through their use be different; and if the Scriptures so oppose these two, that *it is of grace, it is no more works*, and contrarily, then sure this way of Justification, that puts a Man to the same terms of the Covenant that *Adam* had to expect Life by, must necessarily be inconsistent with the Gospel; This will be the more clear, if we consider, how they themselves illustrat their Meriting by the works of the Saints, by *Adam* his Meriting of Life while he stood; the which Meriting flows from an intrinsick worth in the Works themselves, without respect to Christ's Merits; And if the Covenant of Works hath these same terms, then their Justification, no doubt, must be a Re-establishing of that Covenant. 2. The Scripture speaks of our obtaining Justification, and Righteousnesse always in this sense, to wit, by Gods imputing the Righteousnesse of Christ to us, not only for coming at the first Grace, but for attaining Heaven and Glory; It's that which *Paul* leans to, when he comes before God, *Phil.* 3. *That I may be found in him, not having mine own righteousnesse, which is by the Law, but the righteousness which is through the faith of Christ*; He layes by the one, and betakes himself to the other, as his only defence, and that whereon he doth ground his Plea before God; Now this being the Scripture way of Justification; and their way being quite contrare to it; (for if they were asked, how think ye to answer before God? they behoved to say, by the merits of our good Works) It must needs be inconsistent with the Grace of the Gospel, and that which *Paul* would by no means hazard his peace upon: We will find nothing more frequently mentioned in Scripture, for the making of our peace with God, than Covenanting with God, the Imputation of Christ's Righteousnesse, and Justification by Faith; But all these *Three* are here in their way of Justification, shut out and excluded; For they have no such thing as Covenanting, they scorn the Imputation of Christs Righteousnesse, as but a putative and imaginary thing, and they cannot endure Justification by Faith.

But 2*dly*, and more particularly, Behold and consider, how universally it corrupts, and even destroyes the Doctrine of the Gospel: 1. It corrupts and destroys the nature of Grace; for it hangeth it on mans free will, he must dispose himself for it, and it gives him liberty to choose, or reject it as he pleaseth; and it makes that to flow from man himself that satisfies Gods Justice, as if Remission of Sins were not free; And in the *Second*, Justification and admission to Heaven and Glory. It utterly excludes Grace, and takes in Merit, and makes Heaven the proper reward of Mans own Merit. 2*dly*. It enervats the Merit of Christ, and His Purchase, though it seem in words to acknowledge it; Because it neither admits of the Merit of Christ, as the Satisfaction to Justice, by which the punishment is taken away; nor to be that by which Life is procured; but it takes in Works, Satisfaction by Pennance, Whippings, Pilgrimages, *&c.* And all that it leaveth to Christs Death is the procuring of a new Covenant of Works, and the buying of a Stock of habitual Grace to Man to send for himself, but it layes not the removing of the punishment, on Christ as our Cautioner, in our name satisfying the Justice of God for our Sins, but it leaves it on our selves, and on our keeping the Covenant of Works; as that whereto the Promise is made. 3*dly*. It overturns the nature of Gods Covenant, for either it makes no Covenant at all, or it transforms the Covenant of Grace into a Covenant of Works; putting us to expect Life through the Merits of Works; For they will have no Promise of Life to be made on condition of Christs Merit, laid hold upon by Faith, but on condition of our own works alone; for though they pretend that it may be called Christ's Merit, because, say they, He hath procured Grace to work these Works; yet in effect their way of Justification, is to restore us to that Covenant which *Adam* had, and to ability to keep the same terms, though, as we said, the rise be different. 4*ly*. It's inconsistent with our natural State; for it suppons Man before Conversion to have a free-will to good, and ability to dispose himself to receive Grace, and gives him a hand in turning himself to God, as if he were not dead in Sins and Trespasses; and so the Soveraignty of Grace is bounded and limited to wait on a Man so disposed, and so disposing himself. 5*ly*. It destroyes the nature of Gods Law, as if it were consistent with His holy Law, to have such and such Lusts abounding within, and did not exact a reckoning for such branches of it, as they call Venial Sins. 6*ly*. It overturns the Scripture Doctrine concerning Sin, for it makes many Sins to be in effect no Sins. 7*ly*. It corrupts and destroyes the nature of the Sacraments, and makes new Sacraments, that God never appointed, and gives them power to work that which God never gave them; as if the very works wrought did confer Grace. 8*ly*. It is inconsistent with the Justice of God; as if forsooth, such poor Trifles, and Toyes as these which they invent were satisfaction enough to his Justice; yea, as if some men could more then satisfie Justice, and could not only merit Heaven to themselves, but also help to merit it to others; and as if God were bound in proper Justice to the Creature; and that not only on the account of this Promise, but also, if not mainly on the account of Merit of Condigoity: All these things are involved in this *Popish* way of Justification, and inconsistent with the Truth of the Gospel, And we have touched on them, to let you see, that it is not one Error that is here, but a complication of Errors; And truely, if there be not an abhorrency at *Popery*, because of this grosse Error in Justification, there is but little ground to expect, that Men will keep at suitable distance from it in other things.

And therefore, from what hath been said, take a few *Directions*, as your use of it; and if we were tender, it might do us good, now and then to get a little view of such Errors. 1. Then see here the necessity of being more distinct, and clear in Gods way of Justification; in the way how peace is made betwixt Him and a Sinner, when we see how many Errors follow, and creep in after one Error; and when we consider, how *Popish Priests*, and *Jesuits* are moving, and how this same Error which hath so many Errors with it, is stealing in, ye had much need to be well acquainted with the Truth, and to be guarding your selves against Error, especially when some lay so little weight on it, that they call it a striving about words, which sayeth, that there is but little abhorrence of the thing; I am apt to think

that the most part of them that are called Christians, could not well tell how to oppose *Popery*, *Arminianism*, or *Antinomianism*, if they were tempted to imbrace them, or any other Error or Heresy; And when withall we consider, how naturally we are inclined to shuffle by the Covenant of Grace, and to cleave to the way of Works, or to turn the Covenant of Grace into a Covenant of Works, we would try well, what we incline to in this point, whether in our Judgement, or in our Practice, least we fall from that which is right, in practice at least, if not in opinion also: I intreat you to study this, as a main point of Christian Religion, even that ye may know, and be clear in your knowledge of the way, how God accepts of and justifies a Sinner. 2*dly*. Know that this Error of *Popery* in particular, is not so little concernment as many think it to be; It's a wonder that Men should think, differences about matters of Religion to be so light, and so little a matter, as if it were but the change of outward ceremonies, or of words; Hence it comes to passe, that there is so little Care and Zeal to prevent the rise, and spreading of Errors: We shal only commend to you *Three* things for guarding you in reference to this Error. 1. Sift your selves often before the Tribunal of Gods Justice, till your hearts be brought under suitable impressions of Gods Holinesse, and Justice, of the severity and strictnesse of his Law, and of the necessity of your answering to it in your own Persons, or in the Person of a Cautioner; And then consider what will be your defence in such a posture. 2*dly* Carry alwayes alongst with you the impression of your Original Sin, and Natural Corruption, and of the sinfulnesse of your Practices; This will make you loathsome, and abominable in your own eyes, and Christ precious, and such a Soul will not be in such hazard of putting his own merits in the room of Christ's. 3. Think upon that which in Gods offer is presented to you, as the way of making your Peace; Though ye would study Holinesse, in order to that end, when ye are so sinful, and when Divine Justice is so severe, it looks not like the way to Peace; But when we consider Gods offer in this Gospel, as it is held forth, *Act.* 13. 38, 39. *Be it known unto you, men and brethren, that through this man is preached unto you forgivenesse of sins, and by him, all that believe are justified from all things, from which they could not be justified by the Law of Moses*; And the invitation that is given, *Isa.* 55. to them *that have no money to come and buy freely, without money, and without price*; And see God tabling His call on another ground than your Holinesse, and putting in your offer Jesus Christ, and His Righteousnesse; It's a raising and rousing up of the Soul, to expect absolution before the Throne of God, on a more solid foundation that will bear its weight: We would beware of taking that way of Justification, and of making our Peace with God, that seems to be most rational like to our corrupt nature; for as many say, to be sorry for Sin, to study to make amends, and to do what they dow, seems to be the most reasonable way, and agrees best with our corrupt nature; but that is not it which will do your turn, but the way which God hath holden out; and that is, by His knowledge, by Faith in the Righteous Servant. 3*dly*. See here, how much we are obliged to God, for holding out to us the right way to Life; If ye look to many Nations abroad, the way to Life is holden out to them on this ground, even their own inherent Holinesse, their own Good Works, their giving of considerable parts of their Estates, their Pennances, &c. Which yet can never quiet the Conscience, nor satisfie Gods Justice; Yea our own Predecessours in this Nation were drowned in the same Errors; and we were as foolishly, and sensleslly superstitious, as the Inhabitants of any other Nations, before the Light of the Gospel brake up among us; accounting such and such Sins to be no Sins, leaning to their Merits, to the Merits of Saints, to Indulgences, Soul-masses, Whippings, and a number of things of that kind; And now that God hath mercifully fred us of these foolries, how much are we obliged to him? Hath ever *Scotland* been thankfull as it becometh for this mercy? We do, by our unthankfulnesse, darken and obscure the freedom of Grace, that by this Gospel is preached unto us, And there needs no other evidence of it but this, that many are to this day as ignorant of the way of Justification of Sinners, and as abstract from, and as great strangers to the right way of making use of Christ's Righteous-

If it had never been revealed unto them; or if they know, and can speak any thing of it, all the use that they make of it, is to turn the Grace of God into wantonness; And because Holiness is not the ground of making their Peace with God, to take the more Liberty to Lousness: These are not Fruits of the Gospel, other Fruits must be brought forth; or else ye will repent it, when ye cannot mend it: Let it therefore affect you, that God is so ill requite for His goodness, and study to be more thankfull to Him, that we may speak of these Truths, and discover these Errors, and that we are not judicially blinded as many other People and Nations are. 4*ly*. Pitie them that are lying under darkness of their Delusions and Errors, and pray for them; It's a sore matter, that the most part of the Christian World should have the Name of Christians, and yet should maintain such Doctrine, and lay down, and hold such a way, as keepeth from benefit by Christ Jesus; yea, as denyes on the matter, that He is come; For this is indeed the Spirit of Antichrist, and of the Man of Sin, that takes Souls off from Christ; and yet how few make conscience to pray for these poor people, and that God would pursue the whore, and break up, and Skale that Market spoken of, *Revel.* 18. and would discover His Truth, and make His Gospel to be purely preached to them, that are sitting in the Region of Darkness, and in the shadow of Death; ye would pity bound up and imprisoned Souls in this Error, and pray for their reclaiming, and that God would keep this Land from it; It's an old seated and rooted Error, and the rest are but foolries, in comparison of it; This is the Devils great ingine and army, others are but vapours, to say so, which may tell us, that speaking, and hearing of such a businesse is not altogether useless: What if the day should come, that all our Bibles, and every English Book that serves to hold out Truth, and to discover Error should be taken from you, and ordered to be burned, and that Books stuffed with their Errors should come in their room? Many of you think little, or nothing now of the Light and Liberty of the Gospel which ye enjoy, but if Heaven be of so much worth, this Gospel is of much worth to you, and this Truth of it in particular. 5*ly*. Let not this Gospel be preached for nought; O! receive not this Grace in vain, that is, this Grace offered to you in the Gospel, and the clearing of such Truths to you. O! What a challenge, and aggravation of our Guilt will it be, when we come before the Throne? when many other Nations will be condemned, because they leaned to their own Merits, and made not use of Christ; and many of us shall be condemned, because though we professed an indignation at these Errors, yet we made no more use of Christ than these, who by their Doctrine excluded Him: If our predecessors could speak, what could they say? Would it not be this, It is just that ye perish, for ye had Christ, and His Righteousness clearly preached to you, which we had not, and yet ye slighted Him: Therefore take hold of, and improve the opportunity, God hath clearly revealed this Truth to the Land, and to this Place, walk in the Light while ye have it, else your condemnation will be the greater, as it is, *John* 3. 19. 6*ly*. Seing God hath given us this singular mercy, even the clear Revelation of the way of Justification by Christs Righteousness, and Merits; Let us not, through our evil conversation, make the Truth of God to be evil spoken of, turn not the Grace of God into wantonness; It was an evil that soon arose in the Primitive Church, and which the Apostle disputs against, *Rom.* 2. 3. and 6. Because He preached Justification by Grace, and not by the Works of the Law, some were ready to abuse that sweet Doctrine, and to say, *Let us sin, that grace may abound, and let us do evil, that good may come of it, whose damnation, sayes he, is just*; And he follows out these Objections, and insists in answering of them; And, O! but this is damnable, from the abounding of Gods grace, to take the more liberty to Sin; and yet what other Language have the Lives of many, but this? Because Justification and Happiness are not builded on our Works, therefore we may live as we list, despitefully & presumptuously reflecting on the way of Justification by Faith, and on God who hath contrived it; But if any of you will abuse Gods grace, and sin the more, God shall charge it on your own heads, this Gospel shall never do you good, God will require it of you; your Sins are multiplied, and your Plagues shall be multiplied above any that have lived un-

der black *Popery*: I dare say, many of you would probably have had a greater restraint on you from Sin, and would have been more Charitable, and forward in many external good Works, if ye had been profest *Papists*, than now ye are, being profest *Protestants*; a judicial stroak on you, for the abusing of Grace; And is this the fruit of the Gospel? No certainly, Grace was never preached, that Men should grow cold and indifferent in the practice of good Works, but that through the laying hold on Christs Righteousnesse, they might have peace with God, and that through the study of Holinesse, God might be glorified; Therefore study the exercise of Faith so, as ye seclude not Holiness; and study Holiness so, as ye mar not the freedom of Grace; and put these two together, which are the Compend of the Gospel, when suitably practised.

SERMON LV.

ISAIAH LIII. XI.

Vers. 11. ---*By his knowledge shall my righteous servant justifie many, &c.*

THis blessed Death and Soul-travel of our Lord Jesus, hath been good news to many: and it is the ground of all the hope of Life that ariseth from the Word to a Sinner; It should never be tastelesse, nor distasteful to us, in mentioning, reading, or thinking of it, but it should in reason make Sinners glad, that ever there was such a subject to be spoken of and to be considered; It behoved certainly to be a great businesse, that brought the Son of God to die; the Salvation of Sinners is a great Work, though many of us think but very little of it.

The Sum and Scope of Christs Sufferings and Death, are briefly holden forth in these words, *By his knowledge shall my righteous servant justifie many*. Where we have, 1. The great benefite that comes by His Death; which is *Justification*, or the absolving of Sinners from the Guilt of Sin, and from the Curse of God, due to them for Sin, by Christ's interposing Himself to become a Sin-suffering, there is a way laid down, how Sinners may be relieved. 2. The parties made partakers of this benefit, and they are called *many*. 3. The way how it is derived to these many, It is *by his knowledge*; That is by, or through Faith in Him.

We have spoken somewhat of the benefite it self, *Justification*; which is the thing aimed at, for the most part in Preaching, and in all other Ordinances, that God may by the Righteousnesse of His Son in the Gospel, carry on the Justification of Sinners, through their knowledge of Him, or by causing them to rest upon His Righteousnesse by Faith, in order to their Salvation; It's sad, that in this point, which is of so great concernment, so many should go so far wrong, and mistake so grosly; that it is no great matter in some respect, whether they be called *Christians*, or not; This being the advantage of a *Christian*, that *He* hath a way to Justification, and absolution from *Sin*, and Wrath before God, revealed to Him, which others have not; who, if he come short of this, or fall in grosse Errors about it, he hath little or no advantage beyond *Heathens*; who may have more of the Fat of the Earth, and of the things of the World, than these who are within the visible Church have; But in this, in a special manner, the *Christian* excels, and goes beyond the *Pagan*, or *Heathen*; That he hath a way laid down to him, how he may come to be reconciled to God, and freed from Wrath, and from His Curse due for Sin; which we have shewed to be by fleeing to Christ, and by Faith resting on His Righteousnesse, and Satisfaction; For Christ the Cautioner having payed the Debt, by laying down a Price fully satisfactory to Divine Justice; and this Satisfaction being offered in the Gospel, upon the condition of receiving him; a Sinner giving his consent to Gods offer, and closing therewith, may confidently expect, according to that offer to be Justified, and no otherways.

We shew you one particular, great and grosse Error, wherewith these who are under the darkness of *Popery*, are wofully carried away, which we did the rather

touch upon, because though it be a Doctrinal Error in respect of them, and disputed for by them; Yet in respect of the practice of many *Protestant Christians*, it's very rife and ordinary; that is, to Mistake, Err, or go wrong in the way of making of their peace with God: And there are *three* sorts especially, who do exceedingly Mistake, Err and go wrong here; These of whom I mean, and am now speaking, are not such as are maintaining, Disputing, or Writing for such Errors, but such as count themselves to be sound Protestant Christians, and haters of the grosse Popish Error; That we spake somewhat to the last day: The 1. Sort are these, who, to this hour never laid down any solid reckoning how to make their Peace with God, or what way to come at absolution before Him; these Persons do in practice deny, what ever may be their professions, that there is any such thing as a Reckoning to be made betwixt God and them; or that there is a necessity of Justification, for prevending of their eternal ruine and destruction; They live from their birth, with a hope of coming to Heaven, without looking how they may passe this great step of Justification before God, they never saw nor laid to heart their need of it; are there not many hearing me to day, that are of this number? who will needs keep up confidently their fancied hope of Heaven, and yet never knew what it was to answer a challenge for Sin, or a threaming of the Curse, for the breach of Gods Law from Christs Righteousnesse, nor did they ever fist, and arraign themselves before Gods Tribunal, as guilty, nor did they ever think seriously of their charge, nor of their Summons, nor of the way of making their Peace with God, by taking hold of Christs Righteousnesse: A 2d Sort are the generality of Legal Professours; I do not say, that they are Legal in their Practices; that is, that they make it their businesse to keep the Law, for they are as little concerned, or careful in that as any; but they are Legal in this respect, that when it comes to the making of their peace with God, they know nothing but the Law to deal with, as that man spoken of, *Matth.* 25. That got the one Talent, and was utterly careless to improve it; yet when it comes to a Reckoning, he stands and sticks to the rigor of the Law, Master, saith he, *Lo, here thou hast that which is thine*; just so, such will be ready to say, we have no more Grace than God hath given us, we have a good heart to God, we are doing what we do or can: Here come in Prophane Men, meer Civil Men, and Hypocrites, and most especially the meer Civil Men, who do much in the duties of the Second Table of the Law, and they will professe that they do mind Judgement and a Reckoning, but if they had been bred and brought up in a *Popish* School, they solist in a Legal Righteousnesse in stead of Christs, as the ground of their Justification before the Tribunal of God: ye may take these Instances of this sort of Persons, which are very common, and who in their Practice almost in every thing agree with the *Popish* Doctrine. The 1. Instance is of such Persons that know nothing of the Imputation of Christ's Righteousnesse, yet if we speak of it, they will fall out in such expressions as these, we can do nothing of our selves, there is no goodnesse in us, it's God's grace that must do our turn; yet in the mean time it is not Christ's Righteousnesse, they lay down to themselves as the ground of their Justification, but the good which they have done, as they suppose in Christs strength, and the Grace which is given them to work, and do that good by which is the same thing with the *Popish* way of Justification; as if Christ had procured an ability to us to keep the Law our selves, in order to our being Justified thereby; hence they will Believe, Pray, Hear the Word, Praise, and go about other Duties, and will professe that they acknowledge Christ in these; and that they have the Grace from Him to perform them; He furnishes the Stock, and they Trade with it, and so for the attaining of Life they are obliged to their own Trading; which is in Words to pretend Grace, but really to put our own Works and Righteousnesse in the Room of Christ's Righteousnesse, as the ground, or meritorious cause of Justification; for the Grace given to us, inabling us to work, is not Christ's Righteousnesse, but our own, because given to us, and working in us; and so it is always our selves, and our own Righteousnesse, not Christ, and His Righteousnesse that we rest upon. A 3d. Instance of some Folk, that speak of Christ and of attaining Life through Him; yet

is not in respect of His Merit, but in respect of His Strength; for such will say, we hope through Christs Strength to come to Heaven; their meaning wherein is, that *He* will help them so to repent and believe, so to be holy, and resist temptations, as they shall come to Heaven thereby, as the deserving cause of their coming thither; It's true, there is something right here, when in its own place, If whole Christ were rested upon, Justification being put in the first place, and His Merit rested upon for that, It were good that His strength were craved to, and made use of, for performing the duties of Sanctification; but when His strength is rested upon, as the alone thing, and when we look not to Christs Purchase and Merit, as the ground of our acceptation, but to Christ as enabling us to do Duties, to the end that we may give God a recompence thereby; at the best it is but He and we together, this certainly is wrong; for nothing is proposed as a Satisfaction to Gods Justice here, but what is immediatly our own. A 3*d.* Sort are somewhat wiser, who, it may be, think that any thing that is in themselves, is not worth the naming; but partly through Christs Merit, and partly through what they have, and can do themselves; or by these joyned together. they hope to be saved. This was the Doctrinal Error of the *Galatians*, who attributed Justification to Christ, and to the Works of the Law jointly: This way ascribes to Christs Righteousnesse this much, that it makes our own Righteousnesse to be accepted, as the ground of our Justification before God, which in some respect is worse than the Covenant of Works; for the Covenant of Works sought a perfect Righteousnesse, but this way offers an Imperfect Righteousnesse, and to amend, and to eke out our Imperfect Righteousnesse, it takes in the Righteousnesse of Christ; but there is no such Covenant, or way of Justification in Scripture: for God made but two Covenants for men to attain Life by, one of *Works*, which is now impossible; The other of *Grace*, by which only it is possible to attain Justification and Life: This makes a third Covenant, or Contrivance by a mixture partly of some Works in us, and partly of some Grace in Christ, to make up what is lacking in our Works; and yet this way is very pleasing to our nature, and that to which we are much inclined for Justification; for men are naturally disposed to think that they give Christ enough, when they allow His Righteousnesse, to make up what is defective in their own; It's true indeed, that Christs Merits do wash our Duties, but our Duties come never up to be the ground of our Justification in whole, or in part; which is evident from this, that ere Christ make our Duties, or Performances acceptable, He makes our Persons first to be accepted; and that once being, then any thing performed by us, In Christ's strength according to the will of God, is acceptable also.

But now we proceed further in the Words of the Text; and before we come to the causes of our Justification, we shall briefly *Observe* two or three things that ly obviously in our way; The 1. whereof is this, That the Absolving of a Sinner, through the Imputation of Christs Righteousnesse, is the proper and native result of Christs Purchase and the great intendment of it, His Sufferings and Soul-travel were undergone, to procure Justification to *many*; So that if we would know what is the Fruit of Christs Soul-travel? here it is, *By his knowledge shall many be justified*; Therefore, *Rom.* 5. 9. It's attributed to His Blood, *Being justified by his blood, we shall be saved from wrath*; and 2 *Cor.* 5. *ult. He was made sin for us, who knew no sin, that we might be made the righteousnesse of God through him*; That which I mean is this, That Christs intendment in His dying was to redeem, and really and actually to procure Absolution, and Justification before the Throne of God to so many as should believe on Him: Or we may take the Doctrine these two wayes, which yet come both to the same account. 1. Thus, that the thing which Christ intended in His Death, was not a meer possibility, that Sinners might be Justified, nor to lay down a conditional way of their Justification, whereby they might come, or not come to it, and so to make it possible, but that which He intended was; that their Justification might follow absolutely; I do not mean instantly, and without the interveening of a condition; For here His *knowledge* comes in, as the condition, but that which I mean is, that He died, that their Justification might actually, and certainly follow as a fruit of His Purchase; It

a word, His Death and Sufferings were, not to make Justification possible to all, but that so many as He bargained for might be absolutely Justified; or that *many*, that is, all the Elect might be actually Justified, because *He shall bear their iniquities*, therefore by His knowledge they shall be Justified.

We *Observe* it for these *Ends*, or *Uses*, 1. To give an answer to that question, What is the native result of Christs Death to His People? we say, It is their absolute and actual Justification: These that would extend the Grace of God, and the Death of Christ to broad and wide, as to leave out none, say in effect, that the design thereof was to lay down such a way, as makes it possible to all to be Justified, and yet such a way as makes it possible that none at all shall be justified; for it hangs justification on the free will of the creature, & to strive to make Grace broader than God allows, they come to make it none at all, by leaving it on mans freewill, whether it shall be effectual or not; But blessed be God, the Covenant of God was not on these terms; for it is said here, *That by his knowledge he shall justifie many*. 2. It gives us these two practical *uses*. 1. It shews, what should be our intendment, in our Use-making of Christs Death, and that is, that we may be Justified and Absolved by it, even to make use of it, for attaining to Pardon of Sin, and Peace with God; If this be overlooked and neglected, all other Fruits of it are useless; it will avail but little to be a Member of the visible Church, to be Baptized, and to be admitted to the Lords Supper, to have Literal knowledge of the principles of Religion, to have a Gift of Preaching, or of Prayer, &c. these will not Justifie; The peculiar thing aimed at in Christs Death, and that which His People aim at, and have to rejoyce in, is *Justification through his knowledge*, which is alwayes to be understood without prejudice to the study of Holiness.

2. It gives us this *use*, whoever would have Absolution before God, would know that this was the very thing ingaged for to Christ, and His intendment in His Death; That Sinners believing on Him, might be Absolutely and Actually Justified by Him; It was not simply to propose Justification to them, but that absolutely they might be Absolved from the Curse of God due to them for Sin: And now may I not ask whether this is more encouraging to Sinners, to have Christ procuring Justification only conditionally to them, or to have the thing absolutely conferred upon them. This is a ground whereupon believing Sinners lift up their heads confidently, and expect Justification through His Righteousness: It is this that was promised to Christ, and it is this that is the native fruit of His Death, without which it will be fruitless; And this may remove the great obstruction that readily a Sinner, when he is serious, seeth lying in his way, to wit, the want of Righteousness, and the fear of not being Absolved, the want of inherent Righteousness in himself, which makes him lyable to the Curse of the Law, when he seeth upon what terms Christ died, *First*, To procure a Righteousness to them that wanted Righteousness. And 2. Upon these terms, that Sinners through faith in *Him* might be Justified, and freed from the Guilt of Sin, as if they never had sinned themselves; Considering this to be his Intendment, according to the terms of the Covenant of Grace, what have they, or what can they have to skar or fright them from expecting the fulfilling of this Promise? Because the contryvance of the Covenant of Redemption is to buy Justification absolutely, and not the possibility of it only, nor to buy Grace to us, whereby to Justifie our selves, but Justification it self, so we may be beholden to Him alone for it.

Again. 2*dly*. When we say that the Justification of a Sinner, is the proper result of Christ's Death, it may be thus understood, That the Righteousness whereby a Sinner is Justified, is immediatly Christ's Death and Purchase, as to the meritorious cause thereof; so that if we look to what Justifies a Sinner, as to the meritorious cause of it; the knitting of these two together, *He shall see of the travel of his soul, and shall be satisfied*; and *By his knowledge shall my righteous servant justifie many*, doth hold forth, to be Christ's Death and Purchase. The travel of His Soul is, and must be the ground on which a lost Sinner is Justified before the Throne of God; This both confirms what we formerly proposed concerning this *Doctrine*, and also shews that the Justification of a Sinner is not by inherent Holiness; whence comes it, I say

that makes a Sinner acceptable before God? It is not from habitual, nor actual inherent Grace, but from Christs Righteousness, laid hold on by Faith, that grippeth and adhereth to it; But from the latter part of the Words, we will have more particular occasion to speak to this, where these two are knit together; *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquity*; therefore we do now passe it.

The *Object* of this ben fits *many*; *many*, ordinarily in Scripture implyes these two things. 1. A great number, and so it shews the extent of the Object; that is, that Christ shall purchase and redeem many, or by His Death procure Justification to many. 2. A restriction, and thus *many* is opposed to *all*. and so the meaning is; There shall many be Justified by Christ's Death, but not all; and therefore as none can from these Words plead for an universality in Justification. so neither can they in Redemption, for he only bare their infirmities, whom by His knowledge He Justifie.

Looking on these *many*, in this twofold consideration; we may take these *Observations* from it. 1. Taking it extensively, *Observe*, 1. That the Righteousnesse of Christ is of it self able to Justifie many; It's a Righteousnesse that can satisfie for the Sins of many; or thus, That in the Covenant of Redemption, there is an Intended Application of Christ's Righteousnesse, and Purchase to many. 2. That there are many, who shall indeed partake of Christ's Righteousnesse, and be Justified by it; It's not one, or two, or a thousand; but as it was Intended to Justifie *many*, so it shall be actually applyed *to many*, for their Justification. 3 Comparing the former Words, *He shall see of the travel of his soul, and shall be satisfied*; with these Words, *By his knowledge shall my righteous servant justifie many*, *Observe*. That Christ is not satisfied for the Travel of His Soul, except many be Justified by it; or thus, It is Christ's Satisfaction, how many there be that make use of Him, and that by making use of Him, come to be justified by Him; as afterward we will see; These many, are all these that believe, all these that have this true and saving knowledge of Him, and do rightly acknowledge Him.

The making out of one of these Doctrines will make them all out; That Christ's Righteousnesse is able to Justifie many, that many shall be Justified by it, and that it is His Satisfaction and Delight, that many be Justified, and get this good of it: It's said, *Matth.* 20. 28. That *he came to lay down his life a ransom for many*, And *Rom.* 5. 15. That *the gift of grace which is by one man Jesus Christ hath abound d unto many*, and *v.* 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous*; Let but these *Four* things be put together and considered, and it will be found, that there is no just ground to quarrel these Doctrines. 1. The native worth, and intrinsick value that is in the Satisfaction of Christ. It's *the blood of God*, of the Person that is God; It's an Offering that flows from a willing and cheerful Giver, which makes it the more acceptable, *He* was content with delight to pay the Price, there cannot be a limiting or bounding of this Worth and Value, because there cannot be any bounding, or limiting of the Person that gives the Value to it, if it be considered in it self. 2. Consider the freenesse of the Offer, which takes in *many*, our Lord communicats very freely, what He hath bought very dear: and it's done with respect to His taking in of many, to take away all exceptions from the poor and needy, and from them that want money. 3. As the terms are free, so the Offer is very broad, and comprehensive, as we see, *Isaiah* 55. 1. *Ho every one that thirsts come to the waters*; and *Revel.* 22. *whosoever will, let him come, and take of the water of life freely*; And we find these expressions, *all that believe*, and, *whosoever believes*, to be frequently used in the Scriptures; which takes in all that will yeeld themselves to Him on the terms of the Covenant, to close the bargain with Him. 4. Consider God's end in the Justification of Sinners, which is to make His Grace to shine, and to triumph, and to make its victory over mans Sin conspicuous and Glorious, by being beyond it; not in respect of the number of Persons, but in this respect; that as *Adams* one Sin brought Death on many, so the Death of Christ hath brought Justification to many; as it is *Rom.* 5. *The judgement was by one to condemnation, but the free gift is of many offences unto justification*; Whereas *Adams* one

Offence brought Death on many; here the relieving of one Sinner is the procuring of freedom to many, because in that respect Christ is a Satisfaction for many Offences. But it may be *Objected* here; Is it not said, that the way to Heaven *is strait, and few there be that enter in thereat?* They are thine sown, to say so, that are Heirs of this Inheritance. *I answer*, by a distinction; Though they be comparatively few, yet considered in themselves absolutely they are many; or they are simply many, though comparatively but few; Consider and Compare them with the multitude of reprobats that are even in the visible Church, they are few, yet if ye will consider them in themselves, they are many; and it's most true that is spoken. *Revel. 7. 9. I saw a number which no man could number*; if we look since the beginning of the World, how some are taken in this Age, and some in that, some of this Nation, and some of another, they will be found to be but few, when all of all Nations are put together, yet in themselves they are many; There are these *three uses* of it, which may be Reasons why it is put in here. The 1. is, to let us see the largeness of the extent of the worth of Christ, and of the allowance of Grace, in reference to the Justification of Sinners through Him, which should make us stand, pause and wonder. It had been much, if Grace had saved but one, more if it had saved a thousand, or twenty thousand: But O! what ground of admiration is it, when many are saved by it; This is the native end, why it is put in here; even to shew, that it is not for nought that Christ died, it shall be a blessing to many, I mark it, because though the presumptuous thoughts of many lead them to extend the Merits of Christ to all in the visible Church; yet it may be that in others there are too narrow and limiting thoughts of the extent of His Merits, and of the allowance of Grace, as to the number of the Elect, that shall be saved: It being certain, that as we are in hazard and ready to abuse any thing; so this, if it be said, that they are *many* that are Justified, we are ready to exclude none; and if it be said, that they are *few*, we are ready to make Grace as it were a nigard, and Churle, and to contract, and narrow too much the application of it.

The 2d. *use* of it (Which is a Second Reason, why this Word *many*, is put in here) may serve for encouragement to Sinners, and to hearten them to assay to get this benefit of Justification made their own: many trow (and in some respect it is a truth) that it's a singular and odd thing to come by Justification; and hence they conclude, that they will never get it; and indeed if the thought of it's Singularity and Rareneſſe made them careful to win at the thing, it were an profitable use of it; but when it makes them heartless, to attain the thing; it's a wrong, and prejudicial use of it; But Sinners, there is here ground of Encouragement, Provocation and upstirring to you, to seek after Justification through Jesus Christ, because there are *many* that are the Objects of it: The Righteousneſte of Christ, is a Righteousness that will save *many*; It's an Article of the Covenant of Redemption, that Christ shall get *many*; the Promise will give Title and Right to many, He will not be content, if He get not *many*; now putting these together, it cannot but be very great encouragement to seek, and a strong ground to expect Justification on this account, because, 1. That which a believing Sinners gets, is Justification, Pardon of Sin both Original and Actual, and it's compleat actual Justification, not only the procuring the Offer of it, but the Application of it, *Justification from all things, from which we could not be justified by the law of Moses*, and Justification never to be reversed. 2. This Justification is designed for, and allowed to *many*, the stepping in of some before others doth not wrong them; and there needs not be disputs about Election; for the Text says, that the allowance of Grace is to *many*. 3. It is Christ's Satisfaction that He get many to be Justified; and the more that step to, to lay hold on this benefit, He hath as it were the more Satisfaction: And if the Sinner should say, I know not if I be included in that number; the terms of the Covenant run to all that believe: If there be a fleeing to Christ by Faith for refuge, there needs not be anxious disputing, whether the Sinner will come speed; but there should be a stepping forward, *many* have gotten good, and *many* will get good, and there is room sufficient for as many as will yeeld themselves up to Christ an

and rest upon His Righteousnesse, It's a large mantle that covers thousands, and the Lord will have thousands to be hidden under it, and Justified by it.

3*dly*. It serves to be a most terrible ground of inexcusableness to these, to whom Christ's Righteousness is spoken of, and offered in the Gospel; who yet neglect to make use of it, that He was content to lay down His Life, and that as a ransom for many; none needs to say, I knew not if I would be welcome, He said, it was for *many*; and though He said not, it was for *all*, yet it's for *all* that will believe in Him; And therefore it is not, nor shall not, because he hath confined the benefit to few, that ye are, or shall be excluded; but because, though He extended the benefit to *many*, yet ye excluded your selves; and none of you, who hear this Gospel, shall have it to say, I betook my self to Christ by Faith, but He refused to admit of me, and He would have no moe than He had; there are many who please themselves with such a Word as this, when they hear that many will be saved; But it will be the dearest bought Doctrine that ever ye heard, It had been in some respect better, that ye had heard that it was but two or three that will come to Heaven; because the hearing of *many's* coming thither will greatly aggravat your guilt, who neglect so great a Salvation.

Therefore take two or three *Caveats* of this *Doctrine*, And 1. Beware of being secure, because there are *many* that shall be Justified, there are many moe that will perish; compare these that perish with these that will be saved, and it will be found, that they are but an handful that will be saved, and that Swarms and Multitudes will go to Hell; Therefore, when ye hear that the door is opened to many, let it encourage you to enter in; but remember this, that moe will be excluded, and perish, than wil enter in and be saved: The Scripture sayes, *Many are called, but few are chosen*, even in respect of the called within the visible Church. 2. Consider that Graces inlarging of this benefit, to take in many will be your greatest challenge and aggravation that shall misse, and come short of it, *Therefore let us* (as it is, *Heb.* 4.) *fear, least having a promise left unto us of entering into his rest, any of us should seem to come short of it*; When this door is opened to us, we would by all means fear coming short, or not entring through unbelief; for it will be worse with us than if the door had never been opened; Folk ordinarily think not so much to misse, or come short of a Privilledge, which but one or two have accesse to, but when it is such a privilledge as is made attainable by *many*, the missing of it galleth and tormenteth the more; and when *many* shall come from the East, West, South and North, and shall sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of Heaven, what weeping and gnashing of teeth will it cause to them, who shall be secluded? And therefore, 3*dly*. Beware of thinking that there is the lesse diligence, or fear required, because we say, that *many* will be Justified; for though there be *many* that are Redeemed, and *many* that shall be Justified, yet all these come to be Justified through Christ's *knowledge*: And therefore such as are ignorant and prophane can but take little, or no comfort hence while they continue to be such; Though there be *many* that are Justified, yet none but Believers are Justified; and none can warrantably look on themselves to be Believers, but such are sincere students of Holinesse; I would not therefore have you laying weight, either on *many*, or *few's* being Justified, except by way of motive, but on the way that ye take to come by the end, though a great many moe were saved then will be; if ye take not the way of Faith and Holiness, to come to Salvation, ye will not get your selves shrouded in the croud, but though there were never so few damned, ye shall make up the number; In a word, It's ground of encouragement to a poor Sinner, that would fain be Justified in God's own way; It is also ground of shame and confusion of Face to the unbeliever, that restrains the benefit of Christ's Purchase, and shuts himself out, when Grace doth make use of such expressions to bring him in; and it will be ground of conviction to all that have so wide a door opened to them, and do not strive to enter in: It may be many of you think little of this now, but in that day, when *many* shal be taken into the Kingdom of Heaven, and others shut out, it will be known to be a matter of greatest concernment, if once we could be induced to be in earnest in this one thing, the

were a great point gained on the hearers of the Gospel, and till it be seriously minded, there is nothing that we can do in Religion, that will be to any purpose.

SERMON LVI.

ISAIAH LIII. XI.

Verse 11. ....*By his knowledge shall my righteous servant justifie many*, &c.

IT's a great matter to have the solid impression of Christ's fulnesse on our Spirits, and to be throughly perswaded, that there is a Righteousnesse to be had in Him; yet the Consolation is not full, unlesse there be clearnesse in the way, how this Righteousnesis is applyed, and come by, and a kindly yeelding to follow that way; For though we know that Christ died, and that there is a Righteousnesse purchased, yet there are many that are never Justified, and that shall never be saved by it; And therefore it would not be so much, to know that there is such a thing, if he had not laid down a way how we may be partakers of it; which way can no more fail and miss give, than Christ's Righteousnesse can; and these Words hold out the way, *By his knowledge shall my righteous servant justifie many*: That is, through Faith in Christ many shall be made Righteous; His Satisfaction shall be accounted the Believers, whereby it shall come to passe, that they shall be as really Justified, as if they had born their own Iniquities, because His bearing of them shall be accounted theirs.

We spake, 1. of this general, that there is such a thing as Justification, or God's absolving of a Sinner, who by His own iniquity is lyable to the Curse. 2. That this Justification is the proper effect of Christ's Death. 3. From the Object of it; That they are *many*, yet not all, who are Justified, *many* being put as a midst betwixt two extreams, neither including all, nor only taking in a very few; having put by these more general *Doctrines* we would now speak a little to this great benefit of *Justification*. In reference to the particular *Causes* that concur to the attaining of it, which will lead us to a more distinct speaking of it; there is ground for them all in the *Text*; and therefore we shall put them together, that ye may have a shore view of this great benefit com-

There are commonly *six causes* assigned to, or made necessary to concur in Justification, though we know not well how to expresse them, so as ye may take them up, because of the Ignorance of many of you. 1. There is the *Efficient* cause, and that is God, the party that doth Justifie. 2. The *End*, or *Final* Cause, and that is His own Glory. 3. The *Meritorious* Cause, or that which procures it, or the ground on which God Justifies, and that is Christ's Merit. 4. The *inward Instrumental* Cause, by which we get a title to, and an interest in Christ's Merit, and that is Faith. 5. The *Formal* Cause, or that wherein Justification consists, and that is, Imputation of Christ's Righteousnesse to the Sinner upon His acceptation of it, and the absolving of the Sinner by vertue of His Righteousnesse. 6. The *External instrumental* Cause, and that is the Word of God, by which this Justification is revealed, and wherein God declares and passes the Sentence.

For the *First*, ye would for clearing of it remember what we spake in our entring on this Doctrine; That this Word *Justification* is a Legal, Forensick, or Judicial Word; and we are to conceive of God, who is the party offended, as the Judge; and of the Sinner arraigned, and brought before His Tribunal to be Judged, as a delinquent; the Law gives in the Lybel, or Indictement, sounds the Challenge, or Accusation; the Sinners Conscience, and Actions are as so many Witnesses, proving the breaking of the Law, and him to be obnoxious to the Curse on that account; In this we say that God is the *efficient* Cause, and so we may take the Words, *By his knowledge shall my righteous servant justifie many*; Actively and efficiently to look to Christ, as having this Power, as He is God: which is proper to God alone, as is clear, *Rom.* 8 34. *It is God that justifies*: 1. *Cor.* 4. 4. *Though I know nothing by my self, yet I am not hereby justified, but he that judgeth me is the Lord*; And this is a reason

of the former; to wit, that no other can absolve but God, the party offended, who is Judge.

We mark it for this practical *Use*, which the Apostle makes of it, which is to bid us lay less weight upon others, thinking well of us, or absolving us, and on our own absolving of our selves; the Lord chargeth some thus, *Luke* 16. 15 *Ye are they which justifie your selves before men, but God knows your hearts*: *Paul* will not justifie himself, for that is Gods place and prerogative; How many are there, who take another persons testimony for Gods, and think, that since others love, respect and commend them, they are in a good condition, and well enough; but, alas, is that person God? Except mens testimony be founded on the grounds that are held forth in the Word (and if so, then it's Gods testimony) it will not do the business, nor avail you any thing, except there be a Sentence of Absolution pronounced and past by Him, their Sentence, or your own will be recalled: though many of you do not down-right profess this, yet many of you practically fall into it; always remember, that it is God that Justifies, and that His Absolution is diff rent from mens, and from your own; many may have good thoughts of you, and so may ye of your selves, when God may have none.

For the 2d. To wit, the *Final* Cause, it is clear here also, by comparing the former *verse* with the words going before, in this same *verse*; and ye may take it in this *Observation*; That the Glory of God, and of the Mediator, is the end that God hath before Him, in the Justifying of Sinners; Therefore it is called the Lords *pleasure*, or delight, and the Mediators *satisfaction*; because He hath purposed to Himself therein the Glory of His Grace, especially, and also of others of His Attributs, as His end, and so hath a kind of longing desire, and thirst after it; for the Lord being absolutely Glorious cannot but love His own Glory, and being the infinitely Pure, all sufficient Good, He cannot but love Himself, and His own Glory; and therefore, for attaining of this end, He Justifies and Absolves poor Sinners: Now God is glorified here two wayes, 1. He gets the Glory of His Grace, that is exceedingly magnified thereby, as is clear, *Ephes.* 1. 5. *Having predestinated us to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace*; It's the Lords pleasure, to glorifie His Grace, and this proves to be to the Glory of His Grace, when a Sinner lyable to wrath is fully Justified, and Intitled to Heaven. 2 He gets thereby the Glory of His Justice, and Righteousness, which takes in the glorifying of Gods Holiness and Wisdom; He is seen here to be a Holy God, who will needs testifie His dislike at Sin, where-ever it is; a just God, that will needs punish it, a gracious God that will pardon; and such a wise God, as finds out the way, how both to punish and pardon, without any the least imputation, either to His Justice, or to His Mercy, and Grace; and so He shews Himself to be infinitely Just, Gracious, Wise and Holy, in the Justification of Sinners; There we may see, *Rom.* 3. 24 25, 26. *Being justified freely by his grace, through the redemption that is in Jesus Christ*. There Justice and Grace shine clearly, Justification is free, yet there is a Price laid down, and a Satisfaction made to Justice; and the 26. *verse* shews the end, to wit, *To declare his righteousness, that he might be just, and the justifier of them who believe in Jesus*; He hath indeed taken a way, how to pardon Sin, but so as it is through a Redemption, or by the exacting of a Price, that He may be seen to be Just, who will not pardon Sin without a Satisfaction; Justice lyeth in this, that Christ is put to pay a great Price; and that *He* may be seen to be Gracious, He hath laid down a way, how the Price that was to be payed by Christ, might be imputed to, or reckoned, on the account of the guilty Sinner, and that He might thereby be absolved: And thus Justice and Grace kiss each other, in this admirable contrivance; And although none almost except *Socinians* deny the Justice of God, in the Justification of Sinners, yet as they do Doctrinally, in Substance deny it; so many of us, who profess to abhore their Doctrine, do practically deny it also.

And therefore, as the 1. *Use* of it, let me speak a little to unbelievers, and ask you, what think ye will become of you? ye must either betake your selves to Christs Satisfaction, or ye must resolve to satisfie for your selves; Secure Hypocrites think of nothing but of Grace, and that God will al-

wayes be gracious, and never suffer themselves think of the necessity of a satisfaction to be made to His Justice; and thus they slight, and on the matter deny His Justice; as if He were not to be glorified in that Attribute, as well as in His Grace and Mercy; whereas there is no other way to declare God to be Just, in the Justification of them that believe but this, which brings them to Christs Satisfaction.

use 2. It's ground of notable Consolation, and Encouragement to a poor exercised Soul, sensible of Sin, whereupon to expect Justification; It's Gods end in justifying Sinners, to set out the glory of his Grace; and is it not much that God should contrive such a way for glorifying of Himself, as should carry along in it good to us, yea, such a way as should resolve in our good, which comes in as a subordinat end, to the glorifying of His Grace, as the ultimat end; may not this be an encouragement to them, to seek after Justification on these terms, and for this end?

use 3. It shews, That as many as submit not to the way of this Righteousness and of Justification by Grace, are thwarting with God's End; they set themselves to hinder and obstruct it, even that He should not be glorified in His Justice and Mercy; they do what they can, that God should neither be Just nor Gracious; but He shall be Just in condemning them, whether they will or nor, though He be not glorified in His Grace, as to them, they setting themselves, what they can to let it, yet in His Justice He shall most certainly be glorified: O! that Men and Women believed how deep their guilt draws, who are found standing in the way of the glorifying of Gods Grace; It will be found in some respect, to draw deeper than the Guilt of these abominable Sins of Adultery and Murder, in the day of the Lord; and yet many of you will be found to have done this, and to have come short of Righteousness.

For the 3. That is, the *Meritorious* Cause; Take it in this *Doctrine*, that the meritorious Cause, that procures our Justification, and with respect to which, God Justifies a Sinner, is the alone Merit and Satisfaction of Christ Jesus; And this arises from the Text, on these two Considerations. 1. Because this Justification is laid down, as an effect of Christs Soul-travel, [illegible] and If Justification be the proper and immediat effect of Christs Sufferings, then His Soul sufferings must be the Meritorious Cause of it, we cannot imagine another; *He* purposeth by *His Sufferings*, for the Elect, that they shall by His Knowledge be Justified, therefore they must be Absolved, and Justified, by His interposing, to take on their Debt, and so His Sufferings must be the procuring Cause of it. The 2. Consideration is taken from the words following, *He shall justifie many, for he shall bear their iniquities*; If Christs bearing of our iniquities be the ground of our Justification, or that by which it is procured, then His Sufferings must be the Meritorious Cause of our Justification, or that on account whereof we are Justified; because His bearing of our iniquities can no other wayes be the cause of our Justification, but by His interposing to Merit the same to us by *His* Sufferings: Would ye know, as if the Prophet had said, how Christs Sufferings shall be the cause of our Justification? Here it is, He shall bear our iniquities, and therefore our Justification flows there from; the Lord, by the Prophet, hath so knit these two together, that His Sufferings, both go before, and are subjoyned to *His Justifying of many*, That it may be put out of question, that the Mediators Suffering, is the alone Meritorious Cause of *His* pronouncing the Sentence of Justification, and of accepting and accounting us as righteous before Him.

This is not in so many words professedly controverted, or denyed by the *Papists*, with whom we here deal; For they grant, that Christ by *His* Sufferings procures Grace, and Gods acceptation of our good Works, in so far as they are rewarded beyond their condignity: But to make the difference betwixt them and us the more clear, we shall put in *Four* Words in the Doctrine and speak a little to them; We say then, that Christs Satisfaction is not only the Meritorious Cause of Justification, but also 1. It is the neareſt and most immediat Cause. 2. The alone Meritorious Cause. 3. The Meritorious Cause, as Contradistinguished from, and opposed to our own Works, and Inherent Righteousness. 4. It is the Meritorious Cause, as inherent in Him, and as imputed to us; These *Four* are clear in the *Text*, and may very well be put in the Doctrine.

1. Then, we say, It's not only the Meri[illegible]

rious Cause, but the next Immediat Cause, *causa propinqua* (as we use to speak in the Schools) of our Justification; So that if I be asked, what is the Cause or Ground on which God absolves a Sinner, or the next immediat thing, that He hath respect to in His Justifying of him? It's Christ's Merit, His Soul travel and Suffering; *Papists* deny this, and make the next immediat Cause to be the Grace infused in us, that which is called, *gratia gratum faciens*: But if ye ask the Prophet, what is the Ground, I mean the next immediat Cause, on which Justification is denied to many? He tells us, that it is not the Inherent Righteousnes of these who are Justified: but that it's Christ's *Soul travel*, and *His bearing of our iniquities*; Hence, 1 *Cor.* 1. 30. Christ is called our Righteousnes. *He is* (saith the Apostle) *made of God unto us, wisdom righteousnes*, &c. Not only by Christ have we a Righteousnes, that maks us acceptable to God, but His Righteousnes is ours, and Gods respecting of us, in, or through it makes us acceptable.

2*dly* Not only is His Righteousnes the Meritorious Cause, but it's the only Meritorious, or the alone Meritorious Cause; and herein *Papists* and we differ: They grant that Christ's *Satisfaction* is the Meritorious Cause, but remotely only, as it procures inward or Inherent Grace, by which we Merit; but they will not have it to be the only Meritorious Cause, but will needs have our own Works to merit also, and that properly; whereas the Prophet speaks of Justification, as the effect of Christ's Soul travel only; and if so, then there can be no other thing admitted, for there cannot be two Social or Joynt Meritorious Causes; Therefore throughout the Scripture, when the Merit of Justification is attributed to Christ, it excludes all other things, and is opposed to our own works; which is the *Third* thing.

3*ly*. Then we say, That Christ's Righteousnes is the Meritorious Cause of our Justification, as Contra-distinguished from, and opposed to our own Inherent Righteousnes, or Works; and herein also *Papists* and we differ; They grant indeed a Meritorious Influence to Christ's Righteousnes; but that is (say they) as it makes our own Righteousnes Meritorious, not as Contra-distinguished from, and opposed to our own Righteousnes, but as having Influence on it. Now these are directly opposed in Scripture, I shall only name that one clear place. *Phil.* 3. 9. *That I may be found in him, not having my own righteousnes, which is of the law, but that which is through the faith of Christ*; Where *Paul* consulting, and resolving what he will betake himself to, as his Defence at the bar of God; We see, 1. That it is His Scope and design, that in the day of Judgement, he may be found in such a case and posture, that he may be able to abide the tryal. And 2. That he speaks of *Two* Righteousnesses, the *One* is his own, that is the Inherent Grace which he hath gotten, and the Works which he hath done: The *Other* is, the Righteousnes of Christ without him, which is by Faith; Now when he layes his reckoning he is so far from joyning these two together, as Con-causes, or Social Causes of his Justification, that he opposes them; *That I may be found in him, not having mine own righteousnes, in him*, without my own, or, *not having my own*, &c. *in him*, as having given up with, denyed and renounced my own Righteousnes; he will not admit of that on any terms, in less or in more; so clearly doth he, as to his Justification before God, seclude his own Righteousnes, and betake himself to Christ's Righteousnes alone, as Contradistinguished to his own.

4*ly*. We say, That Christ's Righteousnes as it is in Him, and imputed to us, or made ours by Imputation, is the alone Meritorious Cause of our Justification and Salvation; so as that which He hath purchased is reckoned, and accounted the Sinners, as if it were His own inherently and personally; This I also gather from the Words, *By his knowledge shall my righteous servant justify many, for he shall bear their iniquities*; Would ye know, as if the Prophet had said, how Christ is the Meritorious Cause of Justification? Thus it is, because He shall bear their iniquities, if He hath taken on the burden of their Sins, and had their Sins imputed to Him, then it will follow by proportion, that they are Justified by the imputation of His Righteousnes to them; and there is nothing that the Scripture doth more inculcat than this, that we are justified by the Righteousnes of Christ, without us, and imputed to us, or reckoned ours, we by

Faith laying hold upon it, and Gods accepting of it for us, makes it become ours; and yet there is nothing that we do more practically erre in, and which *Papists* do more scorn and flout at, wholly enervating the way, and contrivance of Grace, by excluding and shouldering out the Righteousnes of Christ, calling it in derision, a *Putative*, or meerly fancied, and imaginary Righteousnes, (as if there were no reality in it) and by bringing in, and establishing their own Righteousnes; though it be very clear from this, and many other Scriptures, that Christs Righteousnes must be ours by imputation, because *He* bare our iniquities; *He* became our Righteousnes, by paying of our Debt, as our Cautioner, and no other wayes; the Scripture never speaks of His being our Righteousnes, by procuring ability to us, to pay our own Debt.

I shall clear this 4*th* Branch a little further, because it will serve to clear the rest, that is, That Christ's Righteousnes, as it is in Him, and imputed to us, is the only Meritorious Cause of our Justification; And if we consider. 1. The way of Justification that is used among men, this will be the more plain; There being two Covenants, by the one of which Life was once attainable, and by the other of which it is only now attainable; 1. The Covenant of Works, which absolves a man that never brake it, which is, as when one among men, or before mens Court, is declared to be free, because he was never owing the Debt. 2. The Covenant of Grace, that provides a Cautioner to pay the Sinners Debt, upon whose payment thereof had recourse to by Faith, there is access in Law, to the Sinner to call for absolution; even as it is in mens Courts, though the principal Debtor hath nothing to pay, yet if the Cautioner pay the Debt, it is the principal Debtors clearing; and if he should be again charged to pay the Debt, his immediat defence would be, that the Cautioner had payed it already; So is it here, the Lord hath borrowed, and made use of this way, that is used among men, to make the Mystery of Justification, which passeth in the Court of God, the more clear to us; It is as if one should alleadge, that such a person is owing so much, and he should say, I cannot be charged with it, and upon what ground? Nay because I was not owing the Debt, but because such a one has payed it for me. So sayes the Apostle, *Rom* 8. 34. *Who shall lay any thing to the charge of Gods elect? it is God that justifieth, who shall condemn? it is Christ that died.* &c. The defence proposed before the Tribunal of God, is Christs dying, and that is as much as he hath payed the Price, or Debt, who then can charge it on the principal Debtor? And the frame and contexture of the words shews, That it is a judicial procedour; for they suppose a charge, or lybel, and a sentence, and the Meritorious Cause of the sentence of absolution is, *that Christ hath died.*

2*ly*: If we consider the nature of the two Covenants, and compare them together, it will be clear, the *Papists* confound the two Covenants; For *works* to them is the condition of both Covenants, making use of that place, *Matth.* 19. 17. 21. *Keep the commands; if thou wilt be perfect, sell all thou hast, and give to the poor*; quite contrary to the scope of it; for therein Christ is putting the man to a thing impossible to himself, to bring him to see the necessity of a Mediator, and discover his unsoundnes, when he will not forgo his great possessions for him; but the Scripture doth so clearly difference the Covenant of Grace, and the Covenant of Works, that they are opposed; For the Covenant of works sayeth, *do this and live*; and the Covenant of Grace sayeth, *If thou shalt believe with thy heart in the Lord Jesus, and confess with thy mouth, thou shalt be saved*; And therefore the account of ones being Justified in the Covenant of Grace must be different, from the account whereon one is Justified in the Covenant of Works, otherwayes they would not be opposit; The Covenant of Works respects the inherent Righteousnes, as the condition; The Covenant of Grace respects Faith taking hold of the Righteousnes of Christ; and therefore His Righteousnes must Justifie as being in Him without us, and as imputed to us, it cannot be our Righteousnes within that Justifies; for so, it should be the same with the Covenant of Works; though Christ did procure inherent Righteousnes to us, it makes no difference in the condition it self, which is works.

3*ly*. It will be clear, if we consider how the Scripture speaks of Christ's Righteousnes becoming ours, even as our Sins

come Christ's, and was the cause (if we may so speak) of His condemnation; that is, as He became lyable to the Curse, that so He stood a legal person in our room, he became guilty, and lyable to the payment of our Debt; for otherwayes it is abominable once to speak of His condemnation, and if His Righteousnes become ours, as our Sin became His, then certainly His Righteousness is the cause of our Justification, as it is in Him inherently, and in us by Imputation only; The blasphemy of *Antinomians* is most detestable, and not at all pleaded for, even *by Papists*, and therefore we stand not on it here; Now our Sin became Christ's by imputation, therefore His Righteousnes must be ours the same way; If it then were asked, How we are Justified? The Text answers, *He shall justifie many, because he shall bear their iniquities*; The Prophet makes his Sufferings to be the antecedent, whereof our Justification is the consequent, for His bearing of our iniquities is given as the reason of our Justification; this is also clear. 2 *Cor.* 5. *alt. He was made sin for us who knew no sin, that we might be made the righteousnes of God in him*; In which words the Spirit of the Lord doth so explain, found, and inculcat this, that there can be no rational exception against it, nor evasion from it; *He was made sin*, that is, a Sin-offering, or an Offering for our Sin, though there was no guile found in His mouth, though He had no Sin, neither was capable of Sin; yet He was made a Sacrifice for our Sin; as *He was made Sin*, so are we *made the righteousnes of God in him*; If any should ask, what is it to be made righteous? The Apostle answers, even as Christ was made Sin, the same way are we made righteous; and that is, by imputation of Christs Righteousnes to us, and not by our own merit; we have no more merit than He had Sin: but as He was accounted to be the Sinner, though free of Sin in His own Person; so a believing Sinner is accounted righteous, though without any merit in Himself, because God hath ingaged in His Covenant, to make Christ's Righteousnes forth-coming to the Believer; Though that were enough; yet the Spirit of the Lord addeth a further Word, *to him*, to answer that question, whether Christ hath procured inherent holiness to us, that thereby we may be Justified? no (sayeth he, that is not the way; Our righteousnesse is *in him*, and not inherent in us, even as the sin imputed to Christ is inherently in us; so the Righteousnesse whereby we are Justified, is inherently in Him.

4*ly*. It may be clear from this, That frequently it is called a Righteousnes that is attained by Faith, and that is opposed to our own Righteousnes and working; now it cannot be conceived, how we can get a Righteousnes by Faith, but by pleading that His Righteousnes may be imputed unto us; *Rom.* 3. 22. It is called *the righteousnes which is by faith*, and *v.* 25. *whom God hath set forth for a propitiation through faith in his blood*; and *chap.* 4. *v.* 5. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnes*; Faith taking hold of His Righteousnes offered to Sinners in the Gospel, His Righteousnes so taken hold of, becomes a propitiation to pacifie God towards the Sinner, as if He had satisfied in His own Person: Even as if a company of men had been out in Rebellion, and a Proclamation of Pardon comes forth from the King, because he is satisfied by a great Friend, who hath payed their Ransom: Which Proclamation of Pardon runs on these Terms, who ever will lay down Arms, and come in, and accept of the Kings Pardon, that is procured, and made offer of, shall be acquitted of the guilt of Rebellion, and received into favour; Who, when ever they are challenged, will plead their absolution on that friends procurement, and offered on such Terms in the Proclamation: Now suppose (as I hinted before, not long ago) that when these Rebells have yeelded themselves, and accepted of the Terms, if any of them should be called to answer at the Bar, or the Kings Bench, as being challenged for his Rebellion; his answer and defence would be, that such a Proclamation was made to us, and I laid down my Arms, and accepted of the Pardon; this in Justice would be admitted, and sustained as Relevant, because that procurement or procured Pardon becomes the Persons, according to the Terms of the Proclamation: It is even so here, we are Rebells to God, Christ Jesus steps in, as the great friend of Sinners, and satisfied Justice; and thereupon the Proclamation

comes out, as it is, *Acts* 13. 38, 39. *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses*; When the Sinner is arraigned before the Tribunal of God, he hath two Acts of his Faith; One that submits to God, and to His way of absolving Sinners, and another that pleads for absolution, not on the Terms of his own Innocency, but on the Terms on which Christs Satisfaction is made offer to him; and so Faith Justifies, as it takes hold of the Meritorious Cause, and builds its defence at Gods Bar, on Christs Righteousness alone; It's the procurement of the Mediator that it pleads upon, and in this sense the Imputed Righteousness of Christ, and the Righteousness of Faith are one and the same, because Faith takes hold of the Righteousness without us, which can be no other but the Righteousness of Christ.

5*ly*. It's clear from the plain and direct expressions of Scripture to this purpose; Take out these few, as *Rom.* 4. 3. and 22. compared with *Gen.* 15. 6. *Abraham believed God, and it was counted to him for righteousness*; he had the promise of Christ to come, and received and rested on it; it was not his Faith, but the promise of the *Messiah* rested on by Faith, that was imputed to him for Righteousness; and *v.* 5. *Even as David discribeth the blessedness of the man to whom God imputeth righteousness without works*; It is not, blessed is the man who is holy (though such a man is seriously studying to be holy, although not in order to his Justification thereby) but *blessed is he to whom righteousness is imputed without works*; and he confirms it from, *Psal.* 32. *Blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man to whom the Lord imputeth not iniquity*. Blessed is the man to whom the Lord imputs Righteousness, though he have it not in himself, and to whom he imputs not Sin, though he have it in himself; So. 2. *Cor.* 5. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*. Jesus Christ is the reconciler of the World to God by His own Merit; being God and man in one Person, the efficacy of His Sufferings reconciled the World of the Elect, and how is this purchased Reconciliation applyed? By *not imputing their trespasses unto them*. That which here is called *Justification*, is there called *not imputing of transgression*, through that Righteousness which Christ hath purchased, or through offering up of Himself to a Sacrifice to God, to satisfie his Justice.

6*ly*. We might say, That this way of Justification through the imputation of Christ's Righteousness, ought to be admitted according to *Papists* own grounds; for, 1. They grant that young Children, who cannot Merit, are justified and admitted to Glory by Christ's Merit, as the Immediat, and proxime cause of their Justification, and why not also of those that are at age? Is *He* not the common Cause? what absurdity is in the one more than in the other? Is not the Justification of both alike free? though there be difference in the manner of Application, yet in the Meritorious Cause, there is no difference; and seing to Children, Christ is the Meritorious Cause of their Justification, why not also to these come to Age? 2. They will grant an imputation of the Righteousness, and Merits of other Saints to them that want of their own, as to the removal of temporal plagues, and the taking them out of Purgatory; and if they grant that there may be an Imputation of the Merits of Saints, why deny they the Imputation of the Merits of Christ, as to the removal of eternal Wrath? Is there any probability, that there can be any imputation of the one, and not an imputation of the other? 3. They allow an imputation of Christs Merits, as to the procuring of the first Grace without all Faith apprehending Him; and if, by their own Doctrine, it be not absurd to speak of Christ's Merit, as to the infusing of Grace at first, why shall it be thought absurd to speak of Christ's Merit, as to the procuring of Glory? 4. They grant, that there is an imputation of Christs Righteousness, as to the procuring of Glory, in a higher degree; (though they say, that it is a far better Life, which comes by our own works) and why not, as to the procuring of Glory, in a lower degree, yea, both of Grace and Glory, and of every good thing? We have insisted on this the more. 1. Because it's the main foundation of our Faith, and the end of it, and the great scope of

the Gospel. 2. Because there are so many mistakes about this, and a grosse mistake in this is remediless, when we come before God, even before the Tribunal of men, if we make a wrong defence, it hazards our cause; So is it here, for to have a hiding place in Christ, and under the covert of His Righteousnesse, is our only defence before the dreadful Tribunal of God. 3. Because it serves much to clear this Truth, for we would have you knowing, that it's not enough to speak of Christ's Merit, as the cause of our friendship with God; a *Papist* will do that who yet leaneth not to Christs Merits alone, but to his own, at least in part, and in conjunction with Christ's; and therefore we would now and then speak of this, because there is such horrible ignorance of it, though a fundamental Truth; How many gay honest folks (as they are called and accounted) are there among us, that cannot tell how they came to be Justified, or what is the ground which they have to rest on, if they were going to die? Is it not absurd, that men should be called *Protestants*, and live so long under the clear light of the Gospel, and yet be ignorant of this main point of the Protestant Religion? —

Therefore 1. make this *use* of it, to inform your selves in the causes of your Justification, and to turn them over into Questions and Answers to your selves; so that if ye ask, what is the efficient cause of Justification? It's God the party offended. What is the final cause of it? It's His Glory. What is the Meritorious Cause? It is Christ's Merits, or His Righteousnes imputed to us. What is the inward Instrumental Cause? It's Faith, *&c.* According to the solid answer given in our Catechism, to that Question, what is Justification? *It is an Act of Gods free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousnesse of Christ imputed to us, and received by faith alone*; Where the efficient cause is Gods free Grace, Christ's Righteousnes the only Meritorious Cause, and the only inward Instrumental Cause, Faith alone; The formal Cause, Gods pardoning our Sin, and accepting of us as Righteous: Remember well, that it is not Christ's Righteousnesse, as having a Merit in it, to procure inherent Righteousnesse, but as it is imputed unto us, and accounted ours, that Justifies us; Thus ye will remember the difference betwixt Christ's Righteousnesse and our own; and as for the external instrumental Cause, it is holden out in these words of our Catechism, in the discription of Faith, *as he is offered to us in the Gospel*; All these Causes must in ordinary dispensation concur to our Justification, and the pardoning of our Sins. —

The 2d. *use* Serves to reach us to be on our guard against the *Popish* Error of Justification by Works; though we here are mercifully keeped free, yet the Land is tempted in several corners of it, to shuffle by Christs Righteousnesse, and to bring in mens own Righteousnesse, or holiness, as the ground of their acceptation before God; There are some spottings of it within a few myles to this place; and since this Error draws Souls away from that which is their right, and only defence before God, that is Christ's Righteousnesse, it cannot but ruine them; which should make you all to look well about you, and upon this account to abhor it: It's one of the great Delusions of the man of Sin, which being once admited, will, with your own consent, bring you again in bondage to a Covenant of Works.

use 3 Follow this way in your practice, in your seeking after Justification, renounce your own Righteousnesse, and lean to Christ's Righteousnesse alone; What better are many of us in our Practice than *Papists*? If ye ask many, what is it that satisfies the Justice of God? Some will answer, 1. Their good Prayers, or their good Works, and if they have done a fault, they shall make amends, 2. Others will say that they have a good heart to God, and they mind well, though it be but little they dow do. 3. Others will thank God, that they have been keeped from grois evils, and that he hath helped them to pray, and to wair on ordinances, and though they have no Righteousnesse of their own, yet God hath helped them to do many good things, and thus all that they lean to is still within them. 4 Others will say, we warrand you, we can merit nothing; but we hope through Christ's Righteousnesse, our Holiness and Prayers will be accepted; not as Duties or Fruits of Faith, but they think to make these two concur, as the ground of their Justification; to wit, Christ's Righteousnesse, and their own

performances together; And what is all this but black and abominable *Popery*? And yet, if we go through the generality of Professours, great Folk, and mean Folk, we will find few, but by one or other of these wayes, they delude themselves; and that but very few have Christs Righteousnesse, as the immediat ground of their Justification, and Defence before God: Be ashamed therefore, that ye are so ignorant of this point, and be exhorted to study it, as the main thing, if ever ye think to stand before God's Tribunal, and to carrie your cause; be exhorted, I say, to be clear in this Defence, which only will be found relevant before God, and nothing but this, to wit, the Satisfaction of Christ taken hold of, and rested on by Faith.

The 4th. *Use*, Serves for notable Consolation to a poor Sinner, that hath no Righteousnesse of His own, and who without this would never have peace, what would any of you think, or say, if ye had your Prayers and good Works to hold up to God, for the ground of your Justification? But here is a way for the most prophane and graceless, to be Justified, which we do not mention to foster prophanity, or an indifferency, as to the halving or wanting of inherent Grace and Holiness, God forbid we should; but to hold out the excellency of this way of Justification by Grace, whereto, if ye kindly submit, ye may come to be Justified; It's not your own Righteousnesse, whether ye have less or more of it, that Justifies you; for to that ye must be denyed, and endeavour to make this sure and sicker: Therefore let not this Grace be offered to you in vain; if ye slight it, it will be a fearful challenge, and will make you one day stand with a silent mouth, and an empty hand, when ye shall be charged, because ye have not laid hold on this Righteousnesse, which only can answer all challenges; and ye shall stand naked before God, because ye had this Robe of Christ's Imputed Righteousnesse, for coverting of your nakedness in your offer, and would not put it on: This is it that bare through *David*, *Abraham* and *Paul*, and all other Believers, yea, that which (to say so) bare through our Lord Jesus, who *was justified in the Spirit*, as He stood in the Room of Elect Sinners; and Believers in Him may be fully assured of their Justification through His Imputed Righteousnesse, not that which is His Essential, but Cautionary Righteousnesse, therefore throng in to make use of it; and let God Himself bleis through Christ what hath been said to you to this purpose.

SERMON LVII.

ISAIAH LIII. XI.

Verse 11. ----*By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.*

THese Words shew the great Scope and Design of the Covenant of Redemption, and of Christ's Sufferings agreed upon therein; which have been so much insisted on in the former *verses*, and that's in a Word, that there may be a ground laid down, how a Sinner may be Justified; therefore there is the greater need, that this point be well studied, in all the causes of it.

It follows now that we consider this part of the Words, which holds out the mean, by which this benefit is made ours, and that is, *by his knowledge*, which holds out the *Instrumental Cause* of our Justification; it's ordinarly so called, and we see no cogent reason inducing us to a change of the Designation; *Faith* here is called *Knowledge*, not as if it were a bare speculative notion, such as Devils may have, but because Knowledge is a notable antecedent to Faith, and Faith is consequent to, and supposes preceeding Knowledge; as we may see, *Rom.* 10. *How shall they believe in him, of whom they have not heard?* Thus Faith is expresst by Knowledge, *John* 17. 3. *This is life eternal, to know thee, the only true God, and Jesus Christ*, &c. Now it cannot be eternal life, to know by a meer notional, or speculative Knowledge, for several reprobat men exceed many Believers in this; but it's to know so, as to believe in God, and to rest on the Mediator

the Life through Him; as it is, 2 *Pet.* 1. 3. *He hath given unto us all things that pertain to life and godlinesse, through the knowledge of him, &c.* Meer speculative knowledge cannot be the condition of the Promises, for they are made to the Man that believes, which believing takes in not only the Act of the mind knowing and assenting, but of the will consenting and closing with the object known, and this will be the more clear from these two. 1. That by knowledge here is meaned, that by which Justification is made ours, or applyed to us, and that which intitles us to it; now meer speculative knowledge doth not that, but it's Faith embracing Him, who is made known. 2. If we compare that which is attributed to knowledge here, with that which is attributed to Faith elsewhere, *Rom.* 5. 1. *Being justified by faith, we have peace with God*; and, *Rom.* 3. 25. *He is the justifier of him which believeth in Jesus*; We will find, that what is called *knowledge* here, is called *Faith* there; So that we may, without hesitation take the meaning of the Words thus, *My righteous servant shall by faith in him justifie many*; who, by his bearing of their iniquities shall be absolved, and set free; Therefore what is spoken of knowledge in the Doctrine, we may look on it as agreeing to, and meant of Faith.

We shall here insist a little on this *Doctrine*, which is implyed in the Words, that Justification through Faith, or the obtaining of the Pardon of Sin, through Christs Righteousnes, taken hold of by Faith, doth necessarily presuppose knowledge, in the person that may expect it; Or thus, Faith, where it is Saving, and such as Justifies, hath always Knowledge going along with it, otherwayes Faith could not be called *Knowledge*; There may be Knowledge without Faith, but there can be no Faith without Knowledge, and so consequently a Sinner cannot expect Justification without Knowledge; For making out of this, ye may consider these things. 1. Faith is of it self nothing but as it layes hold on some Object, How can Faith lay hold on an Object except it know it? as the Word is, *Rom.* 10. *How can they believe except they hear?* Can any person rest on an unknown Mediator? that sure were not Faith but a blind guessing; It's just, as if ye should say that ye believe such a thing, when yet ye cannot at all tell what it is, which is not Faith, but as I said, blind guessing, and presumption. 2. Faith as Justifying is alwayes holden forth, as making use of, and giving credit to that which is revealed in the Word; hence we that hear the Gospel, have that revealed to us therein, binding us to the belief of it, that Heathens have not, as it is, *Rom.* 1. 17, *I am not ashamed of the gospel of Christ; for therein is the righteousnesse of God revealed from faith to faith.* Where it is necessarily presupposed, that the revealing of the Righteousnesse of the Gospel, (which here comprehends the knowing of it) must go before Faith, and as a Person grows in Faith, he grows in the knowledge of it; hence also, they are said to be strong in Faith, who are strong in knowledge; and they are said to be weak in Knowledge, who are weak in Faith, *Rom.* 14. 1, and 15. 1. Because they knew not that the ceremonial Law was taken away, and particularly the difference of Meats, and so durst not hazard on some things, with their Christian Liberty give them accesse to. 3. Consider, that in Justification, God would have a Sinner to proceed as a man doth, who nibles his defence before an earthly Tribunal of Justice; who, if he plead well, and on relevant grounds, he comes the better to; And as it is dangerous, in a weighty cause depending, to have an ignorant Advocat, who puts in a wrong defence; so is it here, and in this case to be ignorant; hence, *Rom.* 10. It's given as the reason of the *Jews* miscarriage in the point of Justification, *but being ignorant of the righteousnesse of God, they went about to establish their own righteousnesse*; That is, being ignorant to that which God would accept for Righteousnesse, they thought to patch up one of their own; and so it is still; For some hope to come speed by their Prayers, others think to come speed by their good Heart to God, a third sort puts in their good Works; If not in expreis Words, yet practically; all which may let us see the necessity of Knowledge to Justification. 4. Consider, that there must be Repentance, ere a Sinner can be Justified, which supposeth Knowledge; For he must needs know his Sin, and that his own Righteousnesse will not do his turn; and so long as he is ignorant, he cannot Re-

pent, nor renunce his own Righteousnesse; For while he is so, he cannot know what is Sin, and what is not Sin; what is Faith, and what is presumption, unlesse it be by guess; and folk will never be suitably affected with Sin by guess; The Apostle *Paul* (as it is *Rom.* 7. 9) *Before the Law came, I was alive*; that is, before it came to him in the knowledge of its spiritual meaning, and broad extent of it; while he was a *Pharisee*, he was alive in his own esteem; *But when the commandment came, sin revived, and he died*; He then saw need of another Righteousnesse than his own: We preach to you sometimes the necessity of Repentance, and of your being humbled, and that ye should deny your own Righteousnesse, and betake you to Christs; but except there be knowledge of your unrighteousnesse, it's as if we should bid you wash where there is no spot seen. 5. Look forward to the Duties of Holinesse, which are necessary, though not to Justifie you, yet that ye may live as it becomes justified Persons, though not to make your peace, yet to glorifie God, and to keep up friendship with Him. Now can any know, or do Duties, who are Ignorant? Hence it comes to passe, that some hazard on Sin, taking it to be Duty, and fear sometimes at Duty, as if it were Sin. 6*ly*. Consider your own peace, and in order to it, there is a necessity of Knowledge, else there will be still a doubting, whether ye are right or wrong; hence it's said, *Rom.* 14. *He that doubteth, or doth doubtingly, is damned*; For he hath a Sentence in his own Conscience against himself, though he may be doing that which on the matter is right. 7*ly*. In a word, Ignorance puts us out of case, to make use of many notable opportunities and priviledges; we know not what use to make of the Word, of the Sacraments, or of Christ; How many have lived a considerable number of years strangers to the advantages that are to be gotten by him, through their want of Knowledge? Therefore *John* 4. Christ says to the *Samaritan* Woman, *if thou hadst known who it is that asked it of thee, thou wouldest have given him drink, and he should have given thee living water*; where he insinuats, that her Ignorance was a great cause why she keeped at such a distance from Him; It's hardly possible, that so many poor Souls, would abide at such a distance from Christ, if they knew Him; There is no desire after that which is unknown; and therefore many do live at such a distance from Christ, because they have not so much as the literal Knowledge, or Historical Faith of His worth.

The *uses* are *Three*. 1. Take it for granted, if ever ye would see the face of God, that there is a necessity of Knowledge; For Knowledge is a piece of God's Image, as well as Holinesse, and Knowledge is commanded as well as Holinesse; Knowledge was placed in the first Man *Adam*, as well as Holinesse; and when we are renewed after the Image of God, in conformity to the second *Adam*, we are renewed *in knowledge*: And not only so, but Knowledge is a mean of the exercise of Faith, of Repentance, and of Holinesse; and if such a thing be needful, by the necessity of a mids, in order to an end; if obedience to a command; or, if the thing it self that is to be known, be needful, then Knowledge must be needful; It's true, we would beware of extremities here; as either to say on the one hand, that there must be such a high degree of Knowledge; for in the speculative part of Knowledge, (to speak so) Reprobats may go beyond Believers; Or upon the other hand, to think that Knowledge is enough, and that there needs no more but knowledge, as alas many do rest upon their Knowledge, and therefore we would beware of separating of these two, Knowledge and Faith.

If it be ask'd here, what Knowledge is requisite to Justificatio.? I would speak a word to this Question, not so much for satisfying of curiosity, but for your Instruction, who are more Ignorant; and to shew the necessity of the thing, and to give you a short view of these things that are necessary to be known about this matter; and therefore, 1 Ye must know God that justifies you, ere ye can be justified; as it is, *John* 17. 3. *This is life eternal, to know that the only true God, and him whom thou hast sent, Jesus Christ*; If ever ye be absolved before such a Judicatory, ye must know your Judge; That there is one God, that He is one in His Essence, and that there are three Persons, yet so, as the Trinity of Persons doth not hinder or obstruct the Unity or Onnesis of the Godhead, 1 *John* 5. 7. *There are three that bear*

record in heaven, the Father, the Word, and the holy Ghost, and these three are one; Study then to know God, who is your Judge, not so much out of curiosity, seeking to know how the Persons differ, as to their manner of subsisting, as how to be fixed in the Faith of the thing. 2. Ye would know your selves, and what may be charged on you before God; Can men carry rightly before a Judge, or before a Judicatory, if they know not how it stands with them: And this will lead to know the State and Case wherein ye were made at first, and the Covenant of Works, which God made with Man at the beginning, when He gave to Him the promise of Life, upon condition of Obedience, and that ye are lyable to the Curse, due for the breach of that Law and Covenant, else ye will never know your hazard; and knowing the breach of the Law, and Covenant of Works, it will make you, through God's blessing, to seek after Justification, which otherwayes ye will never do; And so ye are to know, that the first Covenant was broken by *Adam*, and that this made him and all his posterity lyable to the Curse, as being guilty of his transgression; and this takes in the knowledge of Original Sin, even of the sinfull Estate wherein ye were born, and of your Actual Sins. 3. Ye must know, how a Sinner, lying in such a State, and Case under Sin and Wrath may come to be absolved; And this leads you in to know, that there is a New Covenant made through a Mediator in which there is a Promise of Life and Salvation, through believing in Him, which, Rom. 10. is called *the law of faith*, which gives a Sinner ground of hope to be Justified by the Righteousnesse of a Cautioner, and leads him in to know the Defence, that he may, and ought to plead upon before God; And there is here presupposed, a necessity of knowing your selves, so a necessity of knowing the Law, and Covenant of Works (for if we plead innocent in any one Sin, whereof we are guilty, it may hazard our eternal ruine) and a necessity of knowing Jesus Christ, who is the Meritorious Cause of our Justification; that He became man, and did take to Himself a true Humane Body, and a reasonable Soul; that by the Union of His two Natures, He might be God and Man in one Person; in reference to which He must needs be known; for if we know Him not to be Man, we cannot understand how Divine Justice is Satisfied; and if we know Him not to be God, we cannot understand how the Humane Nature can be sustained, and supported and carried through in Satisfying the Justice of God; and withal, a necessity of knowing how the Mediator procures this Justification: and this leads us in to know His Offices, how He was a Priest, and interposed betwixt God and Sinners, and made Himself an Offering for our Sin, and maketh intercession for us; how He was a Prophet, and how, when the thing was unknown; to wit, how a Sinner might have peace with God, He revealed it of Old by His Prophets, in the Old Testament, and by His Apostles and Ministers in the New Testament, and doth by His Spirit enlighten the Soul, to take up the difference, betwixt Justification by Faith and Justification by Works; how He is a King to subdue Sin in us, to mortifie our Corrupt Nature, that will still boast till it be subdued, to guide us in His way, to fight our Spiritual Battels in us, and for us; and to take course with all His, and our Enemies; Otherwayes, if we know not this, though we were justified just now, we would be led captive by Sin and Satan to our ruine within an hour, but knowing Him to be King, it gives Faith footing to expect Through-bearing and Victory. 4. As we must know what Christ is, so we must know what is in Christ, and what is communicated and applyed to Sinners by Him, and so the condition of the Covenant of Grace, which is Faith, whereby we come to be united to Christ; and that this Faith is not a bare assenting to the Truth, but a closing with, and a resting on Him; for we can never believe, except we know what Faith is. 5. It is needfull, that we know what Duties is called for, from a Justified Person; to wit, Repentance and Holinesse, because though He Justifies none for Repentance, yet He Justifies none but Penitents, and He requires Repentance from all whom He Justifies; *Except ye repent*, saith Christ, *ye shall all likewise perish*; For the Curse lyes at the door, and we are so to repent, as that with grief, and hatred of Sin, we turn from it unto God, with full purpose of heart, and endeavour, after new Obedience. 6. There is also a necessity of the Knowledge of Christs Of-

dinances (though not absolutely in order to Justification,) to know the Sacraments, and how they represent Christ, and the benefits that come by Him; and how they do Ratifie and Confirm the Believers Right to Him, and these good things promised through Him: Let me intreat you Believers, and as many as look for Justification, to study throughly to know, that these things are necessary to be known; even to know God, and your selves, and what ye may be justly charged with before Him, that your mouths may be stopped; to know Jesus Christ, and His Offices, (for ye can never upon ground expect Justification, except ye know who hath procured it) to know what God requires of these who are Justified; in a word, study so much as may bring you to know your lost estate, and the remedy thereof, and how to found your Defence, when ye come before God, &c. And if ye would study thus to know God, and know your selves, and your Natural Condition, and Jesus Christ, and the way how ye come to be Justified through Him, and your Duty to Him, and so make a Catechism to your selves out of these few heads, it were a short and sure way to come to knowledge.

The 2d. *use* Serves for Reproof and Conviction to them that ly still in ignorance, which is a most Sinfull and Dangerous Condition; for if Knowledge be a Duty, and if Ignorance be a Sin, and such a Sin as hazards the Soul, then what a woful case are many of you in, who now hear me? Lay aside all other Sins, I would be ashamed to speak of the great Ignorance that is among you; How many of you are there that cannot give any tolerable account of your Catechism? who know not your natural State and Condition, nor the way how to come at peace with God, nor any ground for your Faith to rest upon, nor Christ, nor His Offices? and, alas, if it be so, what better are ye then Heathens? Sure ye are much worse, because ye have despised Knowledge; Can the Gospel give you Faith, to whom it never gave Knowledge? There are several sorts of Persons, to whom I would here speak a word. 1. There are some that never lay the necessity of Knowledge to heart, betwixt whom and *Turks* and *Pagans* there is in this respect, but little difference, and yet such will be ready to say, we live, and do as well as we may; that there may not be a quarrel, or contraversie betwixt God and us; But is it possible but there must be a quarrel, if it were but on this alone account, that ye think there is none? O! that ye would consider, what a Sin Ignorance is; when the Devil appeared in the World, he made it a great part of his first Work, to extinguish, and put out the light of Knowledge, and by this means he labours still to keep folk in ignorance; hence the Apostle sayes. 2 *Cor.* 3. *If our gospel be hid, it is hid to them who are lost, whose eyes the god of this world hath blinded*; Prophanity and Error are great Baits and Snares, but Ignorance carries moe to hell than both these do; for Ignorance fosters and cherisheth, if it do not also beget, Prophanity and Error; as the Apostle *Peter* insinuats, when he sayes, that the Ignorant or *unlearned*, *wrest*, or pervert the *Scriptures unto their own destruction*; much Ignorance, and Conceit of Knowledge, will soon and easily make people loose, and make them a Prey to Error, and also to Prophanity: must not Ignorance then be an evil thing, when it leads the way to so many other Sins, and at last to Hell, and Destruction? hence it is, at least in part, that the Kingdom of Satan is called the *kingdom of darkness*; and sure they are very proper Subjects of his Kingdom, who are Ignorant; and is it possible, think ye, that people can think of God, or of their Dute aright, or have any solid peace, who are in that Condition? They are just like to one sleeping on the top of a Mast, in great hazard, and yet utterly senslesse of it: Look but to *two* or *three* Words, that hold out the dreadfull danger, and hazard of your Condition, who are Ignorant; The *First* is that, 2. *Thess.* 1. *Christ will come in flaming fire, to render vengeance to all them that know not God, and obey not the Gospel*; The 2d. is, *Hos.* 4. *My people perish for want of knowledge.* The 3d. is *Isa.* 27. *This is a people of no understanding, therefore he that made them, will have no mercy upon them*; Think not then little of Ignorance, neither think your selves to be well, so long as ye live in it. A 2d. Sort will readily grant, that Ignorance is an evil thing, and that Knowledge is good and desirable; but yet they take no pains to have their ignorance cured, and remo-

al, or to attain Knowledge: They are secure and confident, though poor, blind and wretched, and make their Ignorance a cloak of excuse for their other Sins: hence some will say, we have been poor ignorant bodies, and we hope that God will not lay Sin to our charge: O! what delusion and desperat danger is here: If I be asked, (and it would become us well to inquire in it) What can be the reason of this horribly gross Ignorance that is among us? which is such that we are almost speechless of many of you, if some extraordinary work of God's Spirit fall not in on your minds and hearts: very readily these go together, the most ignorant are the most senseless, and the most ignorant are the most confident: The causes of this may be several, as, 1. Folks undervaluing the practice of Religion, let the most ignorant Persons be in earnest in the practice of Religion, and they will readily through Gods blessing, as seek after, so come at some measure of Knowledge: This is a fountain of your Ignorance, that ye are not in earnest in Religion: *Then shall ye know, (*saith the Prophet *Hosea, Chap 6.) if ye follow on to know the Lord*: Excuse not your Ignorance, and want of Knowledge, by your not being Book-learned, by your want of time and laisure, and by other such shifts: If ye were in good earnest, and serious in seeking after the Knowledge or the things of Religion, ye would soon in some measure understand, and take them up: But ye come and hear, and sit for an hour, and take no heed what is spoken: ye will not read the Catechism, nor ask a question about what ye are ignorant of, nor will take heed to what is said, when others are examined; There are none of you, but if ye were in earnest, ye might come to some good measure of Knowledge; because they were sometime as ignorant as ye are, and as incapable, who yet have come to Knowledge, and these will be witnesses against you, who had the same Gospel, the same seasons and means of Knowledge, and yet continued still in your Ignorance. 2. Many of you do not ponder the sinfulnesse & hazard of Ignorance; For ye continue as secure, as if God would never lay it to your charge, ye would not readily ly in the Sin of drunkennesse, or of swearing, or of any other such like without a challenge, but ye can ly still in your Ignorance, and in the Sin of not profiting by the means which ye are under, and yet dispense with your selves therein; and ye secretly say within your selves, if we be well otherwayes, we hope Knowledge will not be required of us; But will not, think ye, Gods Image be required to be in you? are not Faith, Repentance and Holinesse required? and can any of these, I pray, be without Knowledge? do ye see any touched with the impression of their Sin and Guilt, but as soon they fall to the study of Knowledge? and who continue to be Ignorant, but stupid bodies, that never saw their hazard? which is an ordinary companion and attendant of Ignorance. A 3d. Cause is Negligence and slothfulnesse; The wise man sayes, *The hand of the diligent maketh rich*; and slothfulnesse brings on poverty; in every thing, if ye compare Folks together, ye will find that wherever any are soberly and seriously diligent, God blesses it; So that we may gather, and conclude their diligence from their Knowledge; There are many here, who, I suppose are very Ignorant, but let me ask you, what time & pains have ye ever bestowed on the study of Knowledge? ye hear the preaching, and ye read a Chapter of the Bible now and then; but that's not enough, for ye may be present here, and yet not hear to any purpose; How many come to hear the preaching of the Word, from whom, through their own fault, Devils come, as so many Crows on new sowen Land, and snatch away the Word that is sowen? and it's never known, that such seed was sown; for most part, ye either hear negligently, or ye quickly forget all that ye hear; ye never speak of it in your Families, neither take ye any time for reading, and pondering the Catechism; how many of you did ever set any dayes, or hours apart to study Knowledge? Ye will cry out against pretended Enthusiasms and Inspirations, as Delusions, and there is good reason for it; But how shall ye get Knowledge, if ye will be at no pains for it? your practice sayes, ye expect it should come by immediat Inspiration, without all use of ordinary and appointed means. 4. Others will say, that they would faln know, but they are very dull and incapable; and it's often true, that they are so; but are such in earnest, out of love to Knowledge, studying to

come

come by it? It's said of some, 2 *Thess.* 2. *Because they received not the truth in love, God gave them up to strong delusions, to believe a lie.* There are many, who study Knowledge, but not from a right principle, nor from a right motive; it may be, that they may get their Token to come to the Lord's Supper, to eschew shame when they are examined, or that they may be able to talk; It's just with God to let such want Knowledge. 5. Folks go not about the use of ordinary means, as having therein need of God's blessing, and of His Spirit to help them rightly to take up His Mysteries, they pray not for Knowledge as Gods gift, how many of you, when ye take up the Catechism to read, fall down on your knees to seek God's blessing on your reading thereof! When *John* is speaking of the benefits that come by Christ; this is by him put in among the rest, *And hath given us an understanding that we may know him that is true*, 1 *John* 5 20. If therefore ye would know God aright, seek His blessing in the use of His own appointed means; ye study the Knowledge of God, even as if ye were to read a common humane History; If ye seek a blessing to your Meat, why seek ye not a blessing on the means of Knowledge? which is as necessary to the Soul, as Meat is to the Belly: How often hath *David* such a suit to God, when he sayes, *Psal.* 119. *Open mine eyes, that I may see the wondrous things of thy law; teach me thy statutes*, &c. He thought no shame to pray for knowledge; sure if we prayed more for it, we would thrive better in it; Other reasons may fall in, in the *Directions* anent the study of Knowledge which we shall give you.

The 3*d. use*, Serves to exhort you to, and to commend the study of Knowledge to you, as a necessary commendable, and profitable Duty; can we hope to prevail with you in any thing, if we prevail not with you in this, even to lay the necessity of Knowledge to heart? will not the excellency of the Object, the Authority of God commanding it, the advantages that come by it, with the prejudices that attend and follow the want of it, commend it to you? will ye ever be perswaded to seek after Faith and Holiness, that will not be perswaded to study Knowledge? It's a wonder how many of you can have the confidence to say, that ye keep your hearts to God, when ye are so void of the very form of Religion, which much consists in Knowledge; For it's that wherein it's keeped, and whereby through Grace it's suitably exercised; Sure ye can never have the power of Religion, who want the form of it; therefore let me exhort you all, especially such of you, as have some eminency above others to study Knowledge, let the more aged study it, and let these that are younger study it. If the time of youth go over without it, It's one to many if ever the loss be recovered and made up again; and ye that can read and have time and parts, study the Knowledge of God; many of you will be very sad and dreadful spectacles in the great day, when ye shall be charged with this, that ye never Judged precious Jesus Christ to be of that much worth, as once to put you seriously to the study to know Him; this is no Fable nor Fiction, but a sad truth, when Men value and esteem any thing, be it Science or Art, they will be at pains, and give diligence to know, it because they prize it. Therefore, for helping you to the study of Knowledge, take these few *Directions*, and a *Caveat* or two in the close. 1. Let none put themselves without the reach of this exhortation, let none say, we are too old to learn, If ever ye think to be Justified by Christ, knowledge concerns you greatly; It were a commendable thing to see aged Men and Women carefully, and conscientiously reading the Catechism; and could we once but get you under the impression, and conviction of this, as a Duty, we would think that much were gained. 2. Spend some time about this in privat weekly; It may be, it were fit that some of you did so duly, ye spend much time more idly; If ye knew the hazard of Ignorance, ye would even take some set time to study Knowledge, and this would not need to be counted any wronging of, or incroaching upon your Christian Liberty; as ye find something for Prayer, may ye not find something to read the Catechism, or to go to some Family, where ye that cannot read your selves, may have one to read to you; And to several, I may add for help to this, that ye would take a part of that time, which ye spend on tipling; Is it not obvious, that the person that is oft in the Hostler house, or in the Tavern

h ordinarly the most stupidly Ignorant; Tell me whether it is better spent time to take an hour, in two or three dayes, and bestow it in Reading of the Scriptures, or of some good and edifying Book, whereby you may come to Knowledge, and to grow in it, than to take several hours every day almost, in an Ale house, or Tavern, many of you, as it is well known, will sit down in such places, at four or five a Clock in the after-noon, and continue till eight or nine at night; how much ye drink, I speak not of that; but sure ye mispend much precious time, and much debauch your own Spirits: What if by such doings, ye be laying a ground for this challenge: Sir, you lived in such a place, under such means and you spent your time so and so, you might have been freed from the guilt of mispending of your time, and of your Ignorance, had you taken a part, or the whole time, and spent it in the study of Knowledge; would not this be better for your Families, better for your Souls, and better for your Bodies? would it not prevent much Sin, and much Reproach? And therefore, if ye lay weight on the good of Soul and Bodie, bestow more time in the study of Knowledge; that Sin of tipling brings alongst with it many other Sins, and were it not well done to put some Dutie, and even this Duty in particular, in the place of it? Others of you, that Drink and Tiple not away so much of your time, ye know what time ye spend walking on the Plain-stones, and in prattling and talking of idle and unedifying subjects, in Dolling and Jesting, or in sitting over the Fire; (as we use to speak) in your houses, doing nothing; when will ye take some of that time, in seeking after Knowledge? Others of you, that follow your Callings, will ye leave your Work alittle sooner than ye use to do, on the Saturday evening, or take the Sabbath afternoon for this Work; some of you may study Knowledge in your Shops, others may do it in your Houses, If ye would but give over to walk up and down the Streets, when ye are not at all called to do so. 3. MakeConscience to improve the means of Knowledge which ye have; read especially the Bible, and also the grounds of Religion, compendiously summed in the Catechisms, lesser and larger; ye have frequent Preaching and Catechising at every Dyet, study to get something, and put every dayes lesson to another, and this would, through Gods blessing, increase your Knowledge; For instance, take this Lesson to day; that nothing can Justifie but the Righteousnes of Christ, laid hold on by Faith; take another with you the next day, and let not one dayes Lesson shoulder out another; Let the Husband and the Wife, the Children, and Servants, compare their Notes, or what they remember of Sermons together; be often speaking of what ye hear in your Families, ye have, it may be, some Neighbours, who would be content that ye come in to them; or, it may be they have Children who can help you, make use of such means and persons, and that would both help your Knowledge, and evidence your Love (when sincerely gone about) to the Communion of Saints. 4. Be about the use of the Means, with an eye to God for His blessing on them, pray to Him for opened eyes, and that He would give you an understanding to know Him; There is a stupidity in many of you, that makes all that ye hear to go by you, and as it were, to slyde off you; So that if it were known, some would wonder how there could be such Ignorance amongst them that frequently hear the Gospel. 5. Any light of Knowledge that ye have, be tender of it in your practice; God ordinarly refuseth to give more, where that which He hath given is not used well; where Men *do not like to retain God in their knowledge*, or where *the truth is detained in unrighteousnes*, it provoketh God to give up to a reprobate mind, as the Apostle tells us, *Rom.* 1. *If ye continue in my word* (saves Christ, *John* 8. 31, 32) *then are ye my disciples indeed, and ye shall know the truth, and the truth shall set you free*: And, *John* 7. 17. *If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of my self.* He that goeth conscientiously and constantly about the Duties of Holiness that he knows, (for he must make conscience of all, else he will thrive in none) he shall increase in Knowledge.

There are also some things that more generally conduce to Knowledge, as that, Magistrats, Ministers, Elders, Parents, Masters of Schools, and Masters of Families do their respective Duties. 1. Then let me desire you to see to the Education of the Youth

youth; I mean of the Children of the meaneſt and worſt, to bring them up at Schools; It's ſad to conſider, how many young Ones of graceleſs, careleſs, and ignorant Parents, are brought up to the Devil, it were no great buſineſs to help them that cannot entertain them at School; O! that we were all willing to contribute for ſuch a work, it might help them to know ſomething of God, or to be civil at leaſt, it would alſo remove the excuſe, that we frequently meet with from many, to wit, that they cannot read; And if Parents will not be ſeriouſly concerned in this themſelves, God requires us to take ſome courſe to bring up their young Ones in the Knowledge of God; and truely, if this external eaſie mean be neglected, we can expect little of other means; if this were minded, it might be an ornament to the City, and the burden would not be ſo very great, if it were once put to the tryal; will ye that are Parents, and able, be induced to put your Children to the School; if ye be not able, make it known; I know there are ſome who will drink more in one day ſometimes, than would keep their Children at the School for many dayes; and I ſuppoſe, that there are but few who can ſay, that it is meer neceſſity that lets them, are there any of you that can ſay, ye would fain bring up your Children at School, and ye ſpake to Magiſtrats, or to Church-ſeſſion for help, and that it was refuſed you? It's your part to ſeek for help, that are really unable, and it lyeth on you, to ſee to it your ſelves who are able; And while ye neither do your ſelves, nor ſeek help from others, ye are utterly inexcuſable. 2. I would commend to you the neceſſity of uſing privat means, and that ye would not lay all the weight of your profiting on your being in the Church, and on your coming to be Catechiſed, or to hear others Catechiſed; but give diligence in privat to come to Knowledge, elſe it will be long ere ye thrive and profit, ye that are in one Family, when ye come home from Sermon, conſer together now and then, and be ſpeaking of what ye hear on the Sabbath, betwixt Sabbath-dayes, and when ye can get any to anſwer a Doubt, or Queſtion to you, make uſe of the opportunity, though we could go through you all twice a year in Examination and Catechiſing, it will not do your turn, if this be neglected: But as ye would be careful to keep your Children at School, ſo ye would be buſie in your Families, at all Famille Duties; This was wont to be the old way of Gods People, and it would make hearing of Sermons profitable. 3. I would commend you to carefull attendance on, and conſcienſious uſe-making of the Miniſtry of the Word, the great ordinary mean of Knowledge, and that ye who are moſt concerned would be thinking of the great conveniency, if not neceſſity, of moe Labourers; If it were known how numerous a People we are, how many hundereds every one who labours among you, hath under his charge, how little time we have to go through you all particularly, and what abounding ignorance there is in the greateſt part of the People; I ſuppoſe it would be thought, that the charge of any one of us might require two to diſcharge it ſuitably, which we do not preſs to ſpare our own labour and pains, but to ſtir you up to a neceſſary Dutie, the effecting of the thing is not impoſſible, and it is a work and dutie well becoming you, and worthy of you; the Lord Himſelf perſwade you to mind it. I ſhall cloſe up all with a caveat, or two. 1. Beware of placing over much Religion in Knowledge, or of being puft up with your Knowledge, when ye attain to any meaſure of it. 2. Beware of counting meer Knowledge to be Faith, but when ye come to know and diſcern the Object, be ſure that ye take hold of, and reſt upon that which the eye of Faith diſcerns; the Land is to ſay ſo afar off, and within the Vail, caſt therefore the Anchor of Hope there. 3. Beware of thinking, that ye meerly of your ſelves can acquire any ſound and ſaving Knowledge, or pump it out of your ſelves; we bid you not ſtudy the Knowledge of God as ye ſtudy other common things, there are here requiſit humility, fear, reverence, love to the Truth, dependence on God, prayer to Him, and acknowledgement of Him: Let me again ſeriouſly commend this ſtudy to you, and through it let me commend Chriſt unto you, *whom to know is life eternal*, to Him be praiſe for ever.

SERMON

SERMON LVIII.

ISAIAH LIII. XI.

Verse 11. ——*By his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

IF any thing should be studied with diligence, sure this should be, even to be clear how we may come to be at peace with God; how we may be absolved and justified, when we come to reckon before Him; It is no curiosity, singly and diligently to make inquiry here; although the unfaithfulness, and pride of some unhappy men, have made the study of it unpleasant, by corrupting, and making crooked Gods plain and straight way of making of our peace with Him, and of our being Justified before Him.

We entered to speak of the great mids, or mean by which this Righteousness, that Justifies a Sinner before God is derived, or, by which we come to have a Title to, and an interest in it: And as we have great need to be clear in that Righteousness, which will be a relevant defence before the Tribunal of God's Justice, that we propose not one that will be casten, and rejected; So we have as great need to be clear in the way, how that Righteousness may be made ours, seing many are, and will be condemned, notwithstanding of Christ's Righteousness, because there is no application of it made by them to themselves.

We shew you that by *Knowledge* here is meaned *Faith*, as the Scriptures in the New Testament (which hold out Justification to be by Faith) make clear: It being evident, that no meerly speculative Knowledge can intitle to this Justification; yet it's called Knowledge. 1. Because Faith necessarily presupposes Knowledge; If it be not a part of it, yet certainly it's a necessary antecedent of it. 2. Because, though there be not an evidence to reason in all the things which we believe, yet there is a certainty; and Faith gets this Name, because it makes men certain of these things which it takes up, as if it were a Science or Knowledge. 3. To distinguish it from all other sorts of Knowledge, and to bound and include it, mostly at least within this Object, *Christ*, to speak so; Therefore it's said, *by his knowledge*, or as the Word is better rendered, *by the knowledge of him shall my righteous servant justifie many*; Which shews, that it's not knowledge taken largely that he means of, but knowledge with respect to Christ, the great Object of it; as it is, 1 *Cor.* 2. 2. *I determined to know nothing among you, but Jesus Christ, and him crucified*: And saith *Paul*, *Philip.* 3. 8. *I count all things to be but loss, for the excellency of the knowledge of Jesus Christ my Lord.* Ye will ask then, how doth Knowledge and Faith differ, seing wherever there is Faith there is Knowledge, though not contrary wayes, wherever there is Knowledge there is Faith? We shall not stand upon this, but shortly we conceive, that Knowledge discovers the Object, and Faith takes hold of the Object, and rests upon it; Knowledge is the Eye of the New Creature, discovering such a thing; and Faith is the hand that catcheth hold of, and grips that thing that is discovered, Or thus, Knowledge is like to the *Head*, that takes up such a thing in a Notion, and Faith is as the Heart that closes with it; Therefore, *Rom.* 10. It's said, *with the heart man believes unto righteousness, and with the mouth confession is made unto Salvation*: I know many take Knowledge for Faith, which at the best is but Historical Faith; and it's as if a man who is a drowning, should see another casting in a Rop to him; and he sees, and knows such a thing, but takes no hold of it, and therefore perishes; or, as a Sea-mans discovering good ground to cast Anchor on, but not casting forth his Anchor thereon, is exposed to the violence of the Storm, and so Ship-wracked; Knowledge discovers the ground, but Faith casts the Anchor on it: It's much to get you brought up to know, but much more to get you brought to know the difference that is betwixt Faith and Knowledge; Hence it is, that many say, that they believed ever since they knew good by

because they never looked on Faith, but as the knowing, profeſſing, and declaring ſuch a thing to be true; but it's one thing to know a Phyſician, and another thing to imploy him, and to make uſe of his Phyſick

We ſpake of this general Doctrine, that Knowledge is a neceſſary thing, as being preſuppoſed to Faith, and particularly, the Knowledge of Jeſus Chriſt; Therefore it's called, *The knowledge of him*; Becauſe it's Chriſt Jeſus which is the Object of Faith; Therefore our ſtudy of Knowledge would eſpecially be with reference to him; There are *Two* ſorts of Perſons, who are not utterly ignorant, and yet are defective here. 1. There are ſome that love and ſtudy to be Scholars, but Chriſt is not the Object of their Knowledge; it's not the knowledge ſpoken of here, to be well ſkilled in Philoſophy, in Tongues, in Mathematicks, &c. Which we diſcommend not; nor is it to be able, ſpeculatively to diſput and diſcourſe of Divinity, but it's the Knowledge of Chriſt's Righteouſneſs, and to ſtudy experimentally, and practically to make uſe of it, and to be cloathed with it; as one ſayes well; *If we know him, we know all, and if we know not him, though we know all, we know nothing*; Therefore though *Paul* was a very learned man, and a great Scholar, yet ſayes he, 1 *Cor.* 2 2. *I determined to know nothing among you, but Chriſt Jeſus, and him crucified.* A 2d Sort, are ſuch as want not affection to Truth, nor love to Piety, yet to them the ſtudying of this Doctrine, that concerns Chriſt, and *His* Offices, is ſomewhat taſteleſs, and wearieſome; they would be at hearing of Duties, Cases, and Queſtions ſpoken of; though we may in ſome reſpect ſay, that none of theſe are Objects of Faith properly, at leaſt as it is Juſtifying; but means and middes to guide you to make uſe of, and to carry ſuitably to the priviledges that are in the Covenant; Hence many have good affection, that are very ſhallow in their Knowledge of Chriſt, and think but little of preaching, and Books that hold out the Doctrine concerning Chriſt, becauſe they come not in ſo cloſe to practical Things and Caſes, whereas if they were better ſettled in the Knowledge of Chriſt, it would anſwer all their Cases, and ſolve all their Queſtions and Doubts, let therefore theſe be well looked to, and this by no means be nauſeated, or ſlighted; Though Knowledge of the Truths of God be neceſſary, yet it's eſpecially the Knowledge of Chriſt that is neceſſary.

There is another thing ſuppoſed here, that ſerves to clear the Doctrine of Juſtification, which we ſhall *Obſerve*, ere we ſpeak of Faith it ſelf particularly, becauſe it's antecedent to it, and it's this, That the Goſpel is a neceſſary external mean, for promoving of our Juſtification; for Faith as we have ſhewed, preſuppoſes knowledge, and Knowledge preſuppoſes the Revelation of Gods mind in the Goſpel, and if Knowledge be neceſſary to Faith, then the Goſpel muſt be neceſſary; for it's ſaid, *Rom.* 1. 17. That *by it the righteouſneſs of God is revealed from faith to faith*; Therein great need to obſerve all the ſteps of this Doctrine well, and this among the reſt; The Goſpel is not a thing that bred in natures breaſt, or a thing that men by nature hath the Knowledge of; Nay, it's fooliſhneſs to the wiſe Men of the World, as we may ſee, 1 *Cor.* 1. *we* (ſayes the Apoſtle) *preach Chriſt crucified, to the Jews a ſtumbling block, and to the Greeks fooliſhneſs*; *Faith comes by hearing* as it is, *Rom.* 10. 17. *and hearing by the word of God*; and in the ſame *Chap.* v 14, 15. *How ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach except they be ſent?* Where the Apoſtle clearly, and convincingly infers the neceſſity of a lawfully called Miniſtry for preaching of the Goſpel, and for carrying on the Work of Juſtifying and Saving Faith: The reaſon is, becauſe, if there be a neceſſity of Faith, and if no Faith can be without knowledge, then there muſt neceſſarily be ſomething to reveal it; I ſpeak here of the ordinary way of Gods revealing Himſelf; what He may do extraordinarily, towards Dumb and Deaf perſons, to Idiots and young Children, I medle not with that, but leave it to Himſelf as a Secret, which He thinketh not fit to impart to us: I call the Goſpel the *external mean* of promoving our Juſtification, in *Four* reſpects. 1. Becauſe it lays before us the Object of our Faith, for *in it*, (as it is, *Rom.* 1. 17.) *is the righteouſneſs of God revealed*, &c. and *Rom.* 3. 21, 22. It's ſaid, *Now the righteouſneſs of God without the law*

manifested, &c. We would never know the way how a Sinner comes to be at peace with God, and to be Justified without the Gospel. 2. Because it not only reveals the Object of Faith, but it makes offer of it; and hereby a Sinner that hears the Gospel, hath warrand to imbrace and make use of Jesus Christ's Righteousness, and to rest upon it; and therefore if temptation should say to the Sinner, though Christ died, what is that for thee? Faith hath this to reply, the Gospel calls me, and that warrands me to come to Him, and to make use of His Death; the *Promise*, as it is, *Act.* 2. *Is to as many as the Lord our God shall call*; And in this respect, the Promise is our Right and Evident, whereby we come to have a claim to Christ. 3. Because God makes use of the Word preached, for ingaging of Sinners to Christ, and for making them to take hold of Him; it's true, that it is not powerful of it self, and without the Spirit, yet it's the ordinary mean that God makes use of; Therefore hyeth the Apostle, 2 *Cor.* 10. 4. *The weapons of our warfare are not carnal*; though they be weak in themselves, yet *they are mighty through God, to the pulling down of strong holds*: And in this respect the Gospel not only offers Life, but through Gods blessing, as a mean begets Life; and by the Spirit accompanying it, Sinners are ingaged to take hold of Christ, and to rest on Him for Salvation. 4ly. Because this Word being taken hold of, and closed with, contains the pronouncing of the Sinners *Absolvitur*, or of His absolving Sentence, when he sayes, *If thou believest, thou shalt be justified and saved*, upon supposition of believing, the Sentence stands good to the Believer, *Thou art past from death to life*; There being *no condemnation to them who are in Christ Jesus.*

The 1. *use* Serves to clear that which we hinted at before, in naming this for a cause of Justification, though it be the *external instrumental cause*, yet it is a cause.

The 2. *use* Serves to teach you to put Price on the Gospel; It's the bane both of prophane secure Sinners, and of a sort of vain and giddy People among us, that they prize not the preaching of the Gospel, as the external instrumental Cause, that concures in the Justification of Sinners; but however ye be absolved, ye will be beholding to this preached Gospel; I will not say alwayes to the preaching, but sure to the Gospel that is preached: This on the one hand reproves these who will be ready to say, that they have Faith, who yet never knew the Gospel to do them good, and such also who seldom come to hear, and who never care for preaching; and upon the other hand, it reproves these, who, when they fall a tottering, reeling and wavering, and begin to incline to error, cast at the preaching of the Gospel, having, it may be, slighted it before in their hearts; whither when Satan once gets them, he tosses them in a great measure, as he pleases, and makes them so giddy by frequent turning about, that they scarcely leave to themselves a foot-broad of Scripture-ground to stand upon: But as ye respect the glory of Christ, the good of your Souls, and your absolution before God, esteem much of the Gospel; For *it's the power of God to salvation*; And if ever ye come to Heaven, it will be by this Gospel, as the external mean: These Nations that never heard it will think you to be most desperately wicked and miserable, who have had it, and yet so unworthily slighted it.

For pressing of this *use* a little, Take *Two* or *Three Directions* in reference to it. 1. Walk under the Conviction of the necessity of the Gospel, for there is no absolution without it; It is true, God might have taken another way, but on the supposition, that He hath appointed Faith to be a mids to Justification, and that Faith supposes Knowledge, then certainly Knowledge doth suppose a necessity of hearing the Gospel; ye will never value preaching, nor any other Ordinance of Christ, if ye see not a necessity of them, and know them not to be for your good. 2. Study to know what is the main End and Design of, and what is the advantage that is to be had by the Ordinances; many come to the preaching of the Gospel, to hear and learn some Lesson, for informing their Judgement; some come to get Directions, in reference to some particular Duty, some to get a doubt loosed, none of which are to be disallowed in themselves, but rather in so far to be commended, but how few come to it, as to a mean to carry on, and bring about their Justification; and to bring them out of black Nature into a state of Grace? It's the sum of *Pauls* preaching

and the end of it, as the Divine Historian shews, *Act.* 26. 18. *To open blind eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith that is in him* 3. Aim in your practice to carry on this Design, even to put a close to the Treaty anent Justification betwixt God and you; when ye come to the Preaching, and hears us declare in the name of the Lord, that a believing Sinner hath access to have his Sin taken away, and to be Justified through the imputation of Christs Righteousness; ye would step to, hearing this Proclamation made of the pardon of Sin, by one of Christs Ambassadors in His Name, and accept of, embrace, and cordially close with it, if it were just now, at this very occasion. 4. This would be the great design, both of Preachers and Hearers; of Preachers to follow that way of preaching most, that layes open the mystery of Faith in Christ; and of Hearers to love that way of preaching best; not so much that which fills the head with Notions, as that which serves to help to close a Bargain betwixt God and you; This was *Pauls* great design in preaching, as we see, 1 *Cor.* 2 2 and 1 *Cor.* 1. 23. 24. He no doubt taught other things, but he compended all in this, or levelled all at this, as the scope, and this was his main design in his preaching, and pressing of other things.

The 2d *Use* Serves, To make a sad discovery of many of you; Is this Gospel the external mean of Justification? Then see if ye ever knew any benefit ye got by it; ye will belike say, that ye are in friendship with God; but, how I pray you came ye by it? There is little change to the better in your Knowledge, and as little odds in in your Practice, ye are as much given to Covetousness, Tiphing, Lying, Swearing, Pride, Vanity, &c. as ever; and are these, think ye, the fruits of Justification? do ye think that to be Justification, which is neither from the Word nor conform to it? If God would commend this to your hearts, I think it might alarm you to more serious thoughts of your Condition; I put it to your Conscience, if ye can conceive any difference betwixt you, and these that never heard the Gospel? ye are baptized, and hear preaching, &c. But, alas, it's none of these that Justifies; they are only useful as they lead you forward to the use-making of Jesus Christ. Again, let me ask you what effect hath preaching upon you? Hath it convinced you of Sin? no, how then can it convince you of Righteousness? Therefore, if ye would make sure Justification indeed, try it by the Word. 1. What was it that put you to seek after Righteousness, and Justification? was ye ever convinced of the need of it? and if ye have been convinced, was it by preaching of the Word? 2. If ye have been convinced of your Sin and Misery; where sought ye for a remedy? was ye led in through the Word, to seek a Plaister to heal that wound of Conviction? 3. What was it that warranted you to take hold of that Word, or that gave you right to it? I know that ye will say, that it was Christ holden out in the Word, that ye did betake your selves to but what weight laid ye on Gods call in the Gospel, warranding you to lay hold on the Promise of Righteousness, and pardon of Sin through Christ? I know there are many, who, though there had not been a call from God, would have confidently stepped forward to the Promise; but were ye ever like to *Peters* heare's *pricked in your hearts* and made to say, *men and brethren what shall we do?* Or, being some way pricked, was it Gods call holding out the Promise, *to you, and to your children and to as many as our God shall call*, that brought you to rest on the Promise? God hath designed preaching for this end; and ye would try, if ever, ye was put to it, to look to Gods call, that gave you warrand to believe; for there is nothing more certain than this, that wherever Faith is sicker and well built, is grounded on Gods call, and doth take the Faithfulness for it's Back bond (to say so) and warrand.

More particularly, we come to speak of this Word, as it respects the *inward mean*, or the *inward instrumental cause*, of Justification, which is *Faith*; for there is this order and method. 1. The Sinner is convinced, and made sensible of Sin, and brought to reckon for it, in his own Conscience before God. 2. There is Christs being holden forth interposing himself to take on the Sinners Debt, and satisfying the Justice of God for it, which is the meritorious Cause. 3*dly*. There is Gods ob-

fer in the Gospel, holding out Christs Righteousnets to loft Sinners, and calling them to make use of it. 4ly. Upon this there is Faiths receiving of the Offer, and resting upon Christ, and His Righteousnes for Life, which (to speak so) is the inward instrumental Cause taking hold of the external, and as I said of Christ in it. 5. And lastly follows Gods Imputing the Righteousnes of Christ to the Sinner, and absolving him, by vertue of that Righteousnes from the guilt of his Sin, as if he had never sinned

In speaking of this inward Instrumental Cause, *Five* things would be cleared, which we suppose are implyed in the Words. 1. The necessity of Faith, holden out, as the Mean, by which Justificati on is come by. 2. The immediat Object of Justifying Faith, and that is Christs Sufferings, or Jesus Christ, as Suffering, travelling in Soul, and paying our Deb. 3. The Act of this Faith, on this Object, which is not a bare speculative Knowledge, or a meer Historical Faith, but something that really acts on Christ, with respect to his Sufferings. 4. The effect of this Faith taking hold on Christ, and His Sufferings, and that is Justification, which is not the making a Sinner to be Just, by inherent Righteousnes, but the actual absolving of him from the Guilt of Sin, and from Gods Curse, the changing of this State, and the bringing him from under the Curse, into good terms with God. 5. The manner how Faith concurses in producing, or bringing about this effect; whereln we have this general, that Faith hath a peculiar influence in the Justification of a Sinner, that no good work, nor any other Grace hath; There is none of all these things but it is in this miserably declined generation (wherein the Devil sets himself mightily to obscure Truth, as the Lord by the Gospel doth clear it) controverted, I shall only endeavour to clear the positive part, and let you see what is Truth in these things, whereby ye may be brought to discover, and abhor the errors that are contrary thereto.

The 1. *Doctrine* then is this; That before a man can be Justified and Absolved from the Curse of God due to him for Sin, there is a necessity of Faith in our Lord Jesus Christ; This is clear from the Words, and from what hath been said in the opening of them up; If it be *by his knowledge*, or *the knowledge of him*, that *many are justified*, then it cannot be that they are Justified before they come to the Knowledge of Him, or from Eternity; only in passing, take two or three words of Advertisements and then we shall confirm the Doctrine. 1. When we speak of Justification. It's in respect of our being absolved and freed, not from the pollution of Sin, but from the guilt of it, as it makes us obnoxious to the Curse, the clearing of the effect will clear this more. 2 When we speak of Faith, it's not to be understood as it were a Declaration, or Manifestation of our Justification; Or, it is not to be understood of Faith in the light of full assurance, and as it is a pierophory, but of Faith, as it is a laying hold upon Christ. 3. When we speak of the necessity of Faith, in order to Justification, we mean not, as if there were such an absolute necessity of it in it self, that God could not do otherwayes, or Justifie without it; but we mean a necessity, in respect of the order which God hath laid down, and held forth in the Gospel, which is by the Knowledge of his Son to Justifie many; And from these considerations many Arguments of our Adversaries are made very little regardable, yea utterly void.

For Confirmation of the Doctrine then, 1. Consider these Scriptures that expresly limit, confine and bound Justification, and pardon of Sin to the Person that doth believe; So *Rom.* 1. 17. *The righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith.* Rom. 3. 24. 25 *Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood &c. Col.* 3 22. *God hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* Act. 13 38. 39. *Through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses:* Consult the Scriptures, and ye will find, that *Paul* clears both these Questions. 1. Who are Justified? All that believe. 2. When are they Justified? When they believe. 2ly. Consider these Scriptures, that place all men before believing into a state of Wrath, and they will furnish a fe-

cond ground for this, as *John* 3. 18. *He that believeth on him is not condemned: but he that believeth not, is condemned already*, he lyes under the Covenant of Works, and is condemned, as considered in himself, though God may have a purpose to make a change of his state; So, *Ephes.* 2. 1, 2, 3. *You hath he quickned, who were dead in trespasses and sins, wherein in time past ye walkid, and were children of wrath even as others*, &c. and *v.* 12. 13. *We were sometimes without Christ, being aliens from the common-wealth of Israel, and strangers from the Covenant of promise, without hope, and without God in the world; but now in Christ Jesus, ye who sometimes were far off, are made near by the blood of Christ*; and *v.* 8. *By grace are ye saved, through faith, and that not of your selves. it is the gift of God, not of works, least any man should boast.* It's Faith that gives the Title, which we had not before. 3. Consider, That the Scriptures do expresly make believing to preceed Justification, and make Justification to be an effect, or rather a consequent of Faith, to which Faith necessary concurres, as all these places, which say, that we are Justified by Faith in Christ, do clear, as *Rom.* 5. 1. *Being justified* by Faith, we have peace with *God, through our Lord Jesus Christ*; which place looks on Faiths concurring in Justification, with a kind of causality, *Rom.* 3. 22. 25. *The righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe*, &c. *Ephes.* 2. 8. *By grace are ye saved, through faith*; See more fully to this purpose, *Gal.* 2. 16. where the Apostle designedly, as it were, sets himself to confirm this Truth; for speaking of the way, how Sinners come to be Justified, and as it were, entring in the Debate, he says; *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even as we have believed in Jesus Christ, that we might be justified by the faith of Christ*; In which place we have three things considerable, to make out the point. 1. He compares the concurring of Faith, to Justification, in the Covenant of Grace, to the concurring of Works to Justification, or to the obtaining of Life, in the Covenant of Works; as Works did Justifie, in the Covenant of Works, so does Faith in the Covenant of Grace; Now certainly the performing of Works, in the Covenant of Works, behoved to go before Justification that way, therefore the want of Works made *Adam* to come short of Justification by Works. 2. He looks on Faith, and speaks of it, as concurring to Justification, with a respect to Christ, and never looks on it in this matter, as a Grace considered in, and by it self, but as acting on Christ in a peculiar manner. 3 Interpress words, he says, *We have believed in Christ Jesus, that we might be justified*; which clearly implyes, that they could not be Justified before they believed, and we may well and easily gather, that the Justification here meant, is that which is real and actual, and not the declaring of a man to be Justified to Himself, else Works might declare a man to be Justified to himself, as well as Faith; but he contradistinguishes Faith and Works here, and opposes the one to the other.

2. The 1. *Use* Serves for clearing of this Truth, That there is a necessity of Faith's taking hold of, and resting on Christ, ere we can be absolved and Justified, and so both these Errors of *Antinomians* fall to the ground. 1. That by which they assert, that these who are Justified, were Justified from Eternity, and were never under God's Curse: And 2. That Faith is not necessary to the attaining of Justification, but only to a Persons knowledge that he is Justified; and so they say, that Faith enters us not in the Covenant, which is false, it being the terms, or condition, on which God proposeth, and promiseth pardon in his Covenant, as is clear, *John* 3. 16. *whosoever believes shall not be condemned, but shall have everlasting life*; and *Mark* 16. 16. *He that believes, and is baptized, shall be saved*, with this opposition, *He that believeth not shall be damned*, Faith being it which enters us in the Covenant. For either Sinners are Justified before they can be in Covenant with God, which is an absurdity, and inconsistent with God's Covenant, or it's by Faith that they entered in the Covenant: There is here also a clear discovery, and confutation of a 3*d.* Error of *Antinomians*, concerning the nature of Faith, that it is Persons believing, that they are Justified, which not so, For as the Apostle says, Gal. 2. 16. *we have believed that we might be justified*, We believe, in order to Justification; and to say, as *Antinomians*

would do much to infer universality of Justification, as well as of Redemption; it's Gods Mercy, that this Error is discovered, and that we have His Truth pointing out to us, that Justification must have Faith going before it, and alongst with it.

The 2d. *use* Serves to demonstrate the absolute necessity of believing and taking hold of Christ; If Absolution and Justification be necessary, Faith must be necessary; And therefore, if Christ be preached to you, and if by Him all that believe are Justified, take hold then, I beseech you of the Offer, receive, embrace, close, with it, and let your very hearts open to it, without which ye can never expect to be Justified, before the Tribunal of God. Now let God Himself blesse this same Word to you through Jesus Christ.

SERMON LIX.

ISAIAH LIII. XI.

Vers. 11. ---*By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.*

SOme further and more serious apprehensions of our Sin and hazard, would make the reading of these Words to be refreshful, and welcome to us; The stayed thoughts of an Arrestment laid upon us, to appear before God's Tribunal, and to reckon for our Debt, would make us think much of a Cautioner; The want whereof make the glad tydings of the Gospel to be tastlesse, and without reliſh: This is the great scope of these Words, to shew how a Summoned Sinner arraigned at Gods Bar, may be Justified, and freed from the charge that he is lyable to; For, sayes the Propher, *By his knowledge*, who is the surety of the Covenant, *shall many be justified.* That which we last left at was this, that Faith in Christ receiving and resting on Him, is necessary for the attaining of Justification; so that in Gods way, these are so linked and knit together, that never one shall be Justified but a Believer; Though there be a Righteousnesse in Christ, yet it shall be derived, and communicated to none come to Age, but to these, who by Faith betake themselves to Christ; what way the Lord takes with Infants, Elect Infants, I mean, is not that which the Prophet aimes to speak of; though it be Christs Righteousnesse that is communicated to them, as well as it is to them who are at Age, yet as to the manner of communicating it, God hath His own way which we know not.

Now that we may learn, in speaking to these Truths, not only to get some Light for informing of our Judgement, but also some help for our practice; take two or three *uses*, ere we proceed any further.

The 1. *use* then is, To let you see the absolute necessity of believing in Christ Jesus, and that it is as necessary for the attaining of our Justification, as Christs dying is; For our Justification is an effect flowing from several Causes, and the want of any of them will mar it; There must necessarily be a concurrence of them all, to bring it about, and therefore though there be an excellent worth in Christs Righteousnesse, yet there is a necessity of Faith, to lay hold upon it, and to make it ours; Gods order in the Covenant bears this out, wherein he hath knit the Promise of Pardon of Sin, and of Justification to Faith, and resting on Christ; and there is good reason for it, As, 1. The Lord will have a Sinner to know what he is obliged to Christ, which Faith contributes much unto; for Faith stands not in the way of the freedom of Justification, but rather commends it; for the Lord would have us know, that we hold our Life of Him; and not to receive Him by Faith, is an evidence of highest presumption; Therefore it's said, *Rom. 4. 16. It is by faith that it might be of grace*, God hath chosen this way, that the freenesse of His Grace, in pardoning of Sin may be seen. 2. The Lord by this lets the unbeliever know, that the reason of his own ruine is of himself; there shall not be one unbeliever found, that shall have it to say, that the blame lay on God, or on Christ, because the offer was made to them on condition of receiving it by Faith, and they not performing the condition

their Guilt is aggreged by their slighting of the offer: It's true, that we are not now dealing with them, who down right deny the Truth of this Doctrine; but, alas, what better are they, who do in their practice deny it, and live sensually and securely under the Gospel? We conceive that there are *three* sorts of Persons, that have need of a Word to be spoken to them here. 1. Such as live carelessly, and securely (as we just now said) as if God required nothing of them at all; as they were born, they know not how, so they live, they know not how; and when they are pressed to a change of their state and way, they make excuses, partly from the sinfulnesse of their Nature, that they can do nothing, partly from the abundant Grace of God, that He must do all; But it will never excuse you, that ye wanted Grace, and had a sinful Nature, for whom, I pray, can ye blame for it? ye that make a bachel of His mercy, if ye continue to do so, shall never get good of it; For He hath said, that He will Justifie and save none but the Believer; there is none other that hath the promise of Pardon, it is not made to any thing that is to be brought forth, or done by your own strength, or by the strength of Nature, or of free will; But God hath laid down this order and method, and made it known that ye should believe, and receive the offer of Christ in the Gospel; renounce your own Righteousnesse, and betake you to Christ's Righteousnesse, otherwayes ye cannot on good ground expect to be Justified. 2. Others will see about many things that are good; but the Works of believing they can never be brought to mind or owne, they will make a sort of Conscience of Prayer, of keeping the Church, of reading the Scriptures, &c. But to give obedience to the Command of Believing, they mind it not, they can live and die without it; This was the woful and Soul ruining practice of the *Jews* of old, as we are told, *Rom.* 9. They took much pains to come by Righteousnesse, but *they attained it not, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone*; when they had gone part of the way, as it were, and come to the Stone of believing, there they fell and brake their necks; Hence there are many who promise Heaven to themselves, and think that they have done something for it, who yet never laid hold on Christ for their Justification; but let me tell you, that though you could go the greatest length in Holinesse that ever any did since *Adams* fall, it will not avail you, if ye neglect Faith in Christ; I say not this to dissuade you from the Duties of Holinesse, God forbid; but to divert you from seeking Justification by them; study the Duties of Holinesse, but seek always by any means to be found in Christ, and in His Righteousnesse, and not in the Righteousnesse of your Duties, as to your Justification; It is true none that have any tollerable measure of Knowledge, will professe down right, that they lean to holy Duties, yet many are so ignorant, that they cannot distinguish betwixt Faith and Works; and there are not a few, who have a hope of Heaven, such as it is, who never knew any thing of the exercise of believing. A 3d. Sort are these who because of some common favours that they have received, as evidences of Gods care and kindnesse, conclude their Justification; It may be some have had now and then deep convictions, or have wept Tears in Prayer, or at a Sermon: Others it may be, have had some joy now and then, at hearing the Word; Others will it may be dream of such and such Heavenly things, and have, as they suppose, a vision of them in their sleep, and some joy will follow on it, when they are awaked; Others may have met with many deliveries by Sea and Land, and God hath dealt well with them, and their Children, in external things, but alas, these things may befall unbelievers; not one of them, nor all of them together, if there be no more, will Justifie; ye would rather try these things whether they be sound, and evidences of special Love or not, by your believing; If they have Faith in Christ carried along with them It's well; If ye can say, that *after ye believed, ye were sealed with the holy spirit of promise*, and that your joy followed upon your closing with, and resting upon Christ, ye have no reason to question it; but where such tastes goes before, and are without believing, It's suspect like; there are many of you that have multitudes of things, that ye lean to, beside Christ, and never seriously put your selves to the tryal, whether ye be indeed fled to Him.

2.

2. *Use*, We would commend this to you, as a ground of Tryal of your selves, If ye be Justified; If ye have seriously taken with your sin, and embraced God's offer of the Righteousnesse of Christ, and rested on it; make this once sure, that ye have been sensible of Sin, that ye have been beaten from your own Righteousnesse, and that ye have fled to Jesus Christ, and cloled with His Righteousnesse offered in the Gospel; then this will natively follow, that by His Knowledge thou art Justified; His Word speaks it out plain to thee: It may be that some thinkthis to be a broad mark, and that others will think it narrow; Yet it's a solid mark, and no other thing is or can be a mark, but as it implyes this; though some may presumptuously gather from it a bread conclusion, yet it will be found to be as straitning and searching a mark, when well considered, as other marks and evidences are, that we cannot at first so easily lay hold upon, and therefore we would say, that it's not every one that thinks he believes, but it's such as really believe, who have this evidence; and for preventing of mistakes, we shall follow this evidence of Justification, to wit, Faith, to the very rise of it. 1. It supposes a Charge and Summons as it were given to the Persons, to appear before God. 2. There is a Sentence discovered, standing against them, and over their heads, by the Covenant of Works now what can ye say to these *Two*? where I desire you not so much to speak your light, as your practice and experience; what a Charge, or Summons was put in your hands? Have ye read the Lybel of your Sins? And have ye seen the breaches of the Law, and your lableneſſe to the Curse of God for the same? If so, then what means the good opinion that many of you have of your selves? This is even the thing that the Apostle sayeth of himself before his conversion, *Rom.* 7. 9. *I was alive without the law once, I was alive, but when the commandement came, sin revived, and I died*: That is, before the charge was put in my hand, and I summoned to appear before Gods Bar, I had a good opinion of my self, and I thought that all was well; but when I came to take up the Law in the Spiritual Meaning, and broad extent of it, I saw my self lost and gone, and that conclusion fell; These *Three* then usually precede Faith. 1. That a person hath had a good opinion of himself. 2. That this person is Summoned or Charged to answer at Gods Bar. 3. That the person is made to passe Sentence of himself as lost and undone, by reason of the Laws Sentence, and Curse standing over his head unrepealed; Now how hath it been with you as to these? The most part are quite of another disposition than *Paul* was, they think they are well enough, because they never discovered their rotten condition; but try well how it is with you, go in and see if ever ye discovered in your selves. 1. An inclination to establish your own Righteousnesse. 2. Was ye ever under a work of the Law humbling you? and 3. Was ye ever, in your own apprehension lost? If so, then ye are such as Christ came to call. 2*ly*. In the next room consider what ye betook your selves to, for answering that Charge, and for a remedy of that lost condition, there is no remedy, but the offer of Christ's Righteousnesse in the Gospel; Some being charged with Guilt, betakes themselves to Prayer, and that is well done in so far; but if ye hold here, and go no further, it's not right; It's here, as it was with these, who lived under the Law, who, when they had Sinned made use of Sacrifices, and the greatest part held there, and went no further; whereas the believer looked through the Sacrifices to Christ; So, if ye hold at Prayer, and other Duties, and go no further, these will not profit you; but know ye what it is to go to Prayer, and in Prayer to go to Christ, and rest on his Sacrifice for your acceptance? I fear there be great Ignorance here; The most part know not what they have done, when they were charged; or, If they did any thing, they prayed; or, If they went any further on, they looked to the promise of Gods mercy, but that is not far enough gone; How many such are there, who have made their Prayer their only Intercessour, and have presumed to flep in on God's mercy, without a Mediator. 3. Suppose that ye have betaken your selves to Christ, as to the remedy; come on, and try how your union hath been made up with him, where did ye seek and find him? Christ Jesus is to be found in the Gospel, in the Ministry of the Word; Therefore that Exposition of good reason in the definition of Faith given to us in the Catechism. *That it's assenting to all as he is offered in the Gospel*; but I fear

suppose that many have another Christ (to speak so) whom they have gotten without knowing, or making any use of the Word, or offer of the Gospel, *which is the power of God for salvation to them that believe.* 4. Wherewith did ye takehold on him? or how did ye act on him? was it by Faith or not? There are many, who act on him as they think by Prayer, not as the meritorious Cause, but as the efficient cause of Justification, praying for pity and pardon from Him, but this is not to take hold of Christs Righteousnesse by Faith; Others think, that if they can love and serve Him, and please Him with Duties, they will ingage Him to give them pardon; and in this they have (to speak so) an underhand Covenant of Works; They will do something to please the Mediator, and wherein they come short, they expect that he will make it up, and this is very ordinary in practice; If ye ask some, what hope have ye of Justification? They will answer, through Christs Righteousnesse, and that is good in so far; but ask them again, how they will get it? they will answer, that they will do what they dow or may, and they hope that He will pity them; ye would look in upon your own hearts, and see whether it be not secretly making something of this kind the ground of your title to Christ, and of your Justification; And yet all this may be, and often is in them that will not stoop to the way of Grace, nor submit themselves to the Righteousnesse of God: They will speak of Christs Righteousnes, and yet they will needs give Him some compensation, and so come never really to renounce their own Righteousnesse, and to flee unto His, and to hold it up as their defence before God; Take but an impartial view of these steps, and many of you, who suppose that ye are believers, will not be found to be so, nor Justified before God; because ye lay not claim to it by Faith, but as it were by the works of the Law.

Use 3. There is here ground for all that neglect Christ, and do not by Faith take hold of Him, to look for a most dreadful Sentence; and ground for others, who seek Righteousnesse through Faith, to look for a most comfortable Sentence; 1. Then, is this a Truth, that Justification is through Faith in Christ? then many of you are not Justified; And if the Lord prevent it not, ye will never be Justified; If so, then it must be a most dreadful thing not to believe; If ye would know what is your condition, ye may read it, *John* 3. 18. 26. *He that believeth not is condemned already, and he shall not see life, but the wrath of God abideth on him*; and *Gal.* 2, 10. *As many as are of the works of the law, are under the curse; For it is written, cursed is every one that continues not in all things written in the book of the law to do them*: If ye really believed this, many of you would be under horror, to hear what a sad condition ye are in, even *condemned already*, and having the Wrath and Curse of God *abiding on you*; because the Word curseth and condemneth all that are not in Christ by Faith; This, I fear, belongs to very many, who are altogether secure and careless, and yet are in reputation amongst us; And is it not very sad to be professing fair, to have the offer of life, and to be treating with God about your peace, and yet to be still in the State of enmity with Him; So that if death were within twenty four hours march to you, ye could have nothing to expect, but the satisfying of this Sentence of Gods curse upon you; We are sure there is as much in this, as might in reason put you by all means to study. 1. To be Believers, for without Faith ye are never over the borders of Gods curse, which may lay a chase to you, and put you to the necessity of fleeing to Christ for refuge 2. To take some pains to try, whether ye be in the Faith, as the Apostle exhorts. 2 *Cor.* 13. 5. *Examine your selves, whether ye be in the faith, prove your selves, know ye not your own selves, how that Christ is in you, except ye be reprobats?* His meaning is, know ye not, that this is a truth, that ye are in a reprobat, or unapproven condition, except Christ be in you; and Christ is in none, but in the Believer; If so, ought ye not to try your selves, if ye be in the Faith, if ye be Believers; There is no ordinary way to win to the sure and comfortable Knowledge of it but by tryal; and if ye be not Believers, is there not reason, and is it not of your concernment, to endeavour by tryal to come to the Knowledge of it: As this is ground of terror to the unbeliever, so it's ground of notable consolation to the believer, who, if he were even put to the reckoning with *Paul*, *I was a blasphemer, a persecuter, injurious*, yet here is hope for him, that

be shall be found in Christ, not having his own Righteousnesse, but Christs; believing in Christ will obtain Justification to such a person; His Righteousnesse taken hold of, and put on by Faith, is as pleasing and acceptable to God, as the unrighteousnesse of the Sinner is displeasing to him; This was it that made *David* to sing sweetly, *Psal.* 32. *Blessed is he whose transgression is forgiven, whose sin is covered, blessed is the man to whom the Lord imputeth no iniquity*; to wit, through the Imputation of Christs Righteousnesse; as the Apostle clears; *Rom.* 4. As the first branch of the Use shews the necessity of Faith, for chasing Sinners to Christ, so this branch is a sweet motive to draw them to Him; and if there were moe sensible Sinners amongst us, whose own Righteousnesse misgives them, and who are brought to that pass, that the *Jaylor* and *Peters hearers* were in, crying out, *what shall we do to be saved?* This word, *believe in the Lord Jesus, and ye shall be saved*, would make them come in cheerful, as he did, from the brink, not only of Temporal, but of Eternal Death; It's this Faith, by which we have accesse to stand before God; ye would therefore be earnestly intreated to betake your selves to it, and to Jesus Christ by it, for your pardon, and peace, even for your Justification before God.

2*dly*. Consider these Words, as they hold out the Object of Justifying Faith, which is the great thing in them, even to describe Justifying Faith, as to it's Object, and Effect, and in its concurring to produce this effect; and here there are mistakes, and errors, both in the doctrinal and practical part of all these. 1. The Object of it here is Him, *Jesus Christ*, the knowledge of him, or the Faith of Him, or Faith in Him, as other Scriptures have it: Or, looking more nearly to the words, it's Faith in Him, as Suffering, as Satisfying for Sin, as in Soul travel, bearing our iniquities; Hence *Observe*, That Christ Jesus His Righteousnesse holden forth in Gods promise of free Grace, is the native and proper Object, that saving and justifying Faith takes hold of, and rests upon; or to the same purpose, the saving Grace of Faith that Justifies, is that Faith that does peculiarly apply and rest upon Christ Jesus, holden forth in Gods promise in the Gospel, as the Righteousnesse of a Sinner that believes on him; hence the Prophet collects it here, No. Knowledge more generally taken, but the *knowledge of him*, and that as He is holden out in this *Chapter*, to wit, as surety for Sinners, and suffering for their Debt: This will be clear, if we consider all these Scriptures, that make offer of the pardon of Sin; for it's offered not in the condition of Faith, in a more general Notion of it, but on condition of Faith *in him*; So *Rom.* 5. 22, 24, 25. *The righteousnesse of God, which is by faith of Jesus Christ, unto all, and upon all them that believe: being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood. Rom.* 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ. John* 1. 12. *To as many as received him, he gave power to become the Sons of God, even to as many as believe in his name*; Where the Faith that hath the Promise of Justification, and the priviledge of Adoption annexed to it, is called the *receiving of Christ, and believing on his name*.

I may also be cleared, and confirmed by good reason, 1. Faith does not Justifie as it's considered in it self as an Act, but as it relates to, and unites with Christ, as the meritorious cause of Justification. 2. Neither does Faith Justifie as it looks to every Object which the Word holds forth, but as it respects Christ, offered in the Gospel, whom it receiveth; because there is no other thing that can bear the Souls weight and burden; Therefore he as offered in the Gospel, must be the Object of Faith, as it's saving and justifying. 3. The terms of the Covenant, and Gods offer clears it also; for Gods offer of Justification is not on these terms, that a Sinner shall believe his Word in the general, but that he believe on His Son whom He hath sent, and receive Him, as these Scriptures cited before, to wit, *John* 3. 16. 18. and *Mark* 16. 16. shew, where the terms are set down, whereon God offers Life to Sinners. 4. If we could imagine a man to have all Knowledge, and all Faith, if Faith act not on Christ as Redeemer, Counsoner, and Surety for such as come to Him, it will not avail us, nor be counted to us for Righteousnesse, which may also confirm this truth.

The *Uses* of this *Doctrine* are such as

serve both to clear the nature of Faith, and to direct us in our practice.

The 1. *Use* then serves, to clear the Truth; as the *Papists* corrupt many Truths, so they corrupt this Truth, concerning the nature of Justifying and Saving Faith, in these *Three*, 1. In the *Object*. 2. In the *Subject*. 3 In the *Act* of it: As for the *Object* of this Faith, they make it to be every thing that God reveals, and sometimes they take in their own *Traditions*: the reason is, because they give not Faith a Causality in Justification, nor the capacity and place of a thing, acting on Christ peculiarly, but take it in as a common Grace, or at the best, as a Grace that is radical, and gives Life to other Graces, but never as taking hold of Christ's Righteousnesse, which quite overturns the way of Justification through Faith in Him; for Faith that layeth not hold on His Righteousnesse cannot Justifie; and their making the Object of Faith to be so broad, doth enervat both the immediat merit of Christs Righteousnesse, and the exercise of Faith on it. 1. Then we grant that there is a Historical Faith requisit, as to the whole Word of God; yet we say that the Faith that Justifies, is properly that Faith hat singles out the Righteousnesse of Christ, and takes hold of it; So that it's not our believing, that the World was made, that there will be a day of Judgement, nor our believing that a Saviour of Sinners is come into the World, and hath suffered, *&c.* that Justifies; but it's a closing with, a receiving of, and resting on that Saviour, a singling out of the Promise that makes offer of him; (as for instance, where it's said, *If thou believe on the Lord Jesus, thou shalt be saved*) and pitching on that, and resting on him holden out in the Promise; Faith gives the Soul footing here, whereas before its case was very desperat. 2 We may clear what we are to look to, as the object of Justifying and Saving Faith, by our putting in these *Three* Words, or Expressions in the Doctrine to wit, *Christ Jesus his Righteousnesse holden forth in the promise of Gods free grace in the Gospel*; and which are needful to be taken in, though it be not alwayes necessary, that we be explicit in the uptaking of them. 1. There is need of taking in *Christs Righteousnesse*, because it's our defence at the Bar of Gods justice; even as a Debtor whose Debt the Cautioner hath payed, hath that to answer when he is charged for it, that his Cautioner hath payed it. 2. There is need to take in this, *Holden forth in Gods promise in the Gospel*, because though Christ be the Object of Justifying Faith, and His Righteousnesse be the ground of the Souls defence before God, yet Gods Promise must be looked on by Faith, for the use-making of Christ, and His Righteousnesse, and as a warrand to rest on Him, and to expect Justification through Him, and thus Faith hath Christs Righteousnesse, or His full and compleat Satisfaction for Righteousnesse, and Gods Faithfulnesse impledged, that the Believer shall be accepted through it; And it's on this ground, that Faith sometimes looks on God as *Able*, sometimes as *Faithful*; Therefore it's said, *Heb.* 7 25. *He is able to save to the uttermost*; and *Heb.* 11. *Sarah judged him faithful who had promised*: whereupon there is a closing with the offer in the Promise, and a looking to obtain that which is promised, as if they had a Righteousnesse of their own; and this the Apostle calls *the law of faith*, *Rom.* 3 27. because to Justification there is before the payment of the Debt, a Law, declaring the man to be absolved, requisit; and the Sinner having Gods offer and Promise, that upon his accepting of Christs Righteousnesse, he shall be Justified, instructs that his Debt is payed by his Cautioner, and that therefore he ought to be, and is accordingly absolved; and though Gods Promise be not so properly a Law, yet the Apostle calleth it so, and it is a solid defence to the Soul that is fled to Christ, who may thus reason, I have no Righteousnesse of my own, but Christs Righteousnesse by Proclamation is offered to me in the Gospel, and I have heartily received it, and closed with it, and God is faithfull to make good His Promise to me; and this looks to Christ as He is revealed in the Gospel. 3. There is need to put in this word, *The promise of Gods free grace*; because hereby the Sinner is made to see whence the promise came, and of what nature it is, and gives ground to take hold of the Promise, and of that which is made offer of in it; the Promise is of free Grace, therefore it's alwayes called the Covenant of Grace; So *Rom.* 4. 16. *It's of faith, that it might be by grace, to the end the promise might be sure to all the seed:*

sted. For if it were not of Grace, the Sinner would never think himself sure, nor would he know if such a Sinner might take hold of such a Promise; but considering that the Promise is of Grace, and His acceptation is of Grace, as is often repeated, *Eph.* 1, 2 and 3 *Chapters*: These *Three* are the great warrand that a Sinner hath to roll himself over on a compleat Mediator; a faithful God promiting to answer all grounds of Fears, Doubts and Jealousies; and free Grace, which answers all Challenges that may come in to hinder his closing with, and his resting on the Promise; for if it should be said, How darest thou lay hold upon the Promise? The answer is, It's free. It's not *the mount that may not be touched*, but it's *Jesus the mediator of the new covenant*, &c. It's Grace that is he Rock, the End, and the Condition of it: These are the *Three* on which Faith weelds it self to Christ, and which are the Object of it, on which it dare hazard, and on which it does hazard; and these *Three* are revealed in the Gospel of the Grace of Him that is Faithful, and cannot deny *Himself*: May we not then say, O! Sinners, If ye will believe that ye have a good resting place, *a sure foundation*, *a tryed corner-stone*; as it is *Isaiah* 28. cited *Rom* 9. Where the Apostle hath it, *He that believes on him shall never be ashamed*; There is a sufficient surety, a full Mediator, there is a faithful God that will keep His Word, and there is a free Covenant and Promise, softer for a bruised Soul to roll it self over upon, than any bed of the finest downs is for a wearie and crasie body; this is *a chariot paved with love for the daughters of Jerusalem*; single out Christ from all that is in the Word without slighting any part of it, and believe in Him, and lippen to Him; let Him have another weight, and lift of you than ye give to any other thing, he is able to bear it, and God will never quarrel you for so doing, but will keep His word to you that do betake your selves, or that have betaken your selves to Him; *He that believes shall never perish, nor come into condemnation*; O! know what a ground ye have to rest upon, it's even the substance and marrow of all the Word of God, ye have Christ and His Fulness, God and His Faithfulness, Grace and his Freeness: and are there such *Three* things beside? or is it imaginable, or possible that there can be any beguile, or failure here? spare not then to lay the weight of your Souls upon it, let it be the foundation of your peace, and let it answer all challenges that may be, whether for many, or for great and grievously aggravated Sins: only by Faith take hold of this Righteousnesse, and rest upon Gods Faithfulness, and free Promise, to make it forthcoming to you: but upon the other side, O! how great will it aggrege your guilt, that had such a remedy in your offer, such *a tryed corner stone, elect and precious*, to rest upon, and yet made no use of it; Let me exhort, beseech, and even obtest you, *That ye receive not this grace in vain*; but as Christ is laid *for a sure foundation*, so come to Him, and build upon him, that ye may not *be ashamed* in the day of the Lord, when all that believe not, how presumptuously so ever they may hold up their heads now, *shall be ashamed and confounded, world without end*; O! happy, thrice happy will they all be found to be then, *who have trusted in him*.

SERMON LX.

ISAIAH LIII. XI.

Verse 11. ----*By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.*

THE Knowledge of Christ was wont to be much thought of by the People of God, and to be in high estimation among them; and we may say, we were well it was deservedly so, considering that it is by His Knowledge, that Justification was derived to them, and is derived to us; This is that which the Lord is clearing by the Prophet here, to wit, how the benefite of Christs Sufferings and Purchase may be derived, and communicate unto a Sinner; Which these words (though but few) as purposly made use of, do clear, even that His Sufferings should not be in vain, but that He should see a Seed,

and though that Seed should not be *all* Men, yet they should be *many*; and the way how these many should come by the benefite of His Sufferings is also held forth; and that is, *By his knowledge*, who is the Righteous Servant: We shew you, that this doth upon the matter look to Faith, and is meant of it; and confirmed it by other parallel Scriptures, which say, that *through faith in him, all that believe are justified*; we came also to speak of this Faith which Justifies, and did propose *Five* things to be spoken of concerning it (and indeed if any thing be of concernment, this is; if a right to Christ and His purchase be of concernment, then sure it must be of concernment to know, how we come by that Right) 1. The necessity of it. 2. The object of it. 3. The act of it. 4. The effects that flow from it. 5. The manner of its concurring in the attaining of Justification; We spoke of the *First*, to wit, of the necessity of Faith, and shew, that though there be a full Satisfaction laid down to merit and procure Justification, yet it's applyed to none but to Believers, and not till they believe.

2. We spoke also to this, That Faith, as it Justifies, looks not to all the Word of God, as its Object, but mainly and principally to Christ, and to the Word only, in so far as it holds out Christ in the Promises and Offers of Gods Grace, as it's here called the Knowledge of Him, or Faith in Him.

We now proceed to hint a Word for clearing of a *Question*, and it's a new and very late one, to wit, whether Justifying Faith layes hold on Christ as a Saviour and Priest only, or whether it layes hold on Him not only, as a Priest to save, but also as a King to command? though this doth not look at first blush to be of any great moment, and that such an inconsiderable like difference is not to be stood upon; yet we will find that this last wants not its own influence on altering the common and ordinary, and (as we conceive) the solid received Doctrine, concerning the way of Justification, if we should admit it: And therefore we answer the *Question* from the *Text*: That Christ considered as suffering, and bearing our Sins, and so as offering Himself in a Sacrifice, is the Object that Justifying Faith, as such takes hold of; Therefore the connexion of these two is clear in this *verse*, *He shall see of the travail of his soul and be satisfied; and by his knowledge shall many be justified*; and again it is subjoyned, as the reason why many shall by Faith in Him be justified, *Because he shall bear their iniquities*; By the knowledge of Him that offered Himself in a Sacrifice, many are Justified; and many are Justified, because He bears their iniquities; which will infer this, that Faith considers Him as satisfying for the iniquities of His People, in its acting on Him for Justification, and Pardon of Sin; It is true Christs Offices are not divided, and it is not true Faith, if it take not hold of Him, and make not use of Him in all His Offices; but as there are several evils in us, which His Offices do meet with, and are suited unto, so should Faith take hold of them, and make use of them for curing and removing of these evils; He is King, Priest, and Prophet, and Faith takes hold of Him, as a King to command, and subdue us to Himself; as a Prophet to illuminat us, and cure our blindnesse; and as a Priest to satisfie Divine Justice, and to procure the pardon of Sin; as we are not to separat, so we are not to confound these; we use not to say that Christ as a Prophet doth Justifie us, nor that as a Priest He doth illuminat us, no more should we, nor can we well say, that as a King He satisfied Justice for us; The same blessed God is Wise, Righteous, Holy, Faithful, Just, Merciful, &c. Yet He is diversly considered in respect of our conceiving and use-making, according to our need; so is it here. For clearing whereof take these grounds. 1. The Scripture speaks of, and poises Christ on in His Sufferings, as the Object of Justifying Faith, *Rom.* 3. 25. *Whom God hath set forth for a propitiation through faith in his blood*: where the Blood of Christ, and He as Suffering is proposed as Faiths Object; so, 1 *Cor.* 1. *We preach Christ crucified*, 1 *John* 2. *We have an advocat with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*; where He is holden forth in His Sufferings, as the propitiation that Faith layeth hold on, *John* 3. 14. *As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him*, &c. Where Christ lifted up, and as dying on the Cross, is made the Object of Justifying Faith; even as the brazen Serpent lifted up was the Object

That ye may see the warrantableness of this Doctrine which is received in the Churches of Christ, and that ye may consider Christ as *the high priest of your profession*, and plead Justification from His Sacrifice, acting Faith upon Him accordingly. 2. That we may put a Bar against the introducing of Justification by Works, under one pretext or another, how specious soever, seing the Scripture so directly opposes Faith and Works in our Justification; for if we once admit that Christ, as King, is the Object of Justifying Faith as such, it would overturn the distinct way of Faiths acting upon Christs Righteousnesse, for answering the Charge put in the Sinners hand by the Law; and when the soul getteth a challenge for Sin would put it to look what obedience it hath given to Christ, as a King to answer that challenge or charge by, and would in the same manner also put the Soul to gather the ground of its peace from the one, as well as from the other, that is, both from Christs Righteousnesse, and from its own obedience, not only as an evidence, but a Iocial cause, or not only to it's own sense, but as to the effect: But we leave this as a thing to be regrated, that when there is ground enough of stumbling, because of our ignorance, and blindness, there should, and that very necessarily, be such new occasion of stumbling to Souls ast in the way of Faith.

We come now to speak of the *Act* of Faith as Justifying, called here *Knowledge*, and *the Knowledge of him*, to shew that it points at Justifying Faith; for if it were not so, it were the same with common Knowledge, whereby we believe any History of the Bible; but this being Justifying Knowledge, it must be Knowledge of another kind: We shall here clear, 1. Wherein the Act of Justifying Faith consists. 2. Remove some mistakes about it, and make some Use of it.

For the *First*, we suppose there are these *Four* requisit, in, or to Justifying Faith, though not alwayes in the same degree. 1. That there be a distinct Knowledge in some measure of the Object; an antecedent that Faith presupposes, and for which cause Faith gets the name of *Knowledge* here and else where in Scripture, the antecedent being put for the consequent; For Faith hath alwayes Knowledge with it, though Knowledge hath not alwayes Faith

Object that they looked to, when they were stung and cured. 2. It's also clear from the Laws lybelling and charging us for the Debt of our Sin that makes us lyable to condemnation, and Faith being the mean of our Justification, and absolution from the Debt, it must needs look to the Cautioners paying of our Debt, and so answering the Charge, which was done in His Death; for He payed our Debt, Satisfyed the Penalty of the Law, and came under the Curse in suffering Death; as is clear *Gal.* 3 the 10. *v.* being compared with *v* 13. So, *Rom.* 8. 34. *who shall lay any thing to the Charge of Gods elect? it is God that justifies, who shall condemn? it is Christ that died*; which is brought in as Faiths answer to the charge; The charge cannot be denyed, for we are guilty of so many Sins, and therefore lyable to condemnation; But saith Faith, Christ hath died: It proposes Him dying as a Satisfaction for answering the charge, and for obtaining of absolution. 3. Christ as Suffering and Satisfying Justice is our Righteousnesse, and therefore must be the object of Faith, as it's Justifying, whereupon it pleads an absolution before the Throne of God; So that when we come to plead and sound our Defence before Gods Throne, it is not on this, that Christ is a King and hath subdued us, but it is on this ground, that He is our Priest, and hath satisfied Justice for us, and payed our Debt, and procured a discharge to us; So the Apostle speaking of Christs Sufferings. *Col.* 2. Says, *That he blotted out the hand writing of ordinances that was against us, and took it out of the way, nailing it to his cross*; It's Christ as Suffering that is the ground of our Peace, and therefore Faith as Justifying must so consider Him: Though we desire to move nothing needlessly, yet laying it once for a ground, that Justifying Faith layes hold on Christ as a King, this will follow as a consequence, and as we suppose, as a reason, that our obedience to Christ as a King hath the same influence, and the same Causality in our Justification, that Faiths resting on Christ's satisfying for as a Priest hath, because as Christ's Priestly Office gives us a warrand to rest upon Him for Justification, so would His Kingly Office, (If it were the object of Justifying Faith as such) when taken hold of for our obedience: We have touched on this. 1.

2 That there be an assent to the thing known; as when we know that we are Sinners, and that it is the Blood of Christ that must cleanse us from Sin, we must assent to the truth of these, as Christ saves, *John* 8. *If ye believe not Moses his writings, how shall ye believe my words?* If ye assent not to the truth of that he hath written, how can ye believe my speaking? both these are in the *understanding*, and if there be no more, this makes but Historical, Faith. 3. When the Soul knows it's a Sinner, and under the Curse, and that Christ is a Saviour, and that there is Salvation to be gotten by such a Mean, and that he is an able Saviour, and hath *assented* to the truth of these; there is a *consenting* of the heart to that Truth conditionally proposed, and made offer of, that is, to receive Christ as he is offered in the Gospel; which in Scripture is called a *receiving* of Him, *John* 1 12. *To as many as received him*, &c. And this is an Act of the *will*, respecting Christ as offered, and a bargain proposed that will make the Soul happy where Faith accepts. 4 There is a resting on Christ received as a good bargain, which is also an Act of the heart, or will, called in Scripture a *committing our selves to him, a leaning on him*, or *rolling our selves on him*; which we conceive to be the same that *Paul* hath, *Philip.* 3. 9 *That I may be found in him*: When the Soul places its safety here, and lippens to Christs Righteousnesse alone, as contradistinguished to its own; These *Two* last Acts are properly the essence of Faith as Justifying, and they are well holden out in the Catechism, where Faith is described to be a *saving grace, whereby we receive and rest upon Christ as he is offered in the Gospel*; we shall illustrat it in a comparison made use of before to this purpose. Suppose there were a number of Rebels, that had incurred the Princes displeasure, and were guilty of Treason by the Law: suppose also the Princes Son, or some Courtier hath satisfied for them, and procured their Pardon and Peace, upon which there comes out a Proclamation, that if they will submit, and yeeld themselves, and lay down their Arms, they shall be pardoned and admitted to friendship, as if they had never rebelled. These Rebels must know. 1. That there is an Act of Favour past, and a Proclamation made on such Terms, 2. They must have a generall Faith and Assent to the thing, and that there is no Question but such a thing is done. 3. There is a consultation by the understanding with the will, if they will admit of, and receive it, and trust themselves to it. And then, 4. There is the hearts consenting to accept of the offer of Grace, on the Terms of the Proclamation, and a resting on it, which is a lippening of their Defence to it, that if ever they should be called to an account, they will make use of such an Act of Grace, and of the Proclamation for their Defence and safety, and lippen to it, and to His Faithfulnesse who made the Proclamation, believing that He will fulfil His Word and Promise: It is just so here, In a Sinners acting Faith for Justification; We may instance and illustrat it also in the example of the Prodigal, wherein we may find something of all this; when he had been in the height of this distraction and madnesse, in his natural condition, it's said, *He came to himself*, he knew and believed that there was meat enough in his Fathers house, and resolved to go home, upon his knowledge follows his resolution, and his will consents, *I will arise and go*, which supposes his Faith of an offer of meat, on condition of his going; and then there is that whereon he grounds his Defence, *I will say, father, I have sinned*; I will disclaim all, and betake me to thy Grace, implied in the word *Father*; he resolves to table his Defence on this ground, and upon this comes home.

More particularly, 1. Knowledge of the Object rested upon is necessary, *Rom.* 10. *How can they believe on him of whom they have not heard?* It is not possible we can believe what we know not: And as every other step hath some doctrinal mistake, and some practical, so hath this; The Doctrinal mistake is that Error of *Papists*, unworthy to be refuted; they say there is no Knowledge requisite to Faith; Yea, some of their prime men have said, that Faith is rather Ignorance than Knowledge; but surely then Faith would not be called *Knowledge*, if it might rather be defined Ignorance; but this they maintain to keep the People in Ignorance of the Gospel, and it's the ground of many moe Errors, and much Delusion; It's even as blind man could go well in a slippery place where are many Pits; for Knowledge is no

as necessary to Faith than eyes are to such a man; The practical Errors in this are such as we find in many of you, who think ye can believe well, but ask, and put you to it, ye cannot tell what; many of you are constant maintainers of Implicit Faith, while ye say, ye have Faith, and yet cannot tell what it is, nor whereon it is grounded; but we say that Knowledge is so necessary to Faith, that if it be not a part of it, yet it's necessary antecedanious to it, and presupposed; Therefore, if ever ye would be accounted Believers, study Knowledge, and the Knowledge of Christ crucified, at least satisfie as to ground your Faith upon; It's sad that so many will maintain the reality of their Faith, and yet are grossly ignorant of the fundamentals of Religion; Knowledge is the very rise of, and first step to believing, and yet it's hardly possible to wrangle the vain confidence of many, whom it's as impossible to bring to Knowledge.

2. There is an *Assent* requisit to the Object known, which is that we call *Historical Faith*, and this is to be confirmed in the general Truths contained in the Gospel, as, that *Adam* was made according to Gods Image, that he fell, and brake the Covenant of Works, and made himself, and all his lyable to Gods Curse, that we are by that Covenant under Gods curse, that Christ Jesus the Son of God, according to the Covenant of Redemption, entered Himself Cautioner for the Elect, that He really died, and payed their Debt, that His purchase is made offer of in the Gospel, and that according to the Covenant of Grace, there is an real absolution from Sin, and an eternal happiness to be had at the great Day, through embracing of Him; There must be an assent to the Truth of these things; for it is impossible, that they who think not themselves Sinners, and that mind not a day of Judgment, and a reckoning, will ever close with Christ, and lippen to His Righteousness; I fear there are but few hearers of the Gospel that come the length of Devils in believing, and yet all will needs be counted Christians: we would here upon the one hand disclaim the *Popish* Error, that placeth all the essence of Faith in the understanding which is somewhat strange, seing they scarce think Knowledge of the thing to be believed necessary, the reason is, because they know, or at least owne nothing more of the concurrence of Faith in Justification than is obedience to a Commandment; they think it's a duty & obedience to a Commandment to assent to any Truth, therefore they take this general historical Faith to be the only Faith, as they take Holiness to be the only ground of their peace, when they are called to an account; and thus Faith, as a part of their Holiness comes in, but they admit of no particular respect to Faiths taking hold of Christs Righteousness, as the immediat ground of their peace: Upon the other hand, we would seclude the vain Faith of many Professors, who some way believe all that's in the Bible, so as they question nothing therein, they know no other Faith but this; yet if this were Justifying Faith, the Devils should have it, *For they believe and tremble*, they believe there is a God, that Christ is the Son of God, that they that believe shall not perish, that God is Faithful, *&c.* But this Historical Faith is not enough. 1. Because (as I just now said) it may be in Reprobats and Devils. 2. Because the Scripture expressly differenceth this sort of Faith, from saving Faith, many were called Believers, to whom Christ would not commit himself, as it is, *John* 2. 24. For, though they believe it to be truth which *He* spake, yet they rested not on Him; So in the parable of the Sower, *Matth.* 13. There are three grounds that receive the Seed, which Imports, in two of them at least, a kind of Believing, but the fourth ground is only good. 3. Because this Faith acts upon every revealed Truth alike, and assents to all passages recorded in the Bible alike; as on, and to that, *Paul left his cloak at Troas*, and the like; as it acts on that, *this is a faithful saying, that Christ came into the world to save sinners*, and such like; But according to that ground formerly given, Faith as it Justifies acts on Christ only; and therefore this bare assent to the Truth of the Word cannot be Justifying Faith, because it acts no otherways on Christ, than it doth upon other things; ye would therefore know a difference in your practice betwixt these two. The crediting the truth of a thing, and your actual receiving, and resting upon that Truth; As for example, a man proposeth Marriage to a woman, and she believes that he is in earnest, and not in scorn, yet there is a great difference betwixt that and

and her actual consenting to marrie him; So it is here, the man may believe that Christ doth really make offer of Himself to him, and yet be far from cordial receiving of Him; or take it in the example made use of before, suppose that some of the Rebels we spoke of, believe the Proclamation to be a Truth, yet thinking it hard to be under the bands of government they do not embrace it. If it be *Objected* here; That the Scripture often calls Justifying Faith a believing, *that Christ is the Son of God*, which is no more than this assent of the Judgement, or Historical Faith. For *Answer*, it would be considered of whom the Scripture here speaks. 1. It is of *Jews* for the most part, who had the Faith of the *Messiah* generally among them; and no question, the Believers of them, such as the proselyted *Eunuch*, *Martha*, and *Mary* had the Faith of the *Messiah* satisfying Divine Justice, and of their Justification through His Satisfaction; But the great question of the *Jews* was, whether Jesus the Son of *Mary* was the *Messiah* or not, and it being revealed, and believed that he was, the other followed, they rested on Him of will, (to say so) as the *Messiah*. 2. Believing of Christ to be the Son of God, doth not exclude, but include their consenting to the receiving of Christ, but it holds forth also their assent to, and perswasion of that Truth that was then debated, that He was indeed the promised *Messiah*, and the Son of God; For the Devils confessed Him to be the Son of God; and none will say, but there was more in their believing Him to be the Son of God, than in the Devils believing it, who never believe unto Salvation as they did. 3 Consider that as sometimes Knowledge is put for Faith, to this assent may be put for Faith where yet more is implyed in it, especially considering that, *Rom.* 10: Faith is called, Faith of the heart, *with the heart man believeth*; Now believing with the heart being an act of the will, these Testimonies setting out Faith to be a believing Christ to be the Son of God, must imply a lipning to Him following upon it, we are therefore never to look on these places as comprehending a bare assent only, but as including also, and carrying alongst with it, the cordial receiving Him, and of resting upon Him.

For the 3. to wit, the *receiving Act* of Faith, which differs from the former, as we shew in the examples hinted at before; it looks to the Covenant of Redemption betwixt Jehovah and the Mediator, it accepts of the Terms of the Covenant, as they are proposed in the Gospel and consents to the bargain; and as God propoles the Righteousnesse of Christ, it submits to the same; which *Paul*, 1 *Tim.* 1. calls *a saying worthy of all acceptation*, to be welcomed and believed as such; and the Believers mentioned *Heb* 11. are said, *not to have received the promises, but to have seen them a far off, and to have embraced*, (or saluted) *them*; This receiving is no mystical, or Natural Act, as if we were to receive such a thing by the mouth, or bodily hand; It's an Act of Faith in the heart, proportioned and suited to this Spiritual Bargain, or Marriage propoled in the Covenant of Grace; and it's like a mans consenting to a civil bargain, or like a womans consenting to marry a man; As when it is said to Sinners, ye are naturally dead in Sins and trespasses, and under Gods Curse; But, be it known to you, that we preach Remission of Sins to you through the Blood of Christ; Faith considers this offer, accepts of and welcomes it.

The 4th. and last Act, is *a resting on him*; which is still the same Faith, but another Act of it; Not as if there might be a receiving, and not resting, or a resting, and not a receiving; or as if we were to difference them in respect of time; but Faith is said to receive, as it respects the Gospel-offer of Christ, and his Satisfaction; and it's said to rest or rely, as it respects Christ and his Satisfaction, the thing offered and received, with regard to the charge to which it is lyable; It's here that it rests, and to this it betakes it self, as to its defence, when challenged: It's difficult to difference these two, or peremptorily to say, whether Christs Righteousnesse be received, or rested upon; yet it's made our defence, because it's closed with, and we make them two Acts of the same Faith, though it's hard to make the one of them to be the effect of the other, or the one of them to be antecedent to the other, in respect of time at least; As a Proclamation of Pardon being made to Rebels, they say this Proclamation gives a freedom from the Laws pursuit, because they

they have embraced it, and theſe Rebels make that the ground, if ever they be challenged, whereon they found their Defence; they have this to lippen to, and upon this they reſt: Though none of theſe acts can well be ſaid to be before, or after the other in reſpect of time; For clearing of this a little more, conſider that this reſting may be looked on, either *Paſſively*, or *Actively*; *Paſſively*, in reſpect of the Believers acquieſcing in Chriſt, and aſſuring himſelf that all ſhall be well; This is not that Act of Faith that is called for to Juſtification, but ſuppoſes the Perſon to be Juſtified, for he muſt be Juſtified ere he can reſt, or acquieſce in it; *Actively*, in reſpect of our reſting on him that we may be Juſtified, as the Apoſtle hath it, *Gal.* 2. 16. And this, *Iſaiah* 5. 6. is called a *taking hold of Gods covenant*; It is an actual committing of our ſelves to Him, that we may win to peace, or a leaning on Him; as ſuppoſe one were to reſt upon a Staff, it doth not only imply the effect, his having of eaſe, but alſo and firſtly, his leaning to or reſting on it, in order to eaſe; Therefore it's ſaid, *Matth.* 11. 28. *Come unto me all ye that are weary and heavy loaden, and I ſhall find reſt*: The Act that juſtifies is this laſt and active Act, the Act of coming, or leaning, or reſting, and the paſſive Act of acquieſcing, or aſſurance is, that which follows upon it, as a fruit and effect of it: And therefore we humbly conceive, that it is not ſafe, to define Juſtifying Faith by *Aſſurance*, or to ſay that wherever Faith is, there is Aſſurance; It is rather a reſting on Chriſt, that we may have reſt; and a ground of Defence, and reaſon to be propoſed, if we ſhould be quarrelled for, or charged with the Debt of Sin.

The *uſes* are. 1. To remove the difficulties; as namely, It may be aſked here, Is there no confidence nor aſſurance in this active Act of Faith which is the Eſſence of it? We anſwer ſhortly, There are *Three* ſorts of confidence pleaded for, that are far from the nature of Faith, and yet Faith wants not its own Confidence and aſſurance, if it be taken in a right ſenſe. The 1. is for a man to believe, that Chriſt died for him in particular, at the firſt hand, and to think that he hath no more to do, but to believe that Chriſt died, and ſuffered for him, and that thereupon he is Juſtified; For this layeth a ground for univerſal Redemption againſt the current of the Scriptures, and can never be a ground of Intereſt in Chriſt's Righteouſneſs; It ſuppoſes that to be done already, and admits not the Soul, to concur by believing for coming to the application, and ye this is very rife amongſt People. I believe that Chriſt died for me, and ſhed his precious blood for me, and ſo long as they can maintain this preſumption, and not ſuffer themſelves to admit of any debating, and queſtioning, whether they have ground and reaſon for it, or not, they think they have Faith enough; but this is no Act of Faith, nor of the nature of true Juſtifying Faith, which is to take hold of Chriſt offered, that we may come to be abſolved through Him; Therefore, when ever the Scripture puts us to believe, it commands us to take hold of Chriſt offered, and not at firſt hand to believe, that he died for us in particular; I ſuppoſe many are carried away with this preſumption, that will to their coſt at laſt find it to be otherwayes. 2. Others think that all Faith conſiſts in this, to believe that God loved them from all Eternity, and that they are already Juſtified, which is the *Antinomian* way; They believe not that *they may be juſtified*, which was *Pauls* way, *Gal.* 2. 16. but they believe that they *are* Juſtified; And this alſo preſuppons an univerſal Redemption, and to preſſe it upon you, were to bid you all believe that God hath loved you, and pardoned you from all Eternity, which were to bid you believe a lie; for we wot well from the Scriptures of Truth, that God hath not loved all from Eternity, and yet this is the Faith that many of you preſumptuouſly practiſes; we are all naturally ſome way *Antinomians*, *Papiſts*, and *Arminians* in our practice; and the way of Error is more conſiſtent, and current with our nature, than the way of Truth: But, O! preſumptuous hypocrites, will ye daringly and without any ground believe Gods Love to you? God ſhall ſhake you out of that confidence, and blow upon it, and make it evaniſh; ye cry out on them that live in Error, yet ye practiſe theſe ſame Errors (to ſpeak ſo) as faſt as ye can; we cannot by much Preaching get you brought to the Knowledge of the Truth, but ye can drink in Error ere ye hear of it, and it will ruin your Souls, if Grace

Prevent not; and many of you shall find that thus you have destroyed your selves. A 3*d*. Sort of rotten confidence, is that which some have, who cannot say they are for the time Justified, yet they have a perswasion to get Heaven, and to be Justified ere they die, or that at death they will be sure of it, and they wote well they shall not despair; This is also naughty presumption, and continued in, as hazardous as outer desperation, and killeth moe Souls than despair doth; for such rest quietly in their hope of being freed from wrath, and having their peace made with God, and yet never go to Christ to have it done; this is like that mans presumption, that sayes, tush, *I shall have peace, though I walk in the imagination of my own heart*; God is gracious and merciful, and I hope he will not be so severe as He is called; the Lord calleth this a belying of Him, for He sayes in His Word, that there is no peace to the wicked, and the foolish presumer sayes, I shall have peace; shall His Word or theirs stand? they say, *Jer.* 5. 12. and 7, 9 *The temple of the Lord, the temple of the Lord are these*, they make a fair shew of attendance on ordinances, and yet *steal, murder, and commit adultery, and say, we are delivered to do all these things*; Is not this a gross belying of the Lord? God shall beat back many of your vain confidences in your faces, and your hearts shall tremble, and your faces wax pale, when God shall cause your Charge and Summons to come unto Judgement, sound in your Ears; These and such like confidences will never bear you through, it is not these we speak of.

Yet 2*ly*. We say that the right exercise of Faith wants not its own confidence, comfort, and assurance, when taken in a right sense, much whereof is attributed by some to the definition of Faith; for some mistake Faith, and others are mistaken, or misunderstood in their speaking of Faith; Some Divines that writ of Faith, speak of its being an assurance, defineing it at its hight; yet generally they take in, and presuppose the active act of Faith resting on Christ; others define it by these two acts, a receiving of, and resting upon Christ; Therefore we would never conceive of them, at least of many of them, as making this assurance to our sense to be essential, and absolutely necessary to the being of Justifying Faith; much less would we think, that they misken, and passe by the true Acts of receiving and resting upon Christ; only some of them (which we humbly think is their mistake) having to do with *Papists*, who place Faith in the understanding, add an assurance of Faith to the former Acts; in which we say there is a ground of confidence, or a conditional assurance upon supposition, that Souls receive Christ, and rest upon Him, they may be confident, that that is a ground that will not fail them, they may be confident that He will not deceive them; a confidence in this, that they may step to, or lean upon Christ, and not fear that He fail them, or that they may without all fear of hazard cast themselves on Christ; Therefore He is called a *tryed, elect, precious, corner-stone, a sure foundation*; and indeed that is no small ground of confidence, that when a Soul comes to Christ by believing, it may be sure He will not fail it. 2. Being sure that we have committed our selves to Christ (which supposes Faith's being put to exercise and practice) there may be a confidence in this respect, we may be sure He will not fail us in particular, 2 *Tim.* 1. 12. *I know in whom I have believed, and that he is able to keep that which I have committed to him, and that I shall not be ashamed*; He puts both these together, I know that He is able, and that He will not fail me, I shall not be ashamed; So *Rom.* 8. *I am perswaded, that neither death nor life, &c. shall be able to separate us from the love of God that is in Christ Jesus*; If Souls have received the offer, they may be sure it will not mis-give them. 3. Add, that this actual, or active resting on Christ may be separate from the sense of it, or from the passive act of Faith, or quietnesse that follows on resting on Christ; for there is a resting on Christ, which is very Faith it self, and not the effect; *come and ye shall find rest*; coming is before finding of rest, to our sense at least, we are not to knit this passive rest, with the other active act of resting, as if it were impossible to rest on Christ without present sensible ease; beside, it is this active resting that gives us right to Christ, and not the passive, *Gal.* 2. 16. *we believe that we may be justified*; This necessarily goes before our believing that we are Justified.

To close with a word of more particular

ed, let me exhort you to lay leſſe weight on your bare thinking that ye believe; on your preſent ill grounded hope and peace; Aim, and endeavour to Act, and exerciſe Faith on Chriſt actively, receiving and reſting on Him for winning to Peace; This practice of Faith is the over-word (to ſay ſo) of the Doctrine of Juſtification; That being there is ſuch ground of Juſtification laid down, the Righteouſneſſe of Chriſt, and that it is propoſed to you, and ſeing this is the very Act of Juſtifying Faith, to receive and reſt on Chriſt, as He is propoſed and offered; when this offer is made to you, let your Faith receive, take hold of and conſent to the bargain; and ground and found your Defence here, for anſwering all challenges that the Law and Juſtice may preſent againſt you; That there was a Saviour offered to you, and that ye received Him, and reſted upon Him, will be a ground that ſhall bear you out when ye come before God; and except this be made ſure, our ſpeaking and your hearing of Faith will be to no purpoſe.

SERMON LXI.

ISAIAH LIII. XI.

Verſ. 11. ....*By his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall bear their iniquities.*

THis is a great aſſertion, and of mighty moment, wherein to the Knowledge of Chriſt, the Juſtification of many is attributed; and indeed if we knew what an advantage and benefit it were, there would be nothing more ſtudied than how to obtain it; For it is the very Inlet, and opens the door to Glorification; and ſure to be happy in the enjoyment of God be a benefit of great concernment, then this of juſtification muſt be ſo.

We propoſed to ſpeak of the way how this benefit is applyed, and that is by Faith, ſet out under this expreſſion, *His knowledge*, or the *knowledge of him*, and touched on the benefit of Faith, and the neceſſity thereof, for attaining Juſtification, God having ſo ordered it in the Covenant, that none others ſhould be Juſtified, but ſuch as have Faith. 2. We ſpoke alſo to the Object of this Faith, Chriſt Jeſus as our Righteouſneſſe and Peace; So that Chriſt becomes in a peculiar manner the Object of Faith beſide any other thing; Becauſe it's only in Chriſt it can find a ſhelter, therefore it's only to Chriſt that it flees, when it is purſued. 3. We ſpake likewiſe of the nature of this Faith, or its Act, it being the hearts truſting it ſelf to Chriſts Righteouſneſſe, whereon it hazards the weight of its Peace, and relyes here; And as all the Terms of Juſtification are borrowed from Law, wherein there is ſuppoſed a Charge, a Tribunal, and a Judge; So is this reſting in like manner; It's in effect an arraigned Perſons making of Chriſt's righteouſneſſe, his Legal Defence againſt all Challenges; The ſubſtance of the phraſe is in that of *Philip.* 3. 9. *That I may be found in him, not having my own righteouſneſſe*, &c. Where preſuppoſing a lybelling and Charge, whereto does the Apoſtle betake himſelf, and what is his refuge? It's Chriſt and His Righteouſneſſe, even to be found in him; as if the queſtion were propoſed, *Paul*, what wilt thou do in the day of Judgment? what wilt thou lean to for a Defence in that day? To which he anſwers, not to my own Righteouſneſſe, but this is it, even to be found in Him; which he expones to be, the having of His Righteouſneſs by Faith, that's the Righteouſneſſe of Chriſt by Faith taken hold of by me, which Faith thuts up as it were *Paul* in that Righteouſneſſe, and hides him ſo, as he is paſt over, as if there were no unrighteouſneſs at all in him.

The *Effect* of this Faith follows, when a perſon is chaſed, and hath fled unto, and laid hold on Chriſt; the effect, I ſay is, he ſhall be Juſtified; we may conſider this ſeveral ways, and for explication's ſake I ſhall ſhortly put by ſome of them.

1. Then, according to the expoſition of the words, take this *Obſervation*, That there is ſuch a thing as Juſtification diſtinct from Sanctification, That benefit of Juſtification follows on Faith's taking hold of Chriſt, becauſe it's ſuch a benefit as ſol-

lows Christs taking on our Sin; *By his knowledge shall he justifie many, for he shall bear their iniquities*; Now Sanctification is not that, but the infusing of Holinesse in us, and is the work of Gods Spirit, inwardly working a change in the man, we did some way clear and confirm this in the exposition of the Words, and shew you how Sanctification differeth from Justification; *Now ye are justified, now ye are sanctified*, Saves the Apostle. 1 *Cor.* 6. Making them distinct benefits: To clear it a little further, *Two* things are to be considered in Sin, both which are to be removed by Christ, but differently: 1. Something that defiles and pollutes us, and makes us disconform to Gods Image, hence Sin is in the Scripture compared to Boils and Sores, and menstruous Cloaths, and is called *filthinesse*. 2. There is a guiltinesse that follows on this, whereby we are not only presupposed unclean, but are made lyable to the Laws Certification, wherein it's said, *Cursed is every one that continueth not in every thing written in the book of the law to do it*; Now if we speak of the removing of these two, Justification takes away the guilt of Sin, when the Sinner is pursued before God's Tribunal, he is discharged by the imputation of Christs Righteousnesse, to which he is fled for refuge; The Law absolves him not because he wants Sin, but because the Mediator hath satisfied for his Sin, and that Satisfaction is by Faith laid hold of; Sanctification takes away the pollution, and blot of Sin, the Person that had these Boils and Sores is cleansed, or healed, or is a healing, and under cure, (for there is no compleat healing while on this side of Heaven) As suppone a man by transgressing the Law, had wounded himself. In wounding or hurting another, there is here both a guilt, and a deformity; a guilt in transgressing the Law, by hurting his neighbour, and a deformity in wounding himself: Justification is as if the penalty of the breach of such a Law were not exacted, by the interposing of a Cautioner; and Sanctification is like the healing of the Wound in a mans self, by taking or application of some Physick, or Plaister; So is it here, Justification sets us free from the guilt, and Sanctification cures us of the wound of Sin; Mans fall was a guilt, and by that fall he wounded himself; and by Christ both are removed from the Believer; by His Satisfaction He justifies, and by His Grace and Spirit He Sanctifies him.

Use. We observe it only in passing, because it serves to clear all that concerns Justification, and therefore when we speak of Justification by Christs Righteousnesse. 1. It's not as if we had a Righteousnesse communicat to us, and were made actually holy, but it's the imputation of Christ's Righteousnesse to us; the confounding of these two does ill, and is very prejudicial, not only to *Papists*, but to others, who think they are Justified, when they think they have some good frame, which being wanting, they suspect their Justification. 2. The meaning is not, as if Christs Righteousnesse were our Sanctification, which is the Error of the *Antinomians*, who make all Sanctification to be Justification, even as the *Papists* make all Justification to be Sanctification; therefore we would learn to distinguish these two, yet not so as to separat them.

2*dly*, *Observe*. That this effect, Justification, is not only, nor mainly the sense of being pardoned and absolved; but it's real absolution and pardon it self; because this Justification that follows Faith, is that which Christ hath purchased by His Soul-travel, and bearing of our iniquities, and intitles the Justified Person to Him, and makes him to be of His Seed; and that is, not to have the sense that we are Justified, but actually to be Justified: And here there is another mistake to be adverted to, to think Justification to be the evidence of that which is past before we were born, yea from Eternity; The Justification here spoken of, is that which makes us stand before God, is opposit to Works, and to the Curse, and frees us from it; But the sense of Justification is not that, whereby we stand before God, and is opposit to Works and the Curse; and therefore take this Advertisement, that Justification is not to be sensible of our Justification, but it is really to be so, whether we know and be sensible of it or not, and that by vertue of Christs Righteousnesse apprehended by Faith.

The *Third*, and main thing in this effect, is, That laying hold on Christ by Faith, as He is offered in the Gospel does before God serve to the justifying of a Sinner, and the absolving of him from the guilt of Sin, That is, when a Sinner sensible of Sin, is

brought to lay hold on Christ's Righteousnesse, then follows Gods absolving of him, as if he had never had Sin, or had satisfied for his own Sin; which is not only holden out here, but is frequently spoken of through the *Epistles*, and is the Justification that stands in opposition to the way of Works; to wit, when a poor Sinner sensible of Sin, is perswaded by Gods Spirit to flee unto, and rest upon Christs Righteousnesse offered in the Gospel, upon which follows Gods absolving of him; This *Doctrine* takes in the substance of the Text, *By the knowledge of my righteous servant shall many be justified*.

There are several things that will fall to be cleared in the prosecuting of this, which we shall speak to thorly, for clearing of that Question of the Catechism, what is Justification? because this *Doctrine* holds out the *Form* of it, and deduceth it in this order. 1. A Sinner is here supposed to be lying under Gods curse, according to that, *Gal.* 3. 10. *Cursed is every one that continues not in all things written in the Law*; This is mans condition by nature. 2. It is supposed that Christ becomes Cautioner for elect Sinners, and takes on their Debt, and satisfies for them, on condition that if they shall believe on Him, they shall be justified and have His satisfaction imputed to them, and that the Lord Jehovah accepts of the Mediators Satisfaction, and ingageth to make out the condition.

3. The Lord in the Word of the Gospel hath revealed this, and hath comprehended the way of a Sinners Justification in the Gospel Covenant, and promises, and makes offer of it to all that hear of it, saying, *He that believes in the Son shall not perish, but have eternal life and all that believe on him shall be justified from all things, whereby they could not be justified by the law of Moses*: This is the external instrumental cause of Justification, that holds out the way to Life, which supposes the former. 4. When this is made offer of in the Gospel, there is the operation of Gods Spirit on the Soul illightning the Mind of the Sinner, convincing him of his hazard, chusing him to Christ, and powerfully perswading him to take hold of His Righteousnesse made offer of to him, whereupon the Soul comes to put forth the Act of Faith, and to rest upon His Righteousnesse; as when it was said by *Philip* to the *Eunuch*, *Act.* 8. *if thou believest, thou mayest be justified*; The Soul answers, *I believe in Christ the Son of God*; whereupon it becomes a bargain; and this is the inward mean, or instrumental cause of Justification. 5 Follows Gods imputing to that Sinner, that receives Christ as He is offered, and rests upon Him by Faith, His Righteousnesse, and Christs payment and satisfaction to Justice is counted his, and according to this his Sins are pardoned, for the merit of that Righteousness, and he himself is accepted & accounted Righteous, as if he had never sinned, and he hath such a sentence past on him, as is held forth in these words of *Psal.* 32 1 *Blessed is the man whose transgression is forgiven, whose sin is covered. to whom the Lord imputs no iniquity*; and in these, *Rom.* 8. 1. *There is therefore now no condemnation to them who are in Christ Jesus &c.* Even as before he fled to Christ, there was a Curse standing against him: And this is an Act of God, the Soveraign and efficient Cause. *To declare his righteousnesse. that he might be just, and the justifier of him that believes in Jesus*, as it is, *Rom.* 3. 26. which is the final cause.

We may confirm this either as to the positive part, that by believing a Sinner is Justified, or as to the negative part, that there is no other way possible whereby a Sinner can be Justified, but by believing; So that this great Effect follows from a sensible Sinners taking hold of Christs Righteousnesse by Faith. Ye may look upon a few Scriptures to this purpose as namely, *Gal.* 2 16. Where the Apostle entering in the debate layes down this conclusion, *Knowing that a man is not justified by the works of the law. but by faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ*, as if he had said, we have taken this way for the attaining of this end, *believing that we might be justified*; The Apostle speaks here, 1. Of a Justification by Faith, which is oppose to Works, and as he ascribes it to Faith, so he denyes it to Works. 2. He makes it exclusive, and will have no other thing to concur in the manner at least, but Faith; *Knowing* (saith he) *that a man is not justified by works, but by Faith*. 3. He holds out his own, and other Believers practice; *Even we have believed, that we might be justified*; As if he said, we took this way of Faith to be absolved before God, which by the Law, or the Works of

the Law, would never have been; See also to this purpose the *Epistle* to the *Romans* 1, 2, 3, 4, and 5. *Chapters*, especially the 3, and 4. In the 3*d*. *Chap v.* 25. When he is summing the Doctrine of Justification into a compend, he sayes, *Whom God hath set forth to be a propitiation through faith, to declare his righteousnesse for the remission of sins*, &c. Where Christs Righteousnesse is called a *Propitiation through faith*, and Faith is holden out as the Channel in which Justification runs; and in the words following the Believer is holden out as the Object of it; So *Chap.* 4. It's holden out in the instance of *Abraham*, particularly *v.* 5. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnesse*; Where the Apostle propones *Two* wayes of a persons aiming to be Justified; The 1. whereof is, when a man worketh, and on that account seeks to be Justified, and that way is rejected. The 2. is, when a man hath no Works, or worketh not on that account to be Justified by them, but by Faith betakes himself to Christ's Satisfaction, and that way is established, for that mans Faith is counted for Righteousnesse, and is the ground of his peace before God; we gave some Scriptures before for this, and shall not therefore now insist. There is also good reason why it cannot be otherwayes, 1. if we consider what man is in himself, ungodly, rebellious, having nothing to present unto God; but when a righteousnesse is presented to him by way of offer, and he is through Grace brought to accept of the offer of the Righteousnesse of another, nothing can be conceived to be brought to receive it but his Faith; and if Christs Satisfaction be his Justification, and if it be Faith that takes hold of it, we have a clear reason why Justification is attributed to Faith. 2. Consider, That this contributs most to Gods end, which is to glorifie Himself, especially in his Grace, in the Justification of Sinners, even to hold forth the manifold riches of His Grace; and nothing contributs to this so much, and so well, as that which speaks the Sinner to be empty, and nothing empties the Sinner more than Faith; it being the great Act of Faith to bring the Soul off its own bottom, and to stop all boasting; to drive it out of it self to be found in Him; Therefore, *it's said to be of faith, that it might be of grace*, *Rom.* 4. 16, As if he had said, If it were by any other thing, it could not be by Grace, but Faith claims nothing but the Righteousnesse of Christ to rest on; He hath payed the price, and made the Satisfaction, and that Satisfaction is mine, saith Faith, because it was offered to me, and I have been brought to lay hold on it; and the nature of this pleading stops the mouth of the creature, and proclaims Justification to be alone the effect of Gods Grace, and of Christs procurement. 3. Consider, That if it depended on any other thing, our Justification could never be perfite; when we speak of Justification, and call it perfite, it is not so to be understood, as if Faith were perfite, but Christs Satisfaction which is our Righteousnesse, and which Faith layes hold on is perfite, though our Faiths grip be weak; Hence it is, that the weak Believer is Justified, as well as the strong; all who look unto Christ, though with a weak sighted eye, get Salvation through him as well as *Abraham*, because His Righteousnesse is perfite, which weak Faith takes hold of as well as strong Faith: Now if Justification were founded on ought within us, it could never be perfite, but *by him all that believe are justified from all things, from which they could not be justified by the law of Moses*: And one of them made as free as another; It's not here, as if one part of the Debt were scored and blotted out, and not another, but all is blotted out, because the Righteousnesse presented before God's Tribunal, and Imputed to us, which is the Defence that Faith gives in, is perfite: We may compare strong and weak Faith to two Advocats, the one more able, and the other weaker, pleading the same cause before a just Judge; strong Faith pleads more strongly, fully and distinctly, weak Faith pleads not so fully and distinctly; but both pleading on the same ground, God the Judge Judgeth not according to the distinctnesse, or undistinctnesse of the pleading, but according to the Defence, or Reason given in, and absolves both alike, and the weak Believer is as fully pardoned as the strong is.

7 The *uses* are many and comfortable, 1. It serves for our Direction; if any were asking, how they may come to be Justified? This Doctrine answers, by Faith in Jesus Christ, by taking with your Sin, and taking hold of Christs Righteousnesse offered

to

to you in the Gospel, and by making that your defence before God, and is not this a Lesson worthy the learning? which the whole Word of God aims at, even to instruct you how to make your peace with Him; It's by the knowledge of Christ, or by Faith in Him, by resting on Him, as He is offered in the Gospel; and this cannot but be a solid and sicker way of Justification, because we have Gods Word for it, it's founded on His Faithfulness, and on the Transaction made betwixt God and the Mediator; we have also the experience of all the Saints for it, *Abraham* before the Law, *David* under the Law, and *Paul* since the Law, all of them were led the same way: ye would take notice of this, not only as the great question in Catechizing, or Examination, but as the ground whereon ye build your peace, if ye were dying; there is a perfite Righteousness in Christ made offer of to you in the Gospel, on condition ye will receive Him as He is offered; and if ye so receive Him, it shall be yours, and ye shall at Gods Bar be absolved; the Righteousness of Christ shall be as effectual for your absolution, as if it were inherent in your selves, and Faith shall unite you to Him, and make you one with him: In a word, ye must all come before Gods Tribunal, and there are but two Defences to be proposed; either something in your selves, as your love and charity, or good carriage and duties; or to take with your Sin, to condemn your selves, and to flee to Christ, and present His Righteousness, as the Righteousness of the Cautioner that hath payed your Debt, and according as ye take the one way, or the other, ye may expect to be Justified, or not; and this *Doctrine* rejects the one way, and owns and confirms the other, which is by Faith.

And therefore, 2. (which is the great *use* of all this *Doctrine*) here there is ground laid down to any that would be Justified, how they may win to it, and a warrand to propose Justification, as a thing attainable through Faith in *Him*; ye have it in your offer on these terms, and therefore let me earnestly intreat you to accept of the offer; If this be the way of Justification, take this way, seing there is an absolute necessity of Faith in every one that would be at Justification, make it sure that ye are indeed fled to Christ, and that it is His Righteousness, which ye make your defence before the Bar of Gods Tribunal: We shall branch forth this *use* of Exhortation in these *Two* or *Three* words. 1. When Christ is spoken of in the Gospel, let him be by Faith received; and if ye would know what this is, labour 1. To know, and to take up the difference betwixt Self-Righteousness, and that Righteousness which is by Faith; For many are so ignorant, that they know neither the one nor the other, or at least not the one by the other. 2. When ye are come to know the difference betwixt these two, and are soberly weighing what ye would lippen to, in your coming before God, with indignation shuffle out, and cast by, disclaim and renounce your own Righteousness, and grip to the Righteousness of Christ; here Faith will have a double Work, upon the one hand to reject Self-righteousness, and upon the other hand to rest upon the Righteousness of Christ alone, according to that, *Philip.* 3. 9. *3ly.* When ye have gotten your own Righteousness casten, and Christs Righteousness closed with, there is a necessity to cover and hide your selves in it, that ye may never so much as in the vaging conceit of your mind, be found out of it; It alludes to the City of refuge, wherein, when once entered into, and abiden in, the person was safe, but if he was at any time found without, he was in hazard to be killed by the avenger of blood; which held out not only the act of Faith fleeing to Christ, but its abiding in Him, being hid in Him, containing and keeping it self in Him, and continuing to plead it's defence on that ground; there may be in a fit of sad exercise a renouncing of our own Righteousness, but when that is over, and we begin to conceit something of that which we have done, we are ready to forget Christs Righteousness, and to lean to our own; and that is in a manner to come out of Christ, and from our City of Refuge, if ever we were in Him: Faith as it betakes it self to Christ, so it states it self in Christ, where only it dare abide the tryal. 2. We would commend this to you, as the great ground of your peace and hope, even that ye would put it to the tryal, and make it sure, whether ye be in the Faith or not; It is true, there are many beguiled in this, and take themselves to be in the Faith when they are not; and

others question their Faith and their being Justified without just ground, yet it's impossible to win to clearness of interest in Christ, or to the having of any solid and comfortable hope of enjoying God except there be some clearness, that we are in the Faith, and have indeed betaken our selves to Christ; which cannot be win at, without putting it to the tryal; other evidences serve to clear our Justification, as they clear our Faith, and as they prove Faith, so they conclude and prove our Justification, and the out-gate promised; Now if believing be such an evidence of Justification, and of a well grounded hope of Heaven, is there not reason we should put it in good earnest, and frequently to the tryal, and seek to know whether we be in the Faith or not; The Apostle, 2 *Cor.* 13. 5. Doubles his exhortation to this purpose. *Examine your selves, if ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobats.* We do the rather press this, because if we were serious in the tryal, there would through Gods blessing be more Faith in some, and less presumption in others; and these that have faith, would have more peace and comfort in it. But that which makes many content themselves with a counterfit in stead of Faith, is that they run into the tryal; and that which makes them who have faith to want peace, and to live in much anxiety, is, that they do not more prove themselves, as to their faith. These are then the two main parts of Believers duty, by Faith to take hold of Christ, and to rest on and in Him, and by tryal to make it clear and sure to themselves, that they are Believers; and these Two are the great upshot of all this Doctrine, to perswade us to believe, that we may be sure and to perswade us to study to be sure and clear in it, that we may be comforted thereby.

Alexander Strachan his Book

SERMON LXII.

ISAIAH LIII. XI.

Verse 11. —— *By his knowledge shall my righteous servant justifie many: for he shall bear their iniquities.*

THE Doctrine of Justification through Faith in Christ Jesus was wont to be much thought of among the People of God, it is called, *Gal.* 3. 8. *The preaching of the Gospel to Abraham*, when God fore-told him of a way of Justification and Salvation, through Christs coming of him, *That in him all the nations of the earth should be blessed*; This was the telling of good news to him, and we are sure it is as good news now as ever it was, and would be so to us, if we could look on it Spiritually, as they did; for there is as great hazard in Sin, and the curse is as terrible and insufferable, and the love of God as fresh now as they were then.

We have for some dayes been speaking of this Doctrine of Justification, and it will be much to speak and hear of it profitably, we desire not to insist on what may be unuseful, but we conceive there is some necessity in insisting on this; it's our own negligence, and ignorance that makes many things of this kind to be very unuseful, even so that we scarcely conceive them, and we are made heartless in speaking of them, because to many they are, as it spoken in a strange language, which is, and should be for a lamentation.

The last thing we propounded, was to hold forth the mean by which Justification is attained, to wit, *Faith*; which we observed, to shew how Faith concurres in the attaining of Justification: Few or none ever denyed Faith to be necessary for the attaining of Justification, neither can any that read the Word of God with the least consideration, but have that impression of it; but the great thing wherein the difference lyes, and wherein men miscarry, is, in attributing to Faith the right or wrong manner of its concurrence, in the attaining of this effect, though these things may at first blush, look like meerly notional speculations, and such as do not concern Christians practice; yet there is no error in Doctrine about this matter, but there is something in folks practice, that looks like it, and is influenced by it, and it's mean

clination to error in practice, that makes them as it were to coyn errors in Judgement.

We shall *Observe* two generals further, and proceed, The 1. whereof is, That Faith hath a peculiar way of concurrence for the attaining of Justification, which can agree to no other Grace, nor Work, nay nor to Faith it self, considered as a Work; Therefore *Justification of many* is here deryved to them *by his knowledge*, or by Faith in Him, that is by Faith in Christ, as excluding all other things, it's by Faith that Justification is deryved and applyed to us, and by Faith we come to have right to it, and an interest in it.

The 2d. is, That however Faith concurr for attaining of Justification; yet it's not Faith of it self, or by any vertue or efficacy in it self; but as taking hold of Christ as the Object of it, that it justifies, therefore it's said to be *by the knowledge of him*, or by Faith in Him, it's by receiving Him, uniting us to *Him*, and resting on Him that we are Justified.

We shall shortly explicat both these branches, and then come to some practical use of them together.

1. Then, we say that there is something in Justification attributed to Faith, that cannot agree to any other thing, which is implyed in many Scriptural Phrases, and in this *Text*; in as far as it is said, that *by his knowledge*, or by Faith in Him, Justification is attained: And therefore when we are said to be justified by Faith, we affirm that Faith hath a peculiar way of concurring for the attaining of Justification, which can agree to no other Grace, as to repentance, love, meekness, patience, &c. nor to prayer, almesdeed, or any other good Works, or Work; For confirming of this, consider, 1. That we are said to be Justified by Faith, in opposition to Works, and that there is something attributed to Faith, which is denyed to Works: Generally this is clear in these *Epistles* written to the *Romans* and *Galatians*; particularly, *Rom.* 4. 2, 3. *If Abraham were justified by works, he hath whereof to glory, but not before God, for what saith the Scriptures? Abraham believed God, and it was counted to him for righteousness, now to him that worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness*; where most clearly and convincingly, believing and working are directly opposed, the one to the other; and *Gal* 2. 16. *We who are Jews by nature, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ*, (or as the word is, no not but by Faith, that is, a man is not justified by Works, but by Faith) *Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law*; Where the Apostle cannot more purposely and pressingly make a difference betwixt any two things than he doth betwixt these two, Justification by Works, and Justification by Faith: And in all this discourse, it cannot be said, that the Apostle only excluds Works in respect of Merit, or Works, as they look to the Works of the ceremonial Law; for he opposeth Faith and all sorts of Works or Works in whatsoever respect, as inconsistent; It's not one or two sorts of Works, but all sorts of Works of the Law; and there can be no Works, but such as are commended by the Law, which are excluded. Now if the Apostle seclude all these, what are the Works that we can be justified by? 2. Consider the peculiar phrases, that the Scripture useth to this purpose, and where we are said to be *Justified by faith*; there is a sort of causality attributed to Faith, that can be attributed to no other Grace, nor Works; hence the Righteousness of Christ is called the *Righteousness of faith*, and we are said to be *justified by faith in his blood*. So *Phil.* 3. 8. 9. *I count all things to be but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith*, and *Rom.* 3. 25 *Whom God hath set forth to be a propitiation through faith in his blood*; many moe such phrases there are; and truly it would look very unlike the Scripture, to expone these Scripture phrases of a Righteousness of Works, or by Works. 3. Consider how the Apostle opposeth the two Covenants, the Covenant of Works made with *Adam*, and the Covenant of Grace made with Believers in Jesus Christ, *Rom.* 10. 5, 6, 7. *Moses describeth the righteousness of the law, that the man which doth those things shall live by them*; The Ri-

ousness of the Law speaks of *doing*, by which we come to be Justified; *But the righteousness of faith*, or the Covenant of Grace, *Speaketh on this wise, The word is near thee, even in thy mouth, and in thy heart, that if thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved*; Where the Apostle opposeth these two Covenants, not in respect of merit only, as if the one were inconsistent with Grace, and not the other; but he opposeth them in this, that the Righteousness of the one Covenant is in *doing*, and the Righteousness of the other Covenant is by *believing*; and therefore, according to this opposition, whatever is a mans *doing* is not the ground of his Peace, and Justification before God, because the Righteousness of his *doing* is the condition of the Covenant of Works; and the Righteousness of the Covenant of Grace is quite of another nature; to wit, *Believing in him who justifieth the ungodly*. 4. Consider that the thing that is the ground of our Justification before God, is Christ's Righteousness inherent in Himself, and imputed to us, for the covering of our nakedness; because He, as our Cautioner, hath payed our Debt; hence it follows, that Faith hath another way of concurring in Justification, than any other thing can have; because it's Faith which receives and puts on that Righteousness, which no other thing doth; *That I may be found in him*, saith the Apostle, *Philip. 3. 9. not having my own righteousness, but the righteousness which is by the faith of Christ*; So that to be *in him*, is to have His Righteousness, and this Righteousness is put on by Faith: Only take two words of Advertisement ere we come to clear the other branch of the Doctrine. The 1. is this, when we speak of the peculiarness of the way of Faith's concurring in Justification, so as no other Grace or Work doth, we design not to weaken, or cry down the necessity of Repentance, and of other Graces, nor of good Works, the very thoughts whereof we abhore, but to give every one of them their own, and the right place; and therefore it's a gross calumny to say, that we affirm, that the study and practice of Holiness and good Works is not necessary; we only cry them down on this account, that when we come before God, our Works, or Holiness are not to be presented to Him as the ground of our Justification, and Absolution, but the Righteousness of Christ that Faith takes hold of; and in this we say, that Faith peculiarly concurres as no other Grace doth, because it's fitted with an aptitude to receive and apply Christs Righteousness, which no other Grace is, as we say, it's by the eye that a man sees, though, if he had not a head, and brains he would not see, so though Faith and Holiness, or good Works be not separat, yet Faith is as it were the eye of the Soul, that discerns and takes hold of Christs Righteousness. The 2. is this, That when we speak of good Works, we speak of them as the Apostle doth, *Tit. 3. 5.* where he saith, *not by the works of righteousness which we have done, but according to his mercy he saved us*; and by good Works denyed in the point of Justification, we understand all that is our own *doing*, not excluding only some things that were so accounted in the time of darkness, as almesdeeds, and the like, but (as we have said) all that is our own *doing*.

The 2*d*. Branch is, that this peculiarness of Faiths concurring in Justification, is not from any efficacy in Faith, or from Faith considered as our deed or work, but as it acts on Christ, as the Object of it; and therefore when it is said, *Rom. 4. 3 That Abraham believed God, and it was accounted to him for righteousness*; The meaning is not, as if God had accepted his believing, as an act or work for his Righteousness, and that it was accounted as a perfite Grace; but the meaning is, that Christ Jesus the promised Seed received by Faith, or his betaking of himself to the Righteousness of Christ holden out to him in the Promise, was accounted his Righteousness, as if he had had an inherent Righteousness of his own; and so Faith is imputed not in respect of its Act, but in respect of its Object; by his union with Christ through Faith, Christs Satisfaction became his: To clear it a little, take these considerations. 1. Consider Faith as a Grace in us, and so it cannot be imputed for Righteousness, for in that respect it's a Work, and is excluded by the Apostles opposition, made of Grace and Works, it must therefore be Faith considered as acting on its object. 2. Consider that in Scripture, to be Justified *by Christ*, *by his blood*, and by Faith

Faith, are all one; because when it is said we are justified by Christ, or by His Blood, it takes in Christ and His Blood laid hold on by Faith, therefore sometimes *Christ*, sometimes *Faith*, is called our Righteousness, because as Christ considered, as suffering, and satisfying is the meritorious cause o our Justification, so Faith is the instrumental cause taking hold of His Satisfaction, which is our Righteousness, both are necessary in their own way, and Christs Righteousness implyes Faith, and Faith implyes Christ and His Righteousness, the one implyes the other necessarily. 3. Consider the Phrases used in Scripture to this purpose, as where we are said *to be justified by faith*, it ever respects Christ, and where we are said *by faith to put on Christ*, it is not Faith considered as Righteousness of it self, but it's Faith considered as acting on Christ and His Righteousness; Therefore it's the Righteousness which is by Faith, the Righteousness which is in Christ, and by Faith, taken hold of by us, and becoming ours.

The *Uses* are several. 1. For information and conviction, and we would, 1. be informed in, and understand well the meaning of this Doctrine: when we say, that Faith is necessary to Justification, and concurreth in attaining of it, as no other thing doth, that ye may give it its right place, and may make no confusion of these things that are distinct, 1. We deny not Works, notwithstanding of all that we have said, to be necessary, more than we do Faith; but the great difference is anent the giving of Faith and Works, or Faith as it is a work an equal share, in respect of causality in our Justification; And therefore we would beware with *Papists* to attribute a sort of condignity to Faith, as if it merited eternal Life, which flows from their Ignorance of Gods Covenant; For they think, that since he commands us to believe, and promiseth Life to believing, that there is a merit in believing, as they fancie, there is in Prayer, Almes-deeds, and others Duties, or good Works; but in this respect, as it is a Work in us, the Apostle excludes Faith, and makes our Justification free; whereas if Faith in Justification were considered as a Work meriting our Justification, it should not be free; and although there be no *Papists* in Profession here amongst us, yet it may be there are some, and that not a few, that think God is obliged to them, because they believe, and that expect Heaven, and Life Eternal on that ground, even as when they pray, they think they should be heard for their praying, and when they give Almes, that they should be rewarded for the same, as a meritorious Work. 2. Neither do we understand, when we say that Faith is necessary to Justification, and concurreth in the attaining of it; that by believing we are disposed to be holy, and so more enabled to justifie our selves, which is also a *Popish* Error, wherein, I fear, many professors of the Gospel amongst us ly who think they are obliged to their Faith, because it disposeth them to hear, read, pray, and the like, and so enableth them to work out a Righteousness to themselves, whereby they expect to be Justified, this is another fault, and error to be guarded against; for though we give Faith a radical vertue, to keep life in other Graces, yet so considered, it is still a piece of Inherent Holiness, and pertains to Sanctification, and not to Justification. 3 When we say, that Faith concurres in the attaining of Justification, we do not say that it concurres in the same manner that Repentance, Prayer, and good Works do concur: But it may be said here, seing we grant, that good Works and Duties are necessary, what then is the difference? I answer, in these two. 1. Faith is the proper and peculiar condition of the Covenant of Grace, and not our Works, or Holiness, whereof Faith considered as a Work, is a part; Works is the condition of the Covenant of Works, for it sayes in this manner, *The man that doth these things shall live by them*, but the Covenant of Grace in opposition to it, sayes, *If thou believe with thy heart in the Lord Jesus, and confess with thy mouth, that God raised him from the dead, thou shalt be saved*; as it is, *Rom.* 10. What Works is in the one Covenant, Faith is in the other Covenant, and that as it is opposed to Works, and to Faith it self, as it is a Work in us. 2. There is a peculiarness in Faith's concurring for the attaining of Justification, in respect of it's instrumentalness, in taking hold of Christ for our Justification, or in receiving and resting upon Him (as we said before) for that end; For when Christ is offered in the Gospel, Faith flees to Him

eceives Him, takes hold of Him, and rests on Him; neither Repentance, nor Prayer, nor any good Work, hath an aptitude, and fitnesse to receive Christ, and present His Satisfaction to God as the ground of the Sinners defence, as Faith hath; And therefore it's so often said by Divines according to the Scripture, that Faith is the instrumental cause of our Justification; which we shall clear in two or three similitudes, which the Scripture makes use of, 1. Christ compares Himself to the brazen Serpent lifted up in the wildernesse, *John* 3. 14. Man by Sin is stung deadly, as the *Israelites* were by the fiery Serpents, Christ Jesus as suffering, and hung, or lifted up upon the Cross, is proposed to our Faith to look upon, as the brazen Serpent was proposed to them that were stung, and put up on a pole for that end, and as there was no healing to the stung *Israelites* except they looked to it, and the cure followed to none but to these who did behold it; So Christ Jesus proposed as the Object, and meritorious Cause of Justification, Justifies none but such as look to Him by Faith; and although they were to look to the Brazen Serpent, yet their look gave no efficacy to the cure, but it flowed from Gods ordaining that as a mean of their Cure; even so it is not from any efficacy in Faith considered in it self, that Sinners are Justified, but it is from Jesus Christ the Object, that Faith eyeing Him lifted up, as the Saviour of the elect, and His Satisfaction as appointed of God for that end, doth Justifie: and therefore it may well be called an instrumental cause, because it is not Christ abstractly considered, that Justifies, more than it was the Serpent considered abstractly, without their looking to it, that did cure, but Christ considered, and laid hold on by Faith; and in this respect, Faith is said to Justifie, even as the eye looking to the Brazen Serpent put them in capacity of the Cure. though the Cure flow from Gods appointment, and not from their looking; So is it in Faith's concurring for the attaining of Justification. A 2*d.* Similitude is that of miraculous Faith, we find it often said by the Lord in His working such Cures, *thy faith hath made thee whole*; There was no efficacy in Faith it self for producing the Cure, but it was the mean by which the Cure was transmitted to the Person under such a disease; So it is in believing, in order to our Justification; It is by believing on Christ, that our Spiritual Cure in Justification is transmitted to us, and we are said to be Justified by Faith, as they were said to be cured by Faith, because by Faith it is conveyed to us. A 3*d* Similitude for clearing that Faith may well be called the instrumental Cause of Justification may be this, even as the Advocats pleading may be called the instrumental Cause of the Clients absolving; As suppose a man whole Cautioner had payed his Debt, were cited to answer for the Debt, his Advocat pleads his absolution, and freedom from the Debt, because his Cautioner hath payed it; although the Debt was payed, yet the man had not been absolved, if it had not been so pleaded on his behalf; So the concurrence of Faith in the Sinners Justification, is to take Christ's Satisfaction for his defence before God, and to plead his absolution on that ground; The believing Sinner's Faith says it is true, I was owing so much Debt of *Sin*, but Jesus Christ my Cautioner to whom I am fled hath satisfied for it, therefore I ought to be absolved; and the Law allowes of this sort of pleading, and upon this ground; in which respect Faith concurreth in attaining, and may well be called the Instrumental Cause, of our Justification: I shall say no more on this *use*, but these two words, we may partly regrate our great ignorance, that we know so little of the use of Faith in our Justification; And partly we may lament the great confusion that is in these times, wherein men are set to overturn such a clear truth, as if Faith had no instrumentality in our Justification but as it is, and other Duties and Works were equal sharers and alike to it: Which, 1. overturns the nature of Gods Covenant of Grace, in making Works the condition of it, as if there were no difference betwixt the two Covenants of Works and of Grace. 2 It hath this miserable ill attending it. that it shoulders out Christs Righteousnesse, and shuffles in an inherent Righteousnesse of our own, as our defence when we come immediatly before the Throne of God; whereas the Gospel puts us to a Righteousnesse without us, and imputed to us; This way leads us to seek Righteousnesse in our selves, whether Works, or Faith, as a Work, be made the ground of our Justification, it is all one;

For if Faith confidered as a Work in us disposing us to Holineſſe, and as a part of sincere Holineſſe, be the thing presented to God, as the ground of our Juſtification, it is ſtill ſomething within us, and ſuch a thing, as is ſtill Imperfect, which would miſerably mar poor Souls comfort; whereas the Righteouſneſſe of Chriſt laid hold on by Faith, being made the ground of our Juſtification, it affords ſolid conſolation; for though Faith in us be weak and Imperfect, yet His Righteouſneſſe is perfect, and as it was not the *Iſraelites* looking, as we ſaid, that was the ground of their health and cure, but Gods appointing of ſuch a mean for their cure looked to; Otherwayes they that were weak ſighted, and had bleared eyes might think themſelves not in ſuch a capacity of healing, as theſe who were ſtrong and more clear ſighted, whereas they were all alike cured, if once they looked; even ſo is it here.

A 2d. *uſe* of this, and the other Doctrine formerly ſpoken of, is for Direction, and practical Information; would any know how to get Juſtification by Chriſt, here is the way; It's by Faith in Him; when Chriſt Jeſus and His Satisfaction is made offer of in the Goſpel, for Juſtifying all ſelf-condemning Sinners, that lay hold on Him; Sinners by Faith fleeing to Him, and reſting on Him, get a title to His Righteouſneſſe, that cannot but ſave them; So that if it were, 1. aſked, What is that which a man appearing before the Throne, dare hazard to preſent to God, as the ground of his defence? It's anſwered, Chriſts Righteouſneſſe, His Satisfaction. 2. If it were aſked, *How* comes one to have Title and Right to that Righteouſneſſe, ſo as he may owne and preſent it for his defence? It is anſwered, that it is attained by believing in Him; 3. If it be aſked, how comes Faith to get a Title to that Righteouſneſſe, is it by any vertue, or efficacy in Faith, as a Work in us? It's anſwered no, but it comes to get Title to it, by going out of it ſelf, by receiving, and taking hold, and making uſe of the worthineſſe that is in Chriſts Righteouſneſſe, which is as a Garment, able to cover the Sinners nakedneſſe, and to hide all his ſpots, and as a compleat Ranſom to pay all his Debt: And thus we ſee here upon the one ſide, a neceſſity of Faith in order to Juſtification, and upon the other ſide, a warning, not to count Grace, and the Righteouſneſſe of Chriſt, the leſſe free; that Faith hath an inſtrumentality in the application of it, Faith having *Two* things that it pleads upon. 1. Emptineſſe, and need in it ſelf, whence it arrogats no thing to its own pleading, but 2. founds it's defence on the good ground it hath to propoſe; And therefore, as upon the one hand, we would know that there is a way to come by Juſtification, by taking hold of Chriſts Righteouſneſſe by Faith; So upon the other hand, we would be afraid to let any thing ſtick to us from our Faith, as if we had a meritorious, or efficient hand in, or were to be thanked for our winning to Juſtification; For as a Beggar, in receiving an Alms, can alleadge no merit to be in his receiving, or calling for it, ſo no more does Faiths receiving, mar the freedom of our Juſtification, by any merit in it.

Uſe 3. Seing Faith concurres inſtrumentally in the attaining of Juſtification, there is here clear ground to exhort you, by Faith to receive Chriſt; and to commend to you the exercite of believing, becauſe without it ye cannot be Juſtified, and by it ye ſhall certainly be Juſtified.

Uſe 4 Here, O! here is ground of conſolation to poor Sinners, ſenſible of Sin, trembling at Gods Bar, as being obnoxious to the Curſe, that by receiving of Jeſus Chriſt they may be abſolved from the Debt of Sin, and freed from the Curſe; Therefore, if there be any ſuch here, put forth your hands, and receive what is in your offer; open your Souls mouth wide, and let in Chriſt, and He will fill it, Faith having, as to our Spiritual Life, the ſame place, that the mouth hath to the body as to the entertaining of the natural and bodily Life, it opens and receives what is needful to keep in the Life of the Body: And are not theſe good news to poor Souls burdened with Sin, loathing themſelves, and their own righteouſneſſe, ſeeing it all to be but as filthy Rags, and crying out with the *Jaylor*, *what ſhall we do to be ſaved? Paul* would ſay to ſuch, and we ſay it in the Lords name; *Believe in the Lord Jeſus, and you ſhall be juſtified, and ſaved*; for Juſtification is derived by Faith in Him to the Sinner.

Uſe 5. This ſerves exceedingly to humble a Sinner; whether it be a Sinner aiming, and ſeeking to be Juſtified, or a Sinner that

hath attained Juſtification, In ſo far as there is no ground of boaſting here; If ye be almſg to be Juſtified it may humble you, for what can ye contribute to it? being enabled, ye can indeed receive what is offered, and that is all; neither can ye receive except ye be enabled, as is ſaid; It ſerves alſo to humble ſuch as are Juſtified; Have ye Righteouſneſſe? it's not your own, but Chriſts; It's He only that did the turn; If it ſhould be ſaid, ye believed, and may boaſt of that? I aſk, what did ye when ye believed? did ye any more but this? ye pleaded guilty, and did conſent to take Chriſts Righteouſneſſe, and the pardon of Sin through Him freely; and what matter of boaſting. I pray is here? none at all; Thus this Doctrine contributs both to make theſe who are ſeeking pardon, and theſe who have gotten pardon, humble; *Where is boaſting then?* (ſayes the Apoſtle) *it is excluded, by what law? by the law of works? no, but by the law of faith*, as it is, *Rom.* 3. 17. The believing Sinner does nothing, and hath done nothing towards the procuring of His own Juſtification, but gets all freely: We can never think, nor ſpeak aright of Juſtification, but it layes our vain humour, and ſtops the mouth from boaſting, while it ſaith, *what haſt thou, O man! but what thou haſt received? and if thou haſt received it, why doſt thou boaſt, as if thou hadſt not received it.*

We ſhall cloſe and ſhut up the whole of this Doctrine by propoſing ſome few Conſiderations, as Concluſions from it; 1. See here a neceſſity of being acquainted with the Truths of the Goſpel, and with this Truth in particular, concerning Juſtification, (whereof, alas, many are very ignorant) ſeing there are ſo many wayes to go wrong, and ſo many do go wrong about it, we had need to be the more clear in the right way; If there were more knowledge of this, and of other Truths, we might ſpeak and hear with more profite, and if ye did not pleaſe your ſelves with meer and airy notions, but ſought to be ſettled in what ye hear of other Truths, and of this in particular, it would contribute much to your peace, and rid you of many doubts and difficulties. A 2*d.* Conſideration is, That there is much need to walk in holy fear, in ſtudying this, and other Truths, there are ſo many wayes to err, and a wrong ſtep here very dangerous; It were exceeding profitable to be more in the ſtudy of Juſtification, that is of the very marrow of the Goſpel, and is deſervedly accounted to be *articulus ſtantis, aut cadentis eccleſiæ*; but ye would come to it in fear, being jealous of your own ignorance, and ſhallowneſs of capacity rightly to take it up, eſpecially, when new queſtions are riſing, and ſtarted concerning it; And as *Paul* and *David* ſtudied this way, and held it forth to others, as the way whereby they went to heaven, and whereby others muſt come to it; So we commend it to you to follow them. A 3*d.* Conſideration is, If Faith be ſo neceſſary to Juſtification, as without it ye cannot be Juſtified, is there not reaſon that ye ſhould ſtudy to be diſtinct, and clear that ye have Faith, and that ye are indeed Believers? This is one of the great Uſes of all this Doctrine; If there be no way but Faith, and if in ſtudying this one way many go wrong, then as ye would make your calling and election ſure, ſtudy to make this ſure by putting your ſelves to the tryal, If ye be taking this way, as the Apoſtle moſt pathetically exhorts, 2 *Cor.* 13. 5. *Examine your ſelves, if ye be in the faith, prove your own ſelves*, &c. It's truly matter of wonder to think how ſo many men and women are ſo ſoon ſatisfied in the matter of their believing, which yet is ſo tickle and difficult a buſineſſe, we would have none to be jumbled and confounded about it, who deſire to be ſerious in the thing, yet we would have all wakened, and put to diligence; many men have taken pains to go wrong in this matter of Juſtification, and how few of you have taken pains to go right in it? and how is it that many of you win ſo eaſily at it? Seing the Apoſtle, *Rom.* 9. calls it, *a ſtumbling ſtone* to many, and *a rock of offence*; Surely if it be ſo, your coming at it by gueſs, and ignorantly is to be ſuſpected; and therefore on this conſideration ye would be awakened, to put your ſelves more ſeriouſly to the ſtudy of it, and to try your ſelves, if ye be come well to it, for it's the ſpecial, yea the only ground of your peace before God; There are many of you, who in a manner think it impoſſible to miſcarry in this; For ye know that there is no way to be Juſtified but by Faith; and yet if many of you were put to it, ye know not the manner nor way how Faith Juſtifies, which ſhews that it is not ſo eaſie a matter as ye take it

to be. Consideration is this, That in speaking of Justification, and Faith's peculiar, or peculiar way of concurring in it, we would beware of crying down Works, as to their usefulness, or necessity; this was an error that soon entered in the Church, as soon as *Paul* cleared and pressed the Doctrine of Justification by Faith, some arose, who (as *James* shews in the 2d. *Chapter* of his Epistle,) affirmed, that Works were not needful, but Faith would save them, no sayes *James*, *that faith is dead and vain that wants works*; And therefore remember. 1. That although we tell you that Works are not properly the condition of the Covenant of Grace, yet we say that Faith and Works are never separat in a Justified Person; sound Faith cannot but work, and put on to the study of Holiness. 2. We say, although Works concur not in the obtaining of Pardon of Sin, yet we say they are needful to Salvation, and to folks entry into Heaven; For the Apostle saith, *Heb.* 12. 17. *That without holiness none shall see the Lord*; Though it's Faith that makes our friendship, yet its by holiness that it's entertained, and it's holiness whereby our communion is keeped up with God; Therefore, *Col.* 1. 12. We are said by it, *to be made meet to be partakers of the inheritance of the saints in light*; For it transforms us to Gods Image. 3. Works are necessary, though not to procure our peace, yet for the entertaining of our peace, and except we have Works, we cannot have a solid proof that our Justification by Faith is real, and in this respect, *James* sayes, *Chap.* 2. that *Abraham* was Justified by Works, that is, by his Works he was declared to be a justified person, as to the Justification of his person, he was justified by Faith, before *Isaac* was born, but by his offering up of *Isaac*, and other fruits of his Faith, he was declared and manifested to be a Justified man, and made suitable to the Covenant that he was ingaged in with God; Therefore, as the sum of all, be exhorted to study the exercise of Faith, and Holiness, so as every one of them may have its own room and place, for that will be your advantage, and without this no other thing will advantage you. Now God himself that calleth for both, Sanctifie and enable us for both.

SERMON LXIII.

ISAIAH LIII. XI.

Verse 11. ----*For he shall bear their iniquities.*

IT's a thing that can neither be easily believed, nor yet understood, how *by Christs knowledge*, or by Faith in Him, *many shall be justified*; in these Words, the Prophet adds a Reason, that both confirms and clears it, it shall be, saith he, that many shall be Justified through Faith in Him, *For he shall bear their iniquities*; He shall take on, and pay their Debt; and so, (as I said) it is a reason confirming the former Truth, and shewing that it cannot be otherwayes, but they must be absolved through Faith in Him, because He bears the punishment due to them for their Sin; it serves also to clear how Justification is attained by Faith, to wit, not by any vertue, or efficacy that is in Faith, abstractly considered, as if believing of it self did the turn, but by vertue of Christs bearing their iniquities, and making Satisfaction for them, which Faith layes hold on; So that when he said, *By his knowledge shall many be justified*; It is not by any efficacy attributed to their believing, but by vertue of Christs Righteousness, and Satisfaction which only Faith gives a Title to; and is the midle, and way by which a Believer comes to it, and so (as I have said) it serves for explication of the former Truth: So that if the question be asked, how can Sinners be Justified by believing? It's here answered, because Christ shall take on their Debt, and the Righteousness purchased by Him shall redound to them, and be reckoned theirs; It's the same on the matter, with that which we have, 2 *Cor.* 5, *ult. He that knew no sin, was made sin for us*, and what follows? *That we might be made the righteousness of God in him*, which clears that this way of Justification which the Gospel holds out, is not as (I just now said) by an

efficacy, or worth in Faith it self, nor by any inherent qualifications in the person that believes; but this is the ground of it, Christs *bearing of our iniquities*; The Elect were Sinners, and Christ hath taken on Him their iniquities, therefore they can not but upon their fleeing to Him by Faith be Justified, when they plead His Satisfaction for their defence before God, their absolution must needs follow; This is the scope of these Words, which are as it were the bond knitting all the rest together and containing the foundation whereon our Justification is founded; There are only *Three* Words here that need a little of explication. 1. By *iniquity* is not meaned sin formally taken, we shew when we spake of the 6. *v.* That Christ was not the Sinner formally considered, that being inconsistent with His holy nature, and with the personal union of the Man-head with the God-head, but the meaning is, that He took on Him the punishment due to our iniquities, or the punishment that our iniquities deserved. 2. When He is said to *bear* their iniquities; it imports a burden some bearing, or His bearing of it with a weight, and that there was a weight in it, as 't is said, *verses* 3. and 4. *He was a man of sorrows, and acquainted with grief; surely he hath born our griefs and carried our sorrows*; and therefore the Apostle, 1 *Pet.* 2. 24. saith, *He his own self bare our sins in his own body on the tree*, when *he was made a curse for us*, as it is, *Gal.* 3. 13. He did bear our Sins, by coming under the curse that was due to us for them; In a word, His bearing of our iniquities is a real satisfying of the justice of God for them, by interposing His own blessed back, and taking on the stroaks that were due to us. 3. When it's said, *Their iniquities*, it relates to the *many*, that in the former words, are said to be justified through His Knowledge, it's spoken of the iniquities of the Elect, and Believers, who through Christ are made friends with God, and therefore these being the *many*, they cannot but be justified, because Christ hath come, and payed their Debt, according to *His* ingagement. These Words, as almost every other *verse* of this *Chapter* contain the substance of the Gospel; Take shortly *Five* or *Six Observations* from them, which we shall put together. The 1. Is, That the person who is to be Justified by Faith in Christ is naturally lying in iniquities; this is supposed, while it is said, that Christ *shall bear their iniquities*; even the iniquities of them who are to be justified, through Faith in Him; So it's said before, *The Lord hath laid on him the iniquities of us all, and we all like sheep have gone astray*; These, and many other Scriptures, nay, the whole current of the Scriptures, confirm the point, and put it beyond debate.

I observe it for these *Ends* and *uses*, which will shew why it is so frequently marked. 1. That the freedom of Gods Grace may kyth the more in their Justification; They are Sinners even as others are and 'tis Grace that makes the difference; Therefore their Justification must be free, if then any would have good, or have gotten good by the Gospel, and by Christ offered to them therein, let them know that it is freely. 2. That a Believer who is Justified, should be very humble, for he was a Sinner as well as others, and is still a Sinner in part, therefore it becomes him to walk softly, with a stopped mouth, and to be tender and compassionat towards other Sinners; there is not a Believer, but the weight of his iniquities would have born him down to Hell, had not Christ interposed, and taken them on Him, and therefore he ought to be both humble, and thankful. 3. That Sinners, who have the offer of Christ's Righteousness in the Gospel, may not despair, how great soever their Sins be; Indeed, if they resolve to continue in Sin, or to Sin that Grace may abound, they have no ground to expect pardon; The Apostle doth, with abhorrency reject the drawing of such conclusions from the Grace of God, *Rom.* 3. But for a guilty Sinner, that hath no good in himself, to commend him to Christ, to lean to, and to believe in Him, who justifies the ungodly, is a Doctrine which the same Apostle approves, and gives an open door to them that desire to abandon Sin, and to expect Justification through Christ's Satisfaction; Thus a door is set open to you, to believe in Him who justifies ungodly Sinners, to betake your selves to Him who is the Saviour. 4. To confound and stop the mouths of all Self-righteous men, as having nothing to do with Christ, He came to take on iniquity, and to bear it; *He came to seek and to save that which was lost*, and

hath not a commission to save Self righteous Folk; *For he came not to call the righteous, but sinners to repentance*; and so long as they continue in that condition, they cannot look on themselves, as persons whom He came to call, neither can they take any comfort in, or from His coming.

The 2d. *Observation* is, That where-ever iniquity is, it's a burden, a heavy burden. There is nothing more heavy than Sin, it being that which presses the guilty person to the lowest Hell. It brought the fallen Angels out of Heaven to the pit, ye may take an instance or two of its weight on a Sinner, when he becomes sensible of Sin. *Psal.* 38. 4. *My iniquities*, sayes *David*, *are gone over my head, as a heavy burden, they are too heavy for me*: It's true, Sins are not alwayes weighty to Folks sense, yet in themselves they are weighty, and sometime they will be found to be so, by the Sinner. So, *Psal.* 40. 12. *innumerable evils*, sayes the *Psalmist*, *have compast me about, my iniquities have taken hold of me, so that I am not able to look up, they are more than the hairs of my head, therefore my heart faileth me*; In a word, if the wrath of God, and His curse be heavy, Sin must be heavy; Is not that heavy, which damned, and drowned the old World, and will burn and bury in ashes this World that now is standing? Is not that heavy, that hath brought on so many weighty curses on the Creatures, and subjected them to vanity? Is not that heavy that brings by it's weight so many thousands and millions to Hell? and that made our blessed Lord to cry, yet without all sinful anxiety, *My God, my God, why hast thou forsaken me?* and, *my soul is heavy to the death.* And is it not that which makes the Lord say, that *He is pressed*, with His professing peoples Sins, *as a cart is pressed with sheaves*; all the indignation, and opposition of the men of this World is nothing to Him, in comparison of the Sins of His people, He can break through briers and thorns, and consume them together, but the iniquities of His people are said to press Him, to shew the abominable loathsomnesse and weightinesse of them.

Use. 1. It may make us wonder, that Men and Women think so little of Sin; There are many that will tush at a challenge or threatning for Sin, but let me say it, that mountains of Lead, yea, though all this World were turned into one Mass, or Lump of Lead, it should not be so heavy, as Sin should be to you; your drunkenesse, filthinesse, covetousnesse, lying, the raging of the mind in privat duties of worship throughout the week, and in publick duties on the Lords Day; your neglect of prayer in secret, mocking at piety, *&c.* shall (however light now) one day be found to be weighty; when as it is, *Revel. 6. 6. Ye shall cry to the hills and mountains to fall upon you, and hide you from the wrath of the Lamb*; A mountain would be thought light in that day, but the Face and Wrath of the Lamb shall be terrible; Therefore either give up with Sin, and study Holinesse, or make you for this dreadful posture, that ye would wish to have a hill or a mountain tumbling on you, and yet shall not get that wish granted; what mean ye, O Atheists! and desperatly secure pleasers of your selves, with your Idols, that ye dare thus toyly and live under this burden? Will ye be able to come before the Throne of God with it upon your back? It's a truth, that Sin is such a burden as will sink you to the pit, if ye seek not in God's way to shake it off in time.

2*dly.* If it be such a burden, make this *twofold* Use of it. 1. Beware of keeping still upon you the burden of bygone Sins, but take with them, seek to be suitably affected with them, betake your selves with all speed to Christ, and cast your selves and your burden on Him; It's for this reason that Faith is called a *leaning on Christ*, because when the burden of Sin is like to break the Sinners back, Faith casts himself and his burden over on Christ. 2. For the time to come study Holinesse, and take on no more of this burden; alwayes remembring, that when ye take on the Debt of the least Sin, or seek to hood-wink (as it were) the conscience, and to put out the eyes of it, that ye may Sin the more securely, and with the greater liberty, ye are all the while but lightning your burden, and making the weight of it the more intolerable; and is that wisdom, think ye, to be taking on a burden of that which will press, crush, sink and drown you eternally, under its grievous and unsupportable weight.

3*dly. Observe*, That for as heavy a burden as Sin is, Christ stooped down, and took it on His blessed back, *John* 1. 29. *Behold*

hold the lamb of God that taketh away, or beareth, and by bearing, taketh away *the sins of the world.* 1. *Pet.* 2. 24. *Who his own self bear our sins in his own body on the tree. So the just suffered for the unjust*; Heb. 9. ult. *He was once offered to bear the sins of many*: Whether it was the same very burden that the Elect should have born, or the equivalent of it, we will not now debate, having spoken somewhat more particularly to it before; either of them being according to the terms of the Covenant of Redemption, and accepted of the principal Creditor, yet it would seem that He did bear the curse, the essentials of it, and in that respect came under the same burden; He died, because it was threatned, *The day thou eats, thou shalt surely die, and the soul that sins shall die*; and He died a cursed death, because a cursed death was threatned, as it is *Gal.* 3. 10. compared with 13. and so came under the curse: Here is love indeed, and a true friends kind turn, that when sin was such a heavy burden, Christ came in betwixt the Elect and it, and took it on Himself, and stood at the Bar of God, as chargeable with our Debt, which was really charged on Him, as it is, *Isa.* 50. 6. *He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face for shame and spitting*; all these buffetings of prophane souldiers, were but little to that weight of wrath that was laid on Him, to the making of him groan, to that cup which in the Garden He drank out, and which made Him sweat Blood, and cry out, *My soul is exceeding sorrowful and heavy even unto death*; And, *Father, if it be possible, let this cup passe from me, yet not my will, but thine be done*: O! what a weight was it that made Him so cry out? There needs no more to prove that He bare our Sins, and that there was an exacting of Him what we were owing, and that His Sufferings are indeed a Satisfaction to Justice for them, even for the Sins of all the Elect.

The *uses* are two, 1. It serves to hold out and confirm this truth, That our Lord Jesus His Sufferings were a real Satisfaction to Justice, for the Sins of the Elect; and that by His Sufferings He was indeed put to bear their iniquities, and that they were not only, nor mainly for example, though we may well make that use of them; but He was made lyable for our Debt; we sinned, and He suffered and satisfied for our Sin, we debauched our Stock, and played the bankrupts, He payed our Debt. 2. It serves hugely to commend to us the love of God, that gave His Son, and of the Mediator, that came to buy and redeem Elect Sinners at so dear a rate, and to take on such a weighty burden to ease them of it; Were there any here (as we hope there are) that know the weight of Sin, O! but they would think much of this, even of Christs taking on the burden of Sin, and calling it by, having satisfied Justice for it, and loosed the knot of the the Law, and of the Curse that tyed it to them; to become Man was much, but to bear the burden of our Sins was more; Angels wonder at this, that He who in their Head should become so low, as to sist Himself before Gods Tribunal, and to undergo the Suffering of Death, and to take on the weighty burden of the Elects Debt, and to satisfie for it; if we were in a right frame of Spirit, we could not hear this word, but it would ravish our hearts, and put us to a pause, and holy non-plus; but the most part, alas! walk lightly under the burden of Sin, without ever considering what Christ hath done to remove it from off His people; nay, I am afraid that Believers, who have ground to be lightned, through Christs condescending to bear their burden, do not as they ought acknowledge Him, who hath taken the burden off them.

4*ly.* From comparing these words with the former, *Many shall be justified, for he shall bear their iniquities*, *Observe*, That Christ's bearing of our Iniquities, and His Satisfaction for our Sins, is imputed to us as the immediat ground of our Absolution, and Justification before God; So that if it were asked, what is the ground on which a sinner is Justified before God? The *Text* answers, Because *Christ hath born their iniquities*, He hath payed the Debt, even as (to make comparison for clearing of it) when a Debter is pursued, and hath nothing to pay, yet he pleads that the Debt cannot be exacted of him, because his Cautioner hath payed it; and the ground on which that Debter is absolved, is his instructing that the Cautioner hath payed that Debt, which being done, he is set free; so is it here, the Believer he is Gods Debter, Christ Jesus is his Cauti-

oner, who hath payed his Debt; who, when he is brought to the Bar of God, and ſomewhat is laid to his charge, he pleads upon the ground of Chriſts ſatisfying for his Debt, and that therefore he ought not to be put to anſwer for it himſelf; according to that Word, *Rom.* 8 34. *who ſhall lay any thing to the charge of Gods elect? It is God that juſtifies, who ſhall condemn?* and the ground follows, *It is Chriſt that died.* He hath payed the Debt.

uſe, Among other things, there are two conſequences that follow upon this Doctrine, that ſerves to clear the Doctrine of Juſtification. 1. That the Righteouſneſſe whereby we are Juſtified, is imputed to us and accepted of God, as if it were our own: We are ſometimes hearing of Imputed Righteouſneſſe, and it's of great concernment to you to know it well, yet I am afraid, that many of you are very ignorant of it: I ſhall therefore, in a word or two explicat it, by comparing the two Covenants: The Righteouſneſſe of the Covenant of Works is an inherent Righteouſneſſe, as it is, *Tit.* 3 5 *Not by works of righteouſneſſe which we have done*; It's a Righteouſneſſe of our own doing, made up of our Praying, Hearing, and other Duties, as they are Acts of ours: The Righteouſneſſe of the Covenant of Grace, is an Imputed Righteouſneſſe, that is, when Chriſts doing and Suffering is accounted ours: Take both in this compariſon; The Righteouſneſſe of the Covenant of Works is like a Debtor, or Tennent, his paying of his own Debt or Rent, by his managing his buſineſſe providently and dexterouſly, and none other is troubled with it; The Righteouſneſſe of the Covenant of Grace is like one that hath ſpent up and debauched all, and hath not one penny to payhis Debt or Rent with, but hath a worthy, able and reſponſal Cautioner, who hath payed for him; Both being purſued, and brought before the Judge; The firſt man is abſolved, becauſe what he was owing he payed it at the term preciſely; The other man grants, that he was owing the Debt, but pleads that his Cautioner hath payed it, and the Law accepts of the Cautioners payment, and purſues the Debtor no further, but abſolves him; So is it here, when the Believer comes to ſtand at God's Bar, it is nothing in himſelf that he pleads upon, but it's Chriſts Sufferings; who ſaid on the Croſs, *it is finiſhed.* The Debt of my People is fully payed, and Faith pleading for Abſolution on that ground, according to the Law of Faith, he is abſolved, as if he had payed the Debt himſelf, or had been owing none: If then it ſhould be aſked, Believers, what ground have ye to expect to be Juſtified? The Prophet anſwers here, *Chriſt hath born our iniquities*, and this is the Believer Defence; and therefore ſee here a poſſibility to reconcile theſe *Two*, that ſome men ſcorn and flout at, as irreconcileable, to wit, how one can be a Sinner, and yet Righteous, he may be ſinful in himſelf, and yet Righteous, through the Imputation of Chriſts Righteouſneſſe; So, 2 *Cor.* 5. *ult. He was made ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him. Rom.* 4. 5. *To him that worketh not, but believeth on him who juſtifieth the ungodly, his faith is counted for righteouſneſſe*; The man ungodly in himſelf is juſtified through the Satisfaction of Chriſt, Imputed to him for Righteouſneſſe, and laid hold on by Faith; as if he had not ſinned, or had actually ſatisfied himſelf.

2*dly*. This conſequence followeth. That it ſerves to clear how Faith Juſtifies, as when we ſay, *Faith is our righteouſneſſe, and is imputed to us for righteouſneſs*, we are not to look on Faith properly, as a Grace in us, and divided, or abſtracted from the Object; no, by no means; but as it is a laying hold on the Object. It's *Faith in him that juſtifies*; and *Through his knowledge ſhall many be Juſtified*, becauſe *he ſhall bear their iniquities*; Faith Juſtifies by vertue of Chriſts Satisfaction, and as taking hold of it; Faith does not Juſtifie, as it is an Act of Grace in the Sinner, but as cloſing with Chriſt the Object of it, even as in the ſimilitude we made uſe of before; It's not enough that the Cautioner hath payed ſuch a mans Debt, but the man muſt inſtruct it by producing the Diſcharge, the production whereof is the cauſe of his Abſolution in Law; yet the vertue that makes the Diſcharge ſo to concur, is not the Diſcharge it ſelf, but the Cautioners payment, or Satisfaction mentioned, and contained in the Sinners Diſcharge; even ſo is it here, it's Chriſts Righteouſneſſe that concurreth, as the meritorious cauſe of the Sinners Abſolution, and Faith concurreth as the Inſtrumental Cauſe. In the pleading

that Defence, whereon Justification follows, as an effect of these Causes: We know not when, or if ever hereafter we may have occasion to speak so much to the Doctrine of Justification; Therefore let me presse the study of it upon you again and again; Seek to know what this Imputed Righteousnesse is, and how different from that which is in your selves; What is the true meaning of it, as a main hinge of the Gospel, without which the Covenant of Grace can never be understood aright; the ignorance whereof makes many live insecurly upon the one side, and keeps many in much anxiety upon the other.

5ly. *Observe*, That although Christ Jesus hath born the iniquities of many, even of all His own people, yet not the iniquities of all men and women, but only the iniquities of them that shall be Justified, and brought to the actual possession of that which He hath purchased: This may be made out from these *Three* in the Text, 1. The relative *Their*, It's *their* iniquities, which are born by Christ, that shall be Justified; and who these are, the former Words tells, *Through his knowledge shall he justifie many.* 2. The connexion made by the Prophet betwixt these two, *Many shall be justified, for he shall bear their iniquities*; All whose iniquities Christ hath born shall be Justified, it could not be an argument to prove their Justification, if Christ should bear the iniquities of others, or of all men and women, multitudes of whom are never Justified; for it might be objected, that Christ bears the iniquities of those many who are never Justified, which would be quite contrary to Gods Covenant, and exceedingly mar the consolation of the Believer; Beside that, it would make the Prophets reasoning here inconsequent and impertinent. 3. Consider these Words, not only as they stand in connexion with the former, but as they are a reason why in Justice such should be absolved; and so they will also clear the Doctrine for so considered, they imply that it's Just, that the Believer should be Justified; even as when the Cautioner hath payed the Debt, it's just that the principal Debter should be absolved; and upon the other hand, it is not just that the Debter for whom the Cautioner hath not satisfied should be absolved; the Words will bear this twofold consequence, for he knits these two, their being absolved, and Christ bearing their iniquities, and being made lyable to their Debt; and He consequently disjoyns these two, Christs not bearing the iniquities of others, and their not being absolved; and so although Christ hath born the iniquities of *many*, that is of the Elect, and hath Satisfied and Suffered for them, yet not for all, but only for the *many*, who in due time shall through His Knowledge, that is through Faith in Him, be Justified; and these who are left to pay their own Debt, Christ never died for them, It were very unlike the Prophets reasoning, to say that such a man is in Hell, and yet Christ bare his iniquities.

Use, 1. It serves to confirm the former truth, would ye know whose iniquities Christ hath born? It's of as many as are Justified, the iniquities of such He bare, and of no moe.

2. It serves to provoke you that have gotten in Christ this priviledge, to be very thankful; This is it that makes the Song of praise heartsome, *Revel* 5. 9. *Thou hast redeemed us to God by thy blood, out of every kindred, tongue and nation*; Because it's not a common, but a peculiar (special mercy, if any be so.

6ly. From the connexion *Observe*, That although Christ hath not born the iniquities of all Men and Women, yet He hath born the iniquities of all that believe, and none ever believed on Him, but they may conclude that He hath born their iniquities; and on that plead their Justification, through His Satisfaction; although there be a restriction upon the one side, yet there is none on the other, all are not Justified, but these only whose iniquities He hath born; yet all who through His Knowledge, or Faith in Him, are Justified, their iniquities He hath born: And hence it will follow, That never a Person believed but Christ hath born His iniquities; Not that the mans believing is the cause of Christs bearing, for His bearing of the mans iniquities is the cause of His believing: But it is to shew the connexion, betwixt His bearing, and the mans believing; and that His believing, is the evidence of Christs bearing of His iniquities: And this is more comfortable than the Doctrine of universal Redemption a thousand times; For it joyns Christs dying and the Justification of all that believe on Him; so that

there are none, that by Faith betakes themselves to Him, but they may expect freedom from the Curse, and Absolution before the Throne of God; Whereas the Doctrine of universal Redemption saith, Christ hath died for all, yet all shall not be saved, and I wot not whether I shall be saved or not, and what ground of anxieryls that; but this Doctrine hath solid consolation in it, Christ hath not died for all simply, but for all Believers, he hath born all their Sins; But I have betaken my self to Him by Faith, therefore He died for me, He hath born my iniquities, and I shall never bear them my self, but be Justified.

I suppose we need not to stay on the confirmation of this, 1. It's impregnably proved from the reasoning of the Prophet in this place; All that are Believers cannot but be Redeemed and Justified, because he hath born their iniquities, who by Faith betake themselves to Him. 2. If Faith in Christ be a saving Fruit of His Death, and if none can believe but these, whose iniquities He hath born; then wherever Faith is, the person may conclude, that Christ hath born his iniquities, and that he shall be Justified; But Faith in Christ is a saving Fruit and Effect of His Death, for *He* hath purchased it among the rest of these Spiritual blessings spoken of, *Ephes.* 1. 3. Where we are said to *be blessed with all spiritual blessings in him*; and it being a Promise of the Covenant of Grace, it cannot but be purchased by the Death of the Testator Christ Jesus; Therefore, *&c.* 3. It's clear also from the Apostles reasoning, *Rom* 5.10 *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*; Will he not, who hath payed such a dear price for us, to purchase reconciliation to us, make it out by bestowing on us the Fruits of His purchase?

The 1. *use* Serves to vindicat this our Doctrine, concerning Christs dying for, and bearing the iniquities of Believers only, which is most unjustly loaded with reproaches, and debated against by mens cavillings, as if it were a comfortlesse Doctrine; sure it's more comfortable, more sure, and more agreeable both to the Wisdom and Grace of God, than the Doctrine of universal Redemption is; For put these together, That all Believers are redeemed and justified, that Christ hath born their iniquities, that Faith is a saving Grace, and a Fruit of Christs Death, that such as believe may conclude their Justification, and that Christ will make out the benefits of His purchase to them, what want Believers that may be for their comfort? Whereas, if we should lay it for a ground, that Christ died for *all*, what comfort were in that? For all are not Justified and Saved, but only Believers; yea, by the Doctrine of universal Redemption, though ye were even now Believers, ye could not conclude that ye should be saved, because ye might fall from it again: But our Doctrine of Justification hath solid consolation; For, *Rom.* 1. 16. *It is the power of God unto salvation, to every one that believes.* And, *Rom.* 3.22. *It's unto all, and upon all them that believe*; And it makes the Believer sure of his perseverance, for it's an expresse Article of the Covenant. We shall only say this, That ye will find that all that in Doctrine, or Practice make the way to Heaven wydest, they make it most unsicker, and unsure, and they are in greatest confusion; and indeed it's impossible it can be otherwayes; For if men go once out of Gods way, which is the strait and narrow way, they can never be sicker and solidly sure, because there is no solid ground of confidence in it.

The 2. *use*, serves, to answer a *Question*, that some out of curiosity pussel themselves with, which if well, soberly, and wisely followed, would be no curiosity, and it is this; How shall I know if Christ died for me? Answer, make it sure that ye believe, and then ye shall be sure of the benefits of His Death; For if He hath born the iniquities of these that believe, and if there be no way to make it sure, that He hath born our iniquities but by believing, it is a needlesse stir and noise that is made about the knowledge of Election, and of Christs intention in His Death; for though we would say that He died for all, it would not comfort, except we said also, that all go to Heaven; But are ye burdened with Sin, and have ye by Faith fled unto Christ, and do ye actually rest upon Him? Then ye may on that ground conclude your interest in Christ's Death, and from that also to Election; That which makes many Believers to be in hesitation as to this, is, they never throughing, and making it clear to themselves, whether they have believ-

and therefore, If ye would see your Election, and Interest in Christs Death, put the matter of your believing to a point; For it's the door whereby ye win in to other secrets of God, such as Election is; and there is no other way to win to it; Therefore these two are knit together, *John 6. 39 40. This is the will of him that sent me, that of all that he hath given me, I should lose nothing*; and if it should be asked How shall I know, who are given to Christ to be redeemed by Him? The next *verse* answers, *This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day*: would ye then know who are given and redeemed? They are Believers, I mean of such as are come to Age; for none will make the question concerning Infants; And therefore if ye would know the way of coming to the knowledge of your Justification, Redemption, and Election of God; begin at the lowest step of believing, and make that sicker, and all the rest will follow of will; but if ye misken and overlook this, and will go up to the top of the ladder, *per saltum*, and at the first; it will be just with God, that ye never win at the Knowledge of these secrets, which were in His heart before the World was.

use 3. It's matter of Consolation to the Believer, who may as certainly conclude an interest in Christ's Death, as if he had heard the Transaction of Redemption read over, and had seen his name in the Book of Life, for our Lord saith, *John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life*: If thou be a Believer thy name is there, Christ hath born thy iniquities, and what Consolation is that to them who are clear anent their Faith? But, alas! it says there is much rotten, unsound and slippery Faith among us, and also much Faith that is but little lively, that there is to little solid comfort following it.

use 4. It serves to demonstrat the necessity of believing the advantages of it, and the necessity of our endeavouring to be clear that we do believe; If these two go together. Justification and Believing, then there is a necessity of Believing; and if these two go together, clearness about our Believing, and the Knowledge that Christ did bear our iniquities; then there is in some respect a necessity, that we know we believe, otherways we can have little or no comfort in Christs bearing of our iniquities, and of our being given to Christ to be redeemed by Him; from these two the advantages of Believing may appear, therefore to make all sure, Justification, Christ's bearing of your iniquities, and your being given to Christ, make it sure that ye are in the Faith, and this way give all diligence to make your Calling and Election sure; And the Lord Himself prevail with you to do so.

SERMON LXIV.

ISAIAH LIII. XII.

Verse 12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbred with the transgressours, and he bare the sin of many, and made intercession for the transgressours.*

THere hath been a compendious Sum of the Covenant of Redemption delivered by the Prophet in this *Chapter*, wherein what is required as the price for Elect Sinners from the Mediator, is holden forth on the one side, in a large description of His Sufferings; and what is proposed as the Fruit that should follow, and as the Satisfaction that the Mediator should have for His Sufferings, is on the other side also laid down; as, that He *should see his seed, and prolong his days, and that the pleasure of the Lord should prosper in his hand: That he should see of the travel of his soul and be satisfied, and that by his knowledge many should be justified.* In this *verse*, we have a summary re capitulation, and repetition of this mutual bargain; only it is proposed in a different method, for before what was required, and undertaken by the Mediator, was first set

down, and then the Promiſes made to Him were next ſet down; Here the method is altered, and the Promiſes made to the Mediator are firſt ſet down, and the conditions required of Him laſt ſet down; It's like, to ſhew the oneneſſe of the Covenant, and the mutualneſſe of the Terms of it; and that though, as to our conceiving, and ſpeaking of it, there be ſomething firſt, and ſomething laſt, yet with God there is no ſuch thing, but it is one preſent act: The Promiſes made to the Mediator are in two expreſſions, with an inference in the word, *Therefore*, knitting this to what went before, *I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*. In ſhort, the ſimilitudes here uſed, are taken from Conquerours, and Victors, who having been in a War and fight, and having defeat, and routed all their Enemies, and put them off the Field, have a notable Out-gate, Victory, and Triumph, and a great Spoil, as the Fruit of the War; And ſo the meaning is, That the Mediator by His undertaking to Satisfie for the Elect, ſhould have a great Fight, and Combat with many Enemies, but He ſhould loſſe nothing by it, He ſhould have a notable Out-gate, an excellent Victory, and glorious Triumph, great glory and ſpoil; So that as there was never War like His, nor Enemies like theſe that He had to encounter with, ſo there ſhould never be ſuch Victory, Triumph, and Spoil, as our Lord Jeſus ſhould have. The word *Portion* is not in the Original, but well ſupplied, It is only, *I will divide him many* as the Word is often uſed, and *He ſhall divide the ſpoil with the ſtrong*, That is, He ſhall in dividing the Spoil be above the ſtrongeſt.

The Words infer, and take in theſe *Three*, 1. A great defeat of, and Victory over all the Mediators Enemies, the Devil, Death, and the Curſe; He gets a great victory over them, and gives them a great defeat, ſo that they are quite beat off the Field, as *dividing the Spoil* imports, *Pſal.* 68 12. *She that remained at home divided the ſpoil*; and, *Iſa.* 9 3. *As men rejoyce, when they divide the ſpoil.* 2. The great number of Captives that our Lord in His Victory, and Triumph takes and brings off; that is, He gets a great bootie, which is that ſpoken of in the words before, *By his knowledge ſhall many be juſtified*; and it's that which is expreſt in that *Pſal.* 68. 18. *Thou haſt aſcended on high, thou haſt led captivity captive*; that is, theſe that were formerly captives thou haſt redeemed from their captivity, and led them captive that carried others captive; as the people of God pray, *Pſal.* 126 4. *Turn again our captivity.* 3 It takes in the excellent Victory, the great Triumph and Glory, that the Mediator ſhould have by this means; *He is exalted above every name that is named, that at the name of Jeſus every knee ſhould bow, of things in heaven, of things in earth, and of things under the earth*: For further clearing of it, we ſhall recommend to you *Two* or *Three* places, in which it's like there is an alluſion to this; as that *Col.* 2. 14 15. *Blotting out the hand-writing of ordinances that was againſt us, and contrary to us, taking it out of the way, and nailing it to his croſſe*; tearing as it were the Obligation that the Law had over the Elect, by His paying of their Debt; *And having ſpoiled principalitits and powers, he made a ſhew of them openly triumphing over them in it*: There is His Victory, and Triumph: He combats with, ſubdues, and trods under foot all His, and His peoples Enemies, by ſatisfying the Juſtice of God for the Elects Debt, and ſpoils them of many Souls that were led captive by them; and triumphed openly over them, declaring Himſelf to have gotten the Victory in a moſt Majeſtick manner; A 2d place is, *Phil.* 2. 8, 9 *Being found in faſhion as a man, he humbled himſelf, and became obedient unto the death, even to the death of the croſſe, wherefore God hath highly exalted him, and given him a name, which is above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, in earth, and under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father*; This is His Victory, Triumph, and Glory, ſuch as none in Heaven or Earth ever had, or ſhall have the like: A 3d Place is that, *Eph.* 1. 20 21, 22. *He raiſed him from the dead, and ſet him at his own right hand, in the heavenly places, far above all principalitie, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church*; Whether they be Devils, good Angels, or Men, Saints militant

triumphant, He is above them all, all are made subject to Him, and He is the head of His Church.

The expressions run in different Persons, The first is in the First Person, *I will divide him a portion*: It's a Promise of God the Father to the Mediator, for His attaining the Victory, as it's said, *Ephes.* 1. 20. *God raised him from the dead*; The 2d. Expression is in the 3d Person, *He shall divide the spoil*, To shew that the Mediator, God-man concurred in the attaining the Victory; Therefore, *Rom.* 1. 4. He is *said to raise himself*; and in that it's said, *I will divide*, and *He shall divide*: It is to hold out the Mediator His attaining and possessing of what was promised, and to shew that there is nothing promised to the Mediator but actually He is, and shall be put in the full possession of it.

The last part of the Words holds out the conditions on the Mediators side, in *Four* Expressions, 1. *Because he hath poured out his soul unto death*; That is, because He willingly condescended to die, He yetted, or poured out His Soul to death. 2. *He was numbered with the transgressours*, He had a reproached and shameful Life, and a reproached and cursed Death; *He* was thought the worst of the World, so that *Barrabas* a murtherer was preferred unto Him: It also points out the respect that His Death had to a Satisfaction for the Sins of the Elect, He was legally numbered, and counted amongst transgressours, though He was no Transgressour. 3. *He bare the sins of many*, which expones the former, and sayes this much, that not only He simply died, and died a shameful Death, but that He died for this end, to bear, and by His bearing to remove the Sins of the Elect; for it relates to the *many*, that in the former Words are said to be *justified by his knowledge*: And it cannot be but these *many* shall be Justified, because He did bear their Sins, as to the Punishment, and Curse due to them, and whosoever Sins are born by Christ, these are and shall be Justified; and therefore He must be Victorious, and have a glorious triumph and out-gate, because He layes down His Life for His Sheep, as it is *John* 10. 17. *Therefore doth my Father love me, because I lay down my life, and take it up again*: And the way, it is a strange thing, that the [illegible] Son of God, should be loved on this account, accepted, and glorified in this Work, even because *He poured out his soul unto death*, out of zeal to His Fathers Glory, in prosecuting the Work of Sinners Redemption. 4. *And he made intercession for the transgressours*: Which points out His making application of His Death, and the benefit thereof to the *many*, whose Sins He bare, He died to take their Sins away, and interceeds to have His purchase made effectual; For though this be applyed usually to His Prayer on the Cross, yet that is but one particular of His Intercession, which is of larger extent, and therefore it's noted as a condition required of the Mediator, that He must not only die, but also interceed, that the benefits of His death might be made forthcoming for them, for whom He died.

Thus ye see, we have the sum of God's Covenant here, as if the Lord were proposing to the Mediator; Now, Son, if thou wilt pour out thy Soul unto death, and thereby bear the Sins of my Elect People; and make Intercession for them, thou shalt losse nothing by it, thou shalt have a notable Victory, and Triumph, and a great Spoil; In the Words before, the Mediator having accepted the Terms of the Covenant, and performed them, though not actually at that time, but in the purpose and Decree of God, which now are actually performed, therefore the Promises are turned over in a concluded Covenant, and in an absolute Right to *Him*.

What needs further explication, we shall endeavour to reach it, as we speak to the *Observations*, and because the Words for the most part yeeld the same Doctrines that have been spoken to before, we shall not insist in them.

1. Then from the repetition, *Observe* in general, That the nature and terms of the Covenant of Redemption betwixt God, and the Mediator, is a profitable Doctrine, and useful to be understood, and believed by the People of God; Therefore it is so clearly proposed, and again and again repeated, and laid before their eyes; and summed and repeated in this *verse*, to keep them in mind of it; These that know the Covenant of Redemption, as that which hath in it the sum of all the Foundations of our Faith, and the ground of our access to God, and of our peace with *Him*; they will easily grant that, that it's very necessa-

ry to be studied, known and believed; For *First*, by it we know what we may expect from God, because what we are to expect, is promised to Christ in this Covenant, as to our Head; *This portion with the great, and this dividing of the spoil with the strong.* He hath it as our Head. 2. Because we know by this Covenant, how we come by these things promised: *And that is, by pouring out of his soul unto death, bearing of our sins*, and *interceeding for us*, which supposes, and includes our betaking of our selves unto Him by Faith. 3. Because by this Covenant, the rich and free Grace of God hath it's due Glory; For there is nothing considered here, as the reason of setting captives free, but Christs paying of the Price; It comes freely to us, as a gift bestowed.

2dly. And more particularly, *Observe*, That though our Lord Jesus Christ, in the Work of Sinners Redemption, had a sore Combat and Fight, yet He hath a glorious Out gate, Triumph, and Victory; It was the greatest, sorest, and most furious onset, and assault that ever was heard of, that our Lord Jesus encountered with; As the remembrance, and consideration of what hath been spoken, of His *being in an agony, and sweating drops of blood, of his* praying, that *if it were possible, that cup might depart from him*; Or *His crying, my God my God, why hast thou forsaken me?* &c. Will most convincingly make out, the Justice of God pursuing Him for all the guilt of the Elect, Principalities and Powers being in His tops; the Devil, the Prince of this World, having all His Instruments jocked, and at Work, some to nod the head, some to mock and scourge Him, &c. Yet He did abide it all out; *He gave his back to the smiters, and his cheeks to them that pulled off the hair, and hid not his face from shame and spitting:* And had a most glorious Victory, and Triumph over all; what we said in exponing of the Words clears it somewhat, and that Word, *John* 12. 31. *Now is the judgement of this world, now shall the prince of this world be cast out*; to point out His Victory over the World, and the Devil, and that Word, *Col.* 2. 14, 15. *He spoiled principalities and powers.* He uncloathed them, and left nor, (as we use to speak) a whole rag on them; He by a strong hand pulled all the Elect from them, and left none of them in their possession, He brake open the prison doors, and set them all at liberty. This was indeed a great Victory, He hath also a great spoil of many Captives, and great Glory, being exalted in our nature, *At the right hand of the Majesty on high, having a name above every name, that at the name of Jesus every knee might bow*: and that passage, *Ephes.* 1. 20, 21. Is to the same purpose, *He hath put all things under his feet*, &c. If we look to *Reason* it cannot be otherwayes. 1. If we consider what our Lord Jesus was in his Person, being the Son of God, He cannot but be glorious, *John* 17. 5. He prayes, *Father, glorifie me with the glory which I had with thee before the world was*; Though by being Man, He became of no reputation, and a vail was drawn over the declarative Glory of the God-head in His Person for a time, yet He remained still the Son of God, and Glorious in Himself, and it cannot be but He that is God must be Glorious in His Exaltation, when that vail that obscured His Glory is taken away. 2. His Office as Mediator, and Head of the Elect proves it; He that was appointed Head over all things to the Church, could not but be great and glorious, and therefore when that of, *Psal.* 110. 1. Is cited by the Apostle, *Act.* 2. 24. and 13. 35. It's said, *That it was impossible that death could keep him.* 3. It will be clear, if we consider the Work it self it wherewith He was intrusted, it being a Work that was so well liked of, and approven by God, He could not but have a Glorious Victory and Out gate; Therefore sayes He, *John* 10. *My Father loveth me, because I lay down my life for my sheep*, and *Philip.* 2. 8. It's said, *Because he humbled himself, and became obedient unto death, therefore God hath highly exalted him*: It was the contract betwixt God and the Mediator, that He should first become low, and then be exalted, and therefore He behoved to be exalted, and made very Glorious.

Use, 1. Learn, not to undervalue, nor to vail and obscure the Glory of the Mediator, from the consideration of His Sufferings; for though He was low, yet He is now exalted, He had a most noble, excellent and glorious Victory, and Triumph over all His Enemies: There are none of us all, but shall at the day of Judgement, when He will be seen to be Judge of quick and dead, (which is a part of His Triumph) having

so many Redeemed Slaves, (to speak so) at His back, have a confirmation of this Truth in our bosom: And indeed it is no little part of Religion to get this point deeply impressed on our hearts, That our Lord Jesus, who was once low, is now exalted to such Glory; Look to it, and we will find a great part of our deadnesse, and unsoundnesse here, that His greatness bulks not suitably in our eye; alas! we do very much undervalue Him; tho His humiliation being for us, it should not make us think the lesse of Him, nor make us lessen the high esteem we should have of Him, but should in reason make us think the more of Him, and put the greater price on Him.

Use, 2. It is a most comfortable Doctrine, in reference to all ups and downs of the time, and to all the straits that His Church and People can be put to; It cannot be ill with Christ, and it shall not be ill with them; He may have conteets, but He shall get yea He hath gotten the Victory, He once died to die no more; all that He hath now to do is to make application of His purchased Redemption and to divide the Spoil; to notice, (which He doth most narrowly) what of His purchase is yet in the Devils possession, and to rescue and set it free; He hath gotten the Possession and Government of the Kingdom, and it must, and it shall go well, let the World rage, and let the Sea roar, and the floods lift up their voice, and the mountains be cast in the Sea; whatever confusions and overturnings come, or whatever troubles be, our Lord Jesus hath gotten the Victory, and is dividing the Spoil; He will take no other division, than what Jehovah hath made, and carved out to Him; It will not be what Devils or Men, what great Men, Kings, Princes, Parliaments, Potentats, Armies, &c. are pleased to give, or allow to Him, but He must needs have the *Portion* promised Him *with the great, and the spoil with the strong*; He shall certainly get that, and none shall be able to bereave Him, or take a bit of it from Him, yea, none shall possesse a Foot broad of ground bestowed on Him. and His followers; He shall have a Church, and Ordinances dispensed therein, where *He* intends it; and Souls shall be gathered to Him, from all quarters, as they were given to Him; and mangure all the malice and proud opposition of Devils and Men, all that the Father hath given to Him shall come to Him, without all peradventure, or possibility of misgiving; they shall not by all their opposition and persecution, be able to keep any one of the gifted ones, from coming to Him, in the league agreed on, betwixt Jehovah and Him And 2*dly* It's comfortable to Gods People, as to their own particular case; corruption is a strong and formidable enemy, the Devil is a restlesse enemy, and goeth about like a roaring Lyon seeking whom He may devour; the World is a deceitful, ensnaring enemy, and doth often in a manner even overwhelm them; but our Lord Jesus hath the Victory, and parting of the traits, (to say so) or the dividing of the Spoil; These that remain at home, the seek esteem Boy or Girle, Lad or Lass shall divide the Spoil; This is it that *Job* comforts Himself with, *Chap.* 19. *I know that my redeemer liveth, and that he shall stand at the latter day upon the earth*, to wit, as sole and absolute conquerer, the Victory being intirely on His side, *with these eyes shall I see him and not other for me, though worms destroy this body*: Believers, O! Believers there is a good day coming, He hath gotten the Victory, and so shall ye: *The God of peace shall bruise Satan under your feet shortly*; And whatever wrongs ye suffer, and whatever straits ye be under now, while the wicked are in prosperity, there will be a new decision, yea a new division ere long; all shall be snatched from wicked men, but your cup shall run over; There shall be no more fighting, no more parties to give you battel, or to oppose you, when *He* shall have beaten all Enemies off the Field; It will be a poor and sorry portion that many will get in that day, who did not stippen and trust to Christs Spoil, when ye believers shall be sharers with Him in it.

Use, 3. This sayes, that it is both hard and sad to top with Christ, and to be for in opposition to Him: I speak not so much of publick contests, such as *Pilate*, *Herod*, the *Scribes* and *Pharisees* had with Him and which many great Ones of the Earth still keep up against Him, who will find to smart of their opposition ere long; but of all that contend with Him in His Ordinances and who say by their practice at least, *Let us break his bands asunder, and cast away his cords from us*, as it is *Psal.* 2. *And will not have this man to reign over us*,

h. *Luke* 19. He will say, *Bring out these mine enemies and slay them before me*: Beloved hearers this day is coming when all of us will stand before Him, and shall see Him divide the Spoil; and wo wo will be to that Person that day, that would not submit to His Government; O! what a dreadful thing will it be to be slain before the Mediator, to have the Prince of Life taking holy pleasure in thy death, because thou sided with the Devil, and the lusts of thine own heart, because thou resisted and quenched His Spirit, and barracaded the way of His accesse to thee, and would not let Him in, to reign in thy heart, nor yeeld thy self as a Subject to Him? But it shall be well, unspeakably well with Christ, and all that are His in that day, He, and they shall triumph most gloriously: The splendor, spiritual state, and majesty of that Triumph shall infinitely transcend all that hath been looked at, with wonder in the most glorious Triumphs of the greatest Emperours, Kings, or Captain-generals in the World.

3*dly*. Consider what this Spoil is, even to *set his seed* and to *justifie many*, and to get them brought in to Him, and made partakers of His Grace and Glory: *Observe*, That it is a part of Christs Victory, Triumph and Glory, to get the Devil defeated, and dung out of Souls, and to get them Converted, Justified, and Saved through His Blood; when He is Triumphing over Enemies, as it is, *Col.* 2. 14, 15. What is He doing? He is even tearing the Bond that was above the Elects head, and blotting out their Debt, in that He triumphs most gloriously; So, *Psal.* 68. *Thou hast ascended on high thou hast led captivity captive*; There is His Triumph and Spoil, even a company of poor Slaves redeemed by Him: *The weapons*, sayes the Apostle, *of our warfare are not carnal, but spiritual, and mighty through God to the bringing down of holds, and casting every thought and imaginations lifted up against God captive unto the obedience of Christ*: There is Christs Victory and Triumph; What are the strong holds that He batters, storms and takes in? He makes some proud hearts to stoop, and yeeld to Him, and carries some that were Rebels to Him, captive to His obedience: O happy Captivity! It is not meant in respect of Thraldom and Bondage, but in respect of Voluntary Subjection to Him. This is a most noble, notable, and lovely Victory, and Triumph, and a Glorious Day indeed which is ours, as well as His; It being the redeeming of poor captive sinners, and bringing in of many followers to the Lamb; and therefore, *v.* 11. It's called *Satisfaction for the travel of his soul*, and *the Justifying of many*: That's the Spoil and the Prey: *verse* 10. It's called *the pleasure of the Lord*; and in this *v. His portion and Spoil*: What doth our blessed Lord Jesus take to Himself, what doth this *David* claim, or take to Him as his Spoil, who is the alone Monarch of this great Universe? It's a number of poor Sinners; *Come to me sayes he, ye blessed of my Father, inherit the Kingdom prepared for you*: He hath no more, He seeks no more, but so many Souls as He minded to do good to; *when the Lord divided the Nations*, as it is *Psal.* 135. *He choise Jacob for his portion*: If we consider a little more particularly, we will find the Justification, and Salvation of Sinners to be our Lord Jesus His Victory, Triumph and Spoil; because herein He is Victorious, and Triumphs, and gets the glory of His Obedience, Faithfulnesse, Grace, Power, and Love; the Glory of the Mediator shines manifestly and conspicuously in all these here. 1. The Glory of His *Obedience*, when He hath it to say, as it is, *John* 18. 9. *Of all that thou hast given me, I have lost none*; He gets so many Souls committed to Him of the Father to redeem, and when He hath done, and performed the Work, and brought them to, He hath the Glory of His Obedience to His Father, who saith to Him. *Thou art my beloved Son, in whom I am well pleased*. 2. The glory of His *Faithfulnesse*, according as He did ingage, and undertake to Jehovah, He hath keeped His Word, and there is a necessity lying on Him, that it should be so, that of all committed to Him He should lose none, but present them without spot or wrinkle, or any such thing; Therefore He is called the *Faithful shepherd*, because He loses none of the Sheep that are given Him. 3. The glory of *Grace*, and *infinit love*, the more that are saved, the more Grace and Love shines forth in paying their Debt and Ransom, and in bringing them in to be partakers of *His Love*; Therefore, *John* 17. He sayes, *That the love wherewith thou hast loved me, may be in them, and I in them*; He would have the love communicated by the Father to Him, to be in them, that it may be

known that He hath loved them, as the Father hath loved Him; There cannot be such a proof and demonstration of Love as this; It is evidenced in His exaltation, as their head, and in their being brought where He is.

4. The Glory of *Power* shines forth here that trampled upon, and triumphs over all difficulties, that are in the way of saving Elect Sinners; And, O! what difficulties there are in the way of saving Sinner? He having the Devil and the World without, and a deceitful heart, and a fickle humour within themselves to encounter with: So many Sins to mortifie, and Snares to lead through; yet none plucks His Sheep out of His hand, therefore, 1 Pet. 1. They are said *to be keeped by the power of God, through Faith unto Salvation*; In a Word, as it was the manner of old for Conquerors to ride in Triumph, and all their Prisoners, led before or after them, at their back. So our Lord, for manifesting the Glory of His Grace, Faithfulneſſe and Power brings so many Sinners through, to Glory, and hath so a greater train than ever any Conqueror had, and He counts it His Glory, and Triumph to get many lost Souls saved, *John* 17. *Thine they were, and thou gavest them me, and I am glorified in them*; How is that? *I have given them thy word, and they have received it*; He counts himself glorified in Sinners submitting to Him, in their believing on Him, and in their taking pardon from Him: Now let me say, that if we were wailing and making choise of a *Doctrine* to warm the heart of a sensible Sinner, to shame unbelief out of the World, and to give impregnable ground to hazard on Christ, here it is, That our Lord Jesus placeth His Victory, Glory, and Triumph and Spoil in this, even in doing good to Sinners, and in having Sinners getting good of Him; It's His Portion when (to say so) the World is dealt, that He gets a number of lost Sinners to save as His share, And though He be the Heir of all things, and the first born, yet He loves that better than a thousand Kingdoms; When he hath His Spoil, and Prey at the taking, this is it, and He choiseth no other; O Sinners! do ye think this little? Or do ye think little of this? Had He placed His Glory, in crushing under foot all the prisoners of the Earth, or in bringing the World to nothing, who could have said, what doest thou? But when He placeth His Glory and Triumph in this, to overcome the Devil, to cast him out of Souls, to relieve poor Sinners, and to bring them in to acknowledge Him, as the *Author of eternal Salvation*, and as *the author and finisher of their faith*; If ye would have something to wonder at, is it not here? He will burn the World into ashes, and leave it, and will cast many Kings and great Men into Hell, and yet He gathers poor Elect Sinners out of the burnt heap, as it were, as the thing He hath designed for His Spoil; He hath no more, and He seeks no more, (as I said) and yet He gets no gain of these poor Sinners for all this.

And therefore, as the 1. *use* of it, wonder at this, will it not be a glorious day when Christ is crowned, and hath all redeemed Sinners at His back, with harps in their hands, Singing Salvation, Glory and Power, to the Lamb? O! wonder, that there is not only a Saviour, and Life and Salvation to be had through him, but that it's such a Salvation, as is wonderful in this respect, that He counts it His Glory, and Triumph to have many Sinners saved, when He might have glorified Himself in sending us all to hell; May we not wonder at this? and yet we ought to believe it, and the little Faith of it makes it to be so little wondered at? Ah! Sinners for most part believe not that Christ thinks so much of the saving of sinners; and therefore they wonder not at it, are not suitably affected, and taken up with it.

use. 2. There is here a sweet and solid ground for quieting, and settling the Faith of sensible Sinners, who would have footing to their Faith, Christ counts it His Glory and Triumph to save such as ye are; and if ye perish that would fain be at Christ and His Righteousneſſe for Life, Christ shall want His Glory and Triumph, and may not that serve and satisfie you, that your Salvation is His Glory and Triumph, which He will not come short of? the Father hath here promised it, and He shall not, He cannot want it; Sinners He must have and shall have to be saved, because His Victory, Triumph and Spoil depends on it; A wonderful condescension of Grace (which is not easily believed) that all these are linked and coupled together, and through other, as it were. Sinners Salvation, Christs Victory, Triumph, and Spoil, and

and Gods Glory in His Grace. Love, Faithfulneſſe and Power; ye reflect no doubt on Gods Faithfulneſſe, who ſuſpect and are jealous of your Salvation, if indeed ye do by Faith betake your ſelves to Jeſus Chriſt.

uſe 3. Doth Chriſt think ſo much of the Salvation of Sinners, that He counts it His Victory and Triumph, His Portion and Spoil? Then, 1. All that give not Chriſt their Souls to be ſaved, do what they can to leſſen Chriſts Portion, and to fruſtrate Him of His Glory. 2. If ye would do Chriſt ſervice that is moſt acceptable to Him, give Him your Souls to be ſaved by Him; fruſtrate not His Grace, lay your Sins on Him and look for Salvation through Him in his own way; He came to fight with Principalities and Powers, and to vanquiſh them, and by the ſtrong hand to reſcue Souls from them; and ſtep ye to at His back, for that is His Satisfaction, His Portion and Spoil; We wote well there is here a ſtrong and effectual motive to perſwade to Faith in Chriſt, and a ſtronger and more effectual cannot be thought upon; It will be Chriſts Triumph, to pull you out of the claws of the Devil, and if He do it not, ye on the matter allow the Devil ſome way to get the victory over Chriſt, which is yet impoſſible, but the Devil will certainly have Victory over you; to whom ye will be Slaves, and Drudges for ever; There is alſo here ground of great terrour, and of dreadful warning to ſuch as yeeld not to Chriſt, becauſe they do what they can to impede His Victory; when He comes by His Ordinances, *to turn them from darkneſſe to light, and from the power of Satan to God*, they thwart with Him; The day is coming, when this Doctrine will be comfortable to ſome, and terrible to others, when there ſhall be none of us, but we ſhall ſee it confirmed with our eyes, when He (as a man ſorting and ſharing His Spoil after the Victory,) ſhall ſay to theſe on His right hand, *Come ye bleſſed of my father inherit the kingdom prepared for you*; and to others, *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels*; Even as if a Conquerour ſhould take ſome Priſoners, and make them Sons and Heirs, and ſet them upon Throne, and ſhould caſt others into perpetual Priſon, who loved not liberty: And indeed it will be a fearful Priſon to be in Hell with the Devil and His Angels; either we will be part of Chriſts Portion and Spoil in that day, or He will refuſe, diſown and reject us, leaving us to be an everlaſting Prey to the Devil; Happy they whom He choſeth, and wo to them eternally whom He caſts as refuſe ware: God give us wiſdom to lay theſe things to heart.

SERMON LXV.

ISAIAH LIII. XII.

Verſe 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſours, and he bare the ſin of many, and he made intercеſſion for the tranſgreſſours.*

THis Covenant of Redemption is a great Bargain, there was never ſuch parties as the Lord Jehovah, and the Mediator; and we may ſay, there was never ſuch Conditions and Articles in any Bargain as are in this. The Verſe now read doth contain the ſum of that which was agreed upon betwixt theſe Parties; The promiſes upon Jehovahs ſide made to the Mediator, and what He ſhall have on His accepting of the offer, and performing of the Condition required of Him; And what are the terms propoſed to the Mediator, and the Conditions which He is to perform, or rather hath performed.

1. There are two things promiſed to the Mediator, *I will divide him a portion with the great*, a fair and large Victory and a good and glorious out-gate, and *He ſhall divide the ſpoil with the ſtrong*; As theſe that are Conquerours and Victors uſe to ſhare moſt largely, and deeply in the Spoil, ſo our Lord Jeſus ſhall have a rich Spoil, a large Booty, many redeemed Souls, a Bride whom He ſhall preſent blameleſſe to the Father; Theſe are the Spoil, the Jewels that He fights for, and the Prey He chooſes

eth; when the World is burnt, and the rest are sent to Hell, He gathers out so many for Himself. 2. The Conditions on the Mediators side are four, He comes to this Victory, and Triumph, because *He hath poured out his soul unto death*, because *He was numbred with transgressours*, because *He bare the sins of many* and because *He made intercession for the transgressours*, therefore shall He be sure of all this.

Although there be no express name of a Covenant here, yet ye see the things; because as in Covenants amongst men there are two parties, and their ingagements are mutual, and the performance of these ingagements in the one depends on the performance of them in the other; So is it here. 1. The Parties are Jehovah, and the Mediator. 2. There are two things promised to the Mediator, a glorious Victory and a rich Spoil, the justifying of many. 3 The Conditions on the Mediators side, on which the performance of the promises depends He condescends to die, and to die willingly, to be numbered with transgressours, to bear their Sins and to make intercession for them; this Jehovah condescends to accept of, and upon this *many*, to wit, all Elect sinners are *justified through faith on Him*, as it is, v. 11.

1. From the promise made to Christ (where the Person is changed) *I will divide him a portion with the great, and he shall divide the spoil with the strong*, I will grant Him such a thing, and He shall obtain it, Take this general *Observation*, as the reason of it, that all the Promises made by Jehovah to the Mediator are certain, and shall actually be performed, I will grant this to Him, and He shall get it; The connexion doth also confirm it; *Because he hath poured out his Soul unto death*: So, *Psal.* 89. 34. 35 *Once I sware by my holiness, that I will not lie unto David; my covenant will I not break, nor alter the thing that is gone out of my lips*; and indeed it cannot but be so, if we consider either the Person that makes the Promise, He is God unchangeable in Himself, absolutely faithful, and cannot deny Himself, *Once have I sworn, and I will not lie unto David*; Or the party to whom the promise is made, He is the Mediator God-man, in whom the Father is well pleased; and the Mediator having performed what He undertook for the Elect, there is no ground to question the performance of the promises made to Him.

Use And it is a very comfortable one; look whatever is promised to the Mediator, in reference to particular, privat, or Publick Mercies, all shall be most certainly and infrustrably performed: Christ is the Party to whom the Promises are made, and Jehovah cannot fail to perform what is promised to the Mediator, more than the Mediator hath failed in performing what He undertook: Now it's promised to the Mediator, *Psal.* 110. 3 *Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth*: Where there are these things promised to Christ, 1. That His People shall be made willing in the day of His power, which is exponed to that, *John* 6. 44. *No man can come to me, except the Father who hath sent me draw him*; God takes away the stubbornes, and frowardnes that is in the Elect, and makes them pliable to embrace, and receive, and give up themselves to Christ. 2 That His People shall be numerous, the youth of His womb shall be numerous, as the dew in the morning. 3. They shall be holy and shining in holiness. *In the beauty of holiness*; Again it's promised to the Mediator, that all Believers to Him shall be Justified, as it is *verse* 11. *By his knowledge shall my righteous servant justifie many*, and this is according to that, *John* 6 39. 40. *This is the will of him that sent me, that of all that he hath given me I should lose none, and this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life*: The poor Sinner that by Faith betakes himself to Gods promise, the promise cannot fail him, because the Mediator is considered as the party, to whom the promise is made, and the absolute salvation and redemption of Believers is in the same place promised; Though they be in hazard through many Sins, indwelling lusts, tentations and snares, to be drawn away, yet *they shall have eternal life. they shall never perish. none shall pluck his sheep out of his hand; He shall see his seed, all that are given him, he shall lose none*: This would commend believing to us, as a sure and sicker bargain, because the ground of our Faith is articled betwixt God and the Mediator, and it's as impossible that it can fail, as it's impossible that God can be unfaithful, and that the Mediator can fail in

in that wherein He is ingaged. Again if ye look to promises of publick mercies, as that He shall have a Church in the World, and that she shall be continued and preserved, &c. These promises shall certainly be performed, as that, *Psal.* 2. 6. *I have set my King upon my holy hill of Zion, ask of me, and I will give thee the heathen for thine inheritance, and the uttermost ends of the earth for thy possession*. A fruit of which promise is our preaching, and your hearing the Gospel here this day, and the Promises, *Isai.* 89. from vers. 20 and forward, *With him my hand shall be established and my arm shall strengthen him, the enemy shall not exact upon him nor the son of wickedness afflict him; I will beat down his foes before his face, and plague them that hate him I will set his hand in the sea, and his right hand on the rivers; I will make him my first born higher than all the kings of the earth, my mercy will I keep for him, his seed shall endure for ever, if his children forsake my law, then I will visit their transgression with the rod; nevertheless my loving kindness I will not utterly take from them, nor suffer my faithfulness to fail.* There is, *Hos.* 3 a promise of the ingathering of the *Jews*: And *Isa.* 9. 6 It's said, that *The government shall be upon his shoulders, and of the increase of his government there shall be no end*: And, *Revel.* 11. 15. It's proclaimed, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ*: All these, and many the like promises, shall be accomplished; though the World should be turned upside down every moneth once, let be every year, the ground of the Churches continuance, and preservation is not, because such and such persons govern; otherwayes, what would have become of the Church when Antichrist prevailed? but the promises made to the Mediator: Here lyeth the Christians peace, when he hath to do with challenges, it's impossible that the Believer in Christ can perish: and here is insured the Churches preservation, even by Gods promise to the Mediator, that He shall have a Seed, and that many shall be Justified, that He shall divide the Spoil: And though we see but very little appearance of the spreading of the Gospel amongst the *Jews* and *Pagans*, or where Antichrists reigns; the visible Church being now for many years rather incroached upon than extended, yet there is not one word here promised, but it shall be accomplished; And this is both a ground of our peace, and of our confidence in prayer, as it is, *Psal.* 72. *Prayer also shall be made for him continually, and daily shall he be praised*: Two sweet exercises, dayly to be praying for that which is in the pattern of prayer, *Let thy kingdom come*, and dayly to be praising Him for the coming of His Kingdom.

But 2*dly* What is spoken of Christ the Mediators part, we take it for granted, that there is nothing spoken of, but it is, or shall be performed; the Father engages to preform to Him, whatever Promises are made to Him, because He hath performed whatever He undertook; and although *Isaiah*, long ere the *Messiah* came in the Flesh, spake of it as a thing done in the preterit, or by-past time, when as yet it was not actually done, yet he doth so, because it was as certain as if it had been already done: *Observe*, hence, that there is no part of Christs undertaking, as a Mediator in the Covenant of Redemption, but it is, and shall be actually performed; O! but there are two responsal and faithful parties in this Covenant; it is not God and *Adam* who brake the Covenant, and played the Traitor; but it's God upon the one side, and the Mediator *Immanuel*, God with us, on the other side: Therefore there is faithfulness in the Mediators performing according to His undertaking, as well as there is faithfulness in Gods performing whatever He hath spoken of Him, or promised to Him: Ye shall only take two or three testimonies for this; The 1. is *Matth* 3. 14. and 17 5. *This is my beloved Son, in whom I am well pleased*; He undertook to satisfie for the Elects Debt, and hath accordingly performed it so that the Father is well pleased, A 2*d*. is, *John* 17. 4. Where He appeareth before the Father, and useth it for an argument for His *Glorifying him with the same glory he had with the Father before the world was: I have glorified thee on earth, I have finished the work which thou gavest me to do*; I have gotten a Task, and piece of Work committed to me, and now it's performed; And that other Word which He hath on the Cross, is remarkable to this purpose; *It's finished*: Now the Task and Work is ended, I have no more to do, but presently to pass to the Victory, and to the dividing of the Spoil; And 3*d* Testi-

ny is our Lord Jesus His ascension to Heaven, and the glory that He will appear in, at the day of Judgement, when His Kingdom shall be consummat; That shall be a proof and testimony, that He left nothing undone, that was given Him to do, that He bare the Sins of many, that He gave His back to the smiters, and His cheeks to them that pulled off the hair, and that He satisfied Justice freely, and ascended to Heaven, as it is, 1 Tim. 3. 16. *Great is the mystery of godliness*, (saith the Apostle) *God was manifested in the flesh, justified in the spirit*, fully absolved, as having performed all whatsoever He undertook, *seen of Angels, and raised up unto glory.*

Use. This is also, though a general, yet a very comfortable Doctrine to the People of God, In as far as from it they may know, that there is no more to be payed to the Justice of God for the Sins of the Elect; It hath gotten full Satisfaction, the Cautioner hath payed all their Debt, and is now exercing His Office, for applying to them His purchase, making intercession for them, overseeing them, proving a Tutor to them, guiding them, and all that concerns them, and His Church; even doing all things well, managing the affairs of His Fathers house, as a Son, and He cannot but guide all well; *Other sheep*, saith He, *I have which are not of this fold, them I must bring in, and they shall hear my voice, and I give them eternal life, and they shall never perish*; A most pregnant ground of comfort to the Believer, that his eternal well-being cannot but be sure and sicker, because it hath the Father and the Mediator their faithfulness ingaged for it; If Jehovah perform the promises made to the Mediator, and if the Mediator perform His ingagement to Jehovah, and raise up Believers at the last day, then it must follow, that their Salvation is sure: This is the main ground on which Believers peace is founded; and here we may allude to that, *Heb. 6. He hath sworn by two immutable things, wherein it is impossible for God to lie, that the heirs of promise, who are fled for refuge to lay hold on the hope set before them, may have strong consolation*: even so here, there are two Immutable things, to wit, Gods promise to the Mediator, and God will, and must keep His Word to Him, and the Mediators ingagement to God, and He will, and must keep His Word to Him; and indeed we have good proof of both already; For it was this ingagement that made the Father send the Son of His Love, out of His bosom, to be Incarnat, and to undergo the work of Elect Sinners Redemption; and it was this ingagement that made the Mediator die, of whom the Father exacted the Price, till He declared Himself satisfied, and well pleased: Now when these things that seemed most difficult are accomplished, what can fail?

1. Then there is here ground to fix our Faith upon, and indeed there is need to fix it rightly, the ground that our Salvation, and Perseverance in the Faith is founded on, is not our continuing to Pray, to Believe, and to love God, but this ingagement betwixt the Father and the Son, and it is the cause procuring the other, as an necessary and infallibly certain effect; It's mainly on this, that Believers should rest quiet and confident. 2. It should make Believers humble and cheerful, seing though they be weak in themselves yet here they have a grip, and hold for every hand, ask were, Jehovah's Word, and the Mediator Word for their through bearing. 3. It should much commend believing, and the state of a Believer, who have such ground of assurance; The greatest Monarch on earth hath not such ground of assurance for his Dinner or Supper, as the poor Believer hath for eternal Life; For the Word spoken by Jehovah to the Mediator, and the undertaking of the Mediator to Jehovah, cannot fail; and the Believer hath that to rest upon, as the ground of his assurance.

More particularly, the Articles on the Mediators side are (as I said) in these *Four* expressions, *He hath poured out his soul unto death, He was numbred with the transgressours, He bare the sins of many, and made intercession for the transgressours*: 1. *He must die*, expressed in these Words, *He poured out his soul unto death*; which implyes *Three* things. 1. That it is an Article of the Covenant of Redemption, and of the Mediators undertaking, that he should die for Sinners; and so it is a needless, curious, and unwarrantable dispute, whether fallen man might have been redeemed any other way, or whether a drop of His blood was not enough to redeem man? because we see here it is determined, and articled in the Covenant of Redemption, that He should

should die, Jehovah will have the Mediator dying; and be possible what may to Gods Soveraignity (which we would not make to clash with His Justice, nor His Justice with His Soveraignity) this may bound and limit us. that it's concluded in this Covenant of Redemption, that the Mediator shall lay down His Life, and it being concluded, it's certain. 1. That God hath given man a Law, threatning him, that if he should break that Law, he should die. 2. That all Mankind, and so the Elect have broken that Law, and so are lyable to the threatning and Curse. 3. That the Mediator became Cautioner, and undertook to satisfie for the Elects Debt; it was necessar that He should die, because He undertook to pay their Debt, and to satisfie for their Sin, which was death by the Law to them, and so the Justice of God is vindicat, He cannot be called unjust, nor partial, nor unholy, though He do not actually punish every Sinner, that hath sinned in his own Person, because Gods holiness, and Justice appear conspicuously, that He would rather execute what was due to the Elect on His own Son, than that their sins should go unpunished: And considering the nature of the Mediators death, that it was a violent and cursed death, that which had extream anguish and sorrow going before, and alongst with it; it shews that the Lord hath purposly taken that way, to make it known how bitter a thing Sin is, how terrible a thing His Wrath is, and how holily severe His Law is, and to let all know that it is a dreadful thing to come in topes with Him, who did so put His own Son to it.

Use 1. This *Doctrine*, though it hath been spoken to before, is a soveraign Doctrine, yea, *the* Soveraign Doctrine, and the Corner-stone of all Religion, that Christ hath died for the Sins of His People; It gives us access to preach the Gospel, which is therefore called, *the preaching of Christ crucified*; know therefore, and believe that the Mediator died, and that it behoved Him, to die for it was required as a condition of the Covenant of Redemption, to be performed by Him, to which He yeelded, and consented; O! what love is here to article such a thing before Sinners had any Being; it was more than to be hungry and thirsty, and weary, He behoved to die, and to be made a curse; when Sacrifices and Burnt-offerings will not do; He sayes, *Lo, I come, in the volum of the book, it's written of me, I delight to do thy will, O! my God*, I heartily accept of the bargain.

Use, 2. It speaks an sadly alarming Word to all you who are secure Athiests, and care not for the wrath of God; O! what will become of you, when the Wrath of God and you shall meet? If Sin brought the Cautioner to death, O! what Wrath shall ye come under, when ye shall be put to reckon for your own Sins? The smiting of the Shepherd was more than if all the Sheep had been smitten, and though now ye think little of Sin, yet the day comes wherein ye shall know to your cost, that *it is an evil and bitter thing to depart from God*, and that *it is a fearful thing to fall into the hands of the living God.*

Use, 3. See here the necessity of making use of Christs Death, either ye must do it, or die, and come under the Curse of God your selves, there is not a midst; If ye have Sin, how will it be gotten put by, and satisfied for? not by your Prayers, let be by a laughter or smile; nor by your living of an honest life, as ye call it, Christ had infinitely more of this than any of you, and yet He got not Sin so put by; we may here allude to that, *Eccles.* 8. 8. *There is no discharge in that war, neither shall wickedness deliver those that are given to it*; Death when it hath a commission, and Gods terrour backing it, O! how will it handle the secure stubborn Sinner, when the hand of God shall pursue him eternally? Alas, what are many doing that never fear the Wrath of God, that suspend, put off, and delay the closing of their accompts, and all endeavours to die to Sin, and to live to Righteousness, and either passe over their dayes as Athiests, or as formal Hypocrites; and such are some of you that hear me this day, who never seek to be found in Christ, nor to improve His death to the mortifying of Sin; What will ye do in the day when ye shall be called to a reckoning? ye will curse the day that ever ye heard the Gospel, and that this was concluded that Christ should die, it will be the savour of death to you, through all eternity, and will be the most Soul-searching, and tormenting Word that ever ye heard; and ye will wish that the Work of Redemption had never been heard of, nor resolved upon.

use, 4. It's a comfortable, and encouraging word to sensible Sinners; such betaking themselves to Christ, may be sure to get good of Him, for He hath payed the price already, and hath given His Word for it, *That such as believe in him shall never perish, but that he will raise them up at the last day*: Ye would not think that it will be displeasing, or dissatisfying to the Father, or to the Son, that ye come to Him, and take hold of Him; for it was for that end that God sent Him, and that He laid down His Life, and died, (but He dies no more) it will be no trouble to Him, but satisfaction to His Soul, for all the travel of it, to make application of His purchase to you; And seing it will not displease, but be most acceptable to Him, that ye believe on Him, and be saved by Him, and since not believing raises shame in a manner upon Him, why do ye not betake your selves unto Him by Faith, for His satisfaction, and your own Salvation?

2*dly*. He not only died, but it's said, *He poured out his soul unto death*, which implyes two things. 1. The intenseness of it, it was an uncouth and strange Death, not only was His body afflicted, but His Soul was poured out. 2. It looks to His good will, readiness and cheerfulness in dying; Father, (as if He had said) must I die? and wilt thou have my Soul sorrowful and heavy? I am content to be so, thou shalt have my Life, He comes not prigging to die, (to speak so) but casts down His blessed Life at His Fathers feet, and plentifully gives it out to the uttermost, so that He will not, as it were, leave one drop of His Blood, but will needs pour and yett it out in abundance, even all of it.

Hence *Observe*, That our blessed Lord Jesus was most hearty in laying down His Life for Sinners, was most cheerful in undertaking, and most willing and cheerful in executing what He did undertake; He makes not two words of the bargain, (to speak so) but when Sacrifice and Offering will not do it, as it is, *Psal.* 40. Then sayes He, *Lo, I come, in the volum of the book it is written of me, I delight to do thy will, O my God*. There is no standing, nor disputing here on the Mediators side, but a present willing and heartsome undertaking: Therefore, *Prov.* 8. *He* sayes, *Though he was continually with the Father, even from everlasting; yet his delights were with the sons of men, rejoycing in the habitable parts of the earth*: Ere ever the World was made, ere ever there was a Sinner in being to be redeemed, He rejoyced before hand, thinking there would be such an opportunity to manifest His good will, grace and mercy; and if we look through the Gospel, how often will we find this made good? *No man taketh my life from me*, but (saith He) *I lay it down of my self, and I take it up again*: And when they came to take Him, and *Peter* drew his sword, He said, *Could not I command twelve le. ions of angels; but all that is written of me must be fulfilled*: I have bargained to lay down my Life, and it must be; and *I have a baptism to be baptized with, and how am I straitned till it be accomplished*? and when it came to be accomplished, though He gave evidences of His power, in *making them fall backward*, who came to apprehend Him, yet He raises them again, and goes with them; and when they mock Him, and buffet Him, and nod the head at Him, and bring Him to the Bar, and question Him, and when they said, *If thou be the king of Israel, come down from the cross, and we will believe on thee*; which we may think He could have done, though they were but tempting Him; yet in all these He is silent, and never opens His mouth, til He come to that, *It is finished*: He never spake a repyning word: It was wonderfully much to Suffer, and to die so cheerfully, but to pour out His soul unto Death, to take His Life in His own hand, and to be so holily prodigal of it, as to pour it out, there having never been such a precious Life, and so precious Blood poured out, this was much more.

use I. Shews what esteem ye should have of Souls, and every one of you of your own Souls: Our Lord Jesus poured out His Soul unto Death for Souls, He values Souls so much, that He gave His precious Life for them: Therefore it's said, 1 *Pet.* 1. 19. *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of christ*: If He esteemed so much of Souls, what will it be thought of, when ye waste your Souls, and ye know not wherefore? He bought Souls dear, and ye sell them cheap, for a little silver or gold, or for that which is worse, and far less worth: what an unsuitableness is there betwixt Christs estimation of Souls, and yours, betwixt

twixt His buying them at so dear a rate, and your casting them away, for that which is very vanity? What do the most part of you get for your Souls? Some a bit of Land, some a House, some a reckless Pleasure, some a Sport, some the satisfaction of their Lust, or a moments sinful Mirth; O pitifully poor bargain! what will become of the Mirth, or Lust, or Pleasure, of this House, or of that Land, when Kings, and great Men will ly crawling, like so many wormes before the Lamb? ye will not get your House or Land with you, ye will not get leave to wear your brave cloathes, ye will have no silver nor gold in your purse, in that day; and suppose ye had it, the redemption of the Soul is precious, and ceaseth for ever by any such price: It's a wonderfull thing, that when Christ esteems so much of Souls, that Sinners should esteem so little of them; is it not just that such Souls should go to hell, when they esteemed them to little worth?

Use, 2. It should teach you to love, and heartily to welcome this Lord Jesus Christ; what argument of Love and of Trust, what motive to welcome Him can there be, if this be not? That He spared not His Life, but poured it out unto death for Sinners; how long shall we halt betwixt Christ and Belial? We dow not endure to mortifie a Lust, to want our sport and laughter, or a bit of our credit or honour, though it should cost us the want of Christ: But, O ingrate fools! is that a becoming requital to Him, that took His innocent Soul in his hand, and poured it out for Sinners, and when it was someway melted, like leid in the fire of Gods Wrath, was content to yett it forth abundantly, out of love to their Salvation? Should it not rather call for love to Him, for trusting and welcoming of Him, and to Suffering for His sake, if He call you to it? Will ye skar to hazard your life for Him, that poured out His Soul for Sinners? It would do a Soul good to think how willingly, and cheerfully He suffered; But, alas! how reluctantly, and unwillingly come ye under Suffering for Him? However, let me commend these *three* Words to you. 1. Love Him, *For even Publicans will love these that love them*, and give Christ love for love. 2. Credit and Trust Him, do not look for all at His hand, what ground is here to suspect Him? It is His glory to do good to Sinners, and He counts them His triumph and spoil; and to make conquest of them, He poured out His Soul unto Death, or as the Word is, *Phil. 2. He emptied himself*; Which seems to look to this Word of the Prophet, and is not that warrand sufficient for you, to trust and credit *Him*, and to lay the weight of what concerns you upon Him? And 3. welcome Him, which is a fruit of Faith and Love, He is a sweet wooer, He is that *good shepherd that laid down his life for his sheep, he gave himself for his church*, as it is, *Ephes. 5.* Therefore, I say, welcome Him; This is the great thing the Gospel aims at, such expressions are a great depth, and it would require time to read, to ponder them, and to wonder at them, and we would be much in praying for a right uptaking of them.

5dly. From the connexion, *Because* He hath poured out His Soul unto death, *Observe*, That our Lord Jesus His willing condescending to die, is most acceptable to the Father; Therefore He sayes, *I will give him a portion with the great, and he shal divide the spoil with the strong, because*, He hath done so and so, and all the Promises made to him confirm this; that is a wonderful Word, *John 10. 17. Therefore does my father love me, because I lay down my life for the sheep*: The only begotten, and beloved Son of the Father, cannot but be loved; Yet he sayes, *Therefore*, or on this account, *does my father love me*; That is, as I am Mediator, the Fathers Minister, Steward, or Deput, in this Work of the Redemption of Sinners; and because I so willingly and cheerfully lay down my self for them, He hath given me this Victory and Glory; So well pleasing to God is the willing and cheerful death of the Mediator, that it should be admired by us: and should have this weight laid on it by us, that seing cheerfulness in obedience is so acceptable to God, we would study it, for He loves a cheerful giver, and cheerfulness in any duty: It's much we have this word to speak of to you, many Nations never heard it, and ye would make some other *use* of it, then if ye had never heard it; O! but it will be dreadful to such as have heard it, and do slight it, their Souls shall be poured out into hell, even squiezed, and wrung eternally by the Wrath of God; Therefore look not lightly on it, do not think all this transaction of Grace to be for nought, if we were ser-

ous, we would wonder what it means: Alas! we think little or nothing to make our peace with God; and yet all this business is ere the matter can be brought about, It's a great evidence of the stupidity, senselessness, and absurd unbelief of many, that they think nothing of Sin and Wrath, and of the hazard that their Souls are in; and that they look at peace with God as an easie business; but one day it will be found to be a great matter to be at peace with Him, that Sin is bitter, and Wrath heavy; and that to be in good terms with God, is better than a thousand Worlds: God himself make you wise to think seriously on it in time.

SERMON LXVI.

ISAIAH LIII. XII.

Verse 12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbred with the transgressours, and bare the sins of many, and he made intercession for the transgressours.*

THere was never bargain so seriously entered in as this, betwixt Jehovah and the Mediator, never bargain was of such concernment, and weight; It is therefore no marvel it be insisted upon.

The Prophet hath been holding forth the terms and conditions of it on both sides, and now he sums them up in the last *Verse*, that the business may be left clear and distinct, setting forth what the Lord Jehovah ingageth for to the Mediator, and what the Mediator ingageth for to Jehovah; only with this difference, that in the former part of the *Chapter*, the Mediators ingagment is first set down, and then what are the Promises that the Lord Jehovah made to him, but in this *Verse* where the Covenant is resumed, what the Lord ingageth for to the Mediator is first set down, and then what the Mediator is to perform, in the last place; To shew (as I said) the mutualness of the Covenant of Redemption, and that it is but one bargain, one link whereof can never be loosed on either side.

In the last part of the *Verse*, what the Mediator is to perform, is set down in *Four* expressions, as past and done, because of the certainty, and efficacy of the Mediators Sufferings, and of his performing what he undertook, and of divine Justice its acceptation thereof. The 1. is, because *He hath poured out his soul unto death*; It was proposed to the Mediator to die, which he undertook, and in the execution goes cheerfully about it; *He poured out his soul unto death*, without any prigging; grace and love (to speak so with reverence,) were so liberal and prodigal of the Life of our Lord Jesus, for the Salvation of lost Sinners, that his blessed Soul was separat from his Body, and he made obnoxious to the Curse, which most willingly he underwent, his Life or Soul was poured out unto death. The 2d. is, *He was numbred with the transgressours*; which implyes *three* things, 1. It supposes that He was indeed no transgressour, there was no guile found in his mouth, yet he behoved to stoop so low, as to be reckoned among, or numbred with transgressours; as the former expretion holds out the painfulness of his Death, so this holds out the ignominie of it; he not only died, and behoved to die, but he was looked on as a despicable person, even so despicable, that *Barrabas* a thief and robber was preferred unto him, and of this we spake from *verse* 3. *He was despised and rejected of men.* 2. It implyes mens ingratitude, that when our blessed Lord came to redeem them, they did not count him worthy to live, but looked on him as a transgressour; This was also fulfilled in the *History* of the Gospel, as, *John* 18. 30. They say unto *Pilat*, *if he were not a malefactor, we would not have delivered him unto thee.* 3. It implyes the low condescendence, and depth of the love of our Lord Jesus Christ, which hath no bottom, he will not only die, but die a shameful and *cursed* Death, and take on reproach and ignominie with the debt of Sinners, when they are despising him, the Cautioner must not only die, but die a shameful death; some deaths are creditable and honourable, and men will with a sort of vanity affect them, but it be-

hoved not to be so with our Lord Jesus; when he entered himself Sinners Cautioner, he must not only die, but be despicable in his death, as it is, *Chap.* 50. 5. *He gave his back to the smiters, and his cheeks to them that plucked off the hair, he hid not his face from shame and spitting*; because it was so ordered, and agreed upon; *when he was reviled, he reviled not again*: O! what condescending-love shines forth here, in the Mediator; It was much to pay the Debt, and die, but more in his dying to be counted the transgressour; much to be Cautioner, but more to be counted the dyvour: As if some wicked and perverse Officer, selling on the Cautioner, should not only arrest him for the Debt, and exact it off him; but account and call him the dyvour Debtor, yet bears all patiently. It would learn us to bear reproach for him, he bare much more for us than we can bear for him; he was railed on, and reviled, buffeted, and spitted on, they in derision said unto him *Hail king of the Jews*; they mocked him, nodded the head at him, hanged him up betwixt two thieves, as the most eminent malefactor of the three; and *Mark* saith, *Chap.* 15. 28. That *this scripture was fulfilled, which saith, and he was numbered with the transgressours*; God had appointed it, and the Mediator had condescended to it; and therefore it behoved so to be; We spake to the matter of this before, and will not now insist on it any further.

The 3*d* is, *He bare the sins of many*, which is also causal, as the former are; It's put in here. 1. To shew the end of his dying, and the nature of his death; His death was a cursed death; but not for his own Sin, but for the Sins of others, even to pay the Debt, that was owing by his Elect; the *many* here are the same *many* spoken of in the former *verse who by his knowledge are justified*. It's not the Sins of *all* that Christ bare, but the Sins of *many*, and the *many* whose Sins he bares are the *many* that are justified; and all who are justified, their Sins he bare, and of no moe; So that as many as have their Sins born by Christ are justified; and whoever are justified, had their Sins born by him. 2. It shews also, how the Sins of these *many* are taken away, it was by Christs bearing the punishment due for their Sins, this is that which we spake to from, *verse* 6. *The Lord hath laid on him the iniquities of us all*: In a word, It's this, the Mediator articleth, and agreeth to take on the guilt of the Sins of the Elect, though not their Sins, themselves formally considered; he took the deserving, or burden of their Debt; Of this we have also spoken before, and will not therefore insist any more particularly on it.

The 4th and last Article, or part of the condition required of the Mediator, is, *He made intercession for the transgressours*; There was more required of him than to die, and to die such a death for the Elects Sins, He must also make application of his death, and he will do that likewise: whereupon is founded his intercession, that the benefit of his death and satisfaction may be applyed, and made forthcoming to them; which is set down in these Words, *He made intercession for the transgressours*; wherein also we are to carry along the thoughts of his condescending love, who not only will satisfie for the Elects Debt, and procure to them Righteousnesse and eternal Life, but when they continue in opposition to him, will make intercession for the application thereof to them; He having a number given to him, not only to pay their Debt, by dying for them, but also actually to apply the benefits of his death, and purchase to them; according to that, *John* 6. 39. *This is the will of him that sent me, that of all that he hath given me, I should lose nothing, but raise them up at the last day*: These *Four* do plainly, and summarly comprehend the Mediators ingagement in the Covenant of Redemption, as to his Priestly Office; and having spoken somewhat to the first three, we shall insist a little on this last, concerning His *Intercession*.

For clearing whereof, when he prayed on the Cross, *Luke* 23. 34. *Father, forgive them, for they know not what they do*: this was in part fulfilled; But his Praying, or making Intercession for transgressours, is to be considered *Two* wayes. 1. As he was a man under the Law, and so he was to pray for other transgressours, than the Elect only: as *Stephen* following his example did, *Acts* 7. 60. When he said, *Lord, lay not this sin to their charge*: 2. As he is Mediator, and so he prayes only for the Elect: as is clear, *John* 17. 9. And his Intercession thus considered is alwayes effectual, and runs in the channel of the Covenant of Redemption, and is commensurable, and of equal extent with his Death, His Inter-

cession

cession in the *First* sense is more largely extended, he might, considered as man under the Law, have interceeded for his Enemies, that were not elected; Therefore we take his Intercession here in the *Second* sense, as he is Mediator, and as *Matthew, chap.* 8. 17. applyes his bearing of our griefs, and carrying of our sorrows spoken of, *verse* 4. of this, *chap.* To his carrying of our temporal bodily infirmities: So there may be an allusion to this, in the Lords Prayer on the Crosse: We mark this distinction, because *Arminians*, that pretend to an universal Redemption, plead also for an universal Intercession: and on this ground, they say that Christ prayed for many that went to hell: But we answer, that our blessed Lord Jesus, did not there, if he prayed for any such, interceed as Mediator properly, but as man under the Law; even as in his prayer in the Garden, when his holy humane nature finlesly scarred at the bitter cup, He prayed *Father, if it be possible, let this cup depart from me*; and it was agreeable to the humane naturte, to seek innocently to eschew the drinking of such a cup; But, when in the same Prayer, he speaks as Mediator: He sayes, *not my will, but thy will be done. And for this cause came I into this hour*; So when he preached as man, and a Minister of the circumcision, he sayes, *O! Jerusalem, Jerusalem, how often would I have gathered thee, and thou wouldest not*: Whereas, If we consider him as Mediator he doth what he will; and calleth none but they come, and willeth none to be gathered, but such as are gathered: The Intercession here meaned is that which is an Article of the Covenant of Redemption, and a piece of Christs Priestly Office, to which the promise in the first part of the *Verse* is made; and therefore we have here clear accesse to speak of it, according as the new Testament holds it out to us.

1. Then we *Observe* this *Doctrine* from it, That according to the Covenant of Redemption, our Lord must not only die, but also interceed for transgressours, or sinners; Or, It is a part of our Lords Office agreed upon in the Covenant of Redemption, that he should be Intercessour for transgressours; It's on this ground that it's said, *Psal.* 110. 4. *The Lord hath sworn, and will not repent; thou art a priest for ever, after the order of Melchisedek*; He is *a Priest* after *Melchisedek's* order, and not after the order of *Aaron*, and *Rom.* 8. 34. He is said to be *at the right hand of God, making intercession for us*: It is said likewise, *Heb.* 7. 25. That *He is able to save to the uttermost all that come to God by him: Seing he ever liveth to make intercession for them*: So, 1 *John* 2. 1. It's said, *If any man sin, we have an advocat with the Father, Jesus Christ the righteous*: and frequently else where, it's in Scripture attributed to him: If it be asked, why behoved Jesus Christ the Mediator to be an Intercessour? We answer, for these *Three* reasons, 1. It was suitable to the glory of God, that the great Lord Deputy, appointed for the ingathering of Elect Sinners, should be furnished with this Office; and his Intercession is derived from it, *Heb.* 7. 25. *He is able to save to the uttermost, seing he ever liveth to make intercession for us*: He cannot sit up, nor fall in proving himself to be an able Saviour, because he lives for ever to interceed. 2. It's suitable and meet for the glory of the Mediator, and of his Priesthood, that he should not be a Priest for a time only, but for ever; Therefore, when he is brought in as a Priest, *Psal.* 110. compared with *Heb.* 7. He is preferred to the order of *Aaron*, and said *to be a Priest for ever, after the order of Melchisedek; by so much as he is surety of a better Testament: They were many, because they were not suffered to continue; But this man, because he continueth for ever, hath an unchangeable priesthood.* 3. It was meet, in respect of the consolation, that Believers in him have from this his Intercession; there had been a defect in the consolation of Believers, if he had not been Intercessour; but seing, as it is, *Heb.* 10. 19. *We have such an high Priest over the house of God, we have boldnesse to enter into the holiest, by a new and living way*: and may *draw near with full assurance of faith*, And that which gives us this boldnesse, is that (as it is, *Heb.* 4. 15 16.) *we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are*: Then follows, *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* 4. We may add, That it's suitable for this reason, to wit, if we consider, and compare the Type with the Anti-type, *Exod.* 30. 10. and *Levit.* 16. compared with, *Heb.* 9. The high Priest had Sacrifices prescribed to him for himself, and for the people,

when

when he went once in the year, into the most holy, with the blood of the Sacrifice, which signified, that Christ after the laying down of his Life, *was to enter into heaven, there to appear in the presence of God for us*, Heb 9. 24.

This is a point which may yeeld us many and great *uses*, as 1. For *Information*, to clear us about Christ's Intercession. 2. For *Consolation*, To shew us the advantages that flow to Believers from it. 3. For *Direction* in dutie, to learn us what use we should make of it. And 4 For *Reproof* and *Conviction*, for, and of the sin of our much slighting, and neglecting this part of Christs Priestly Office.

As for the *First*, It serves, we say, for *Information*; and to let us see that we have an excellent high Priest, who is not only answerable to the Type, in dying, but also in interceeding, who died, that he might make application of what he purchased by his death.

For further clearing, and prosecuting of this *use*, we shall speak a little to some few questions, As, 1. What this Intercession is? 2. Who Interceeds? 3. For whom? 4. For what? 5. How this Intercession is performed? 6. What are the grounds on which it is founded?

For the *First*, what this Intercession is in general? and for clearing it, ye would consider, what it is not; and, 1. There is here no humbling of the Mediator in way of Supplication, as he prayed when on earth: or as we pray, or as one man intreats, or interceeds with another; That way of interceeding is inconsistent with his exaltation, his humiliation being perfected and by, and he being now exalted at the right hand of God. 2. It's no verbal thing, no bringing forth or uttering of Words; There is no such language in our Lords Intercession; and so we are not to conceive of his Intercession, as if he made a formal prayer: That manner of dealing, or proceeding is not now betwixt God and the Mediator. 3 Neither doth this his Intercession consist in any new particular act of his will, as if he did act, or will something that he did not before; therefore he is said to *Live for ever, to make intercession, and to abide a Priest continually*: His Intercession is continual, as is clear, *Heb.* 7. 3. 25. His being in Heaven, and appearing there in our name, is his Intercession. And therefore.

2. Let us see in the next place, what it is? And more generally, we may take it up in such expressions as the Scriptures make use of to hold it out by; and in the similitude, and analogie whence it's borrowed; for it's a borrowed thing, as the Covenant of Redemption is, from compacts among men, because we cannot take up divine, and mysterious things, except they be expresst after the manner of men for our capacity: Such is this, as if a Kings Son were interposing for a person not in good terms with the King, or, for whom he would have some benefit from the King his Father; The similitude seems indeed to be drawn from this, yet it must not be astricted thereto: Therefore, 1 *John* 2. 1. He is called *an advocat with the Father*; and yet he doth not advocat our cause verbally, as we said before; *And* 1 *Tim.* 2. 5. *There is one God, and one Mediator between God and man*: Where the Apostle is speaking of praying; And here he is said to make Intercession for us, as the high Priest did in name of the People; in a word, it is our Lords Jesus Christ his making of what he hath purchased, and hath ingaged to him in the Covenant of Redemption, effectually forthcoming for the behove of his People, as if he were agenting their cause, as an Advocat in Heaven; which is so held forth, for the help of our Faith; that the Mediator having made his Testament, and confirmed it by his death, is looking well that his death, and the benefits purchased to Elect Sinners thereby, may be made effectual; and is as it were lying as Agent, and Advocat at Court, to procure and bring about this business, according to that, *John* 17. 19, 20 24. *For their sakes I sanctifie myself, that they also may be sanctified*, &c. *Neither pray I for these alone*, &c. *and. Father, I will that these whom thou hast given me, may be with me, where I am*: It's even that all may be made good to them for whom he sanctified himself, and the effectual making out of that which he hath purchased to them, that is called his *Intercession*.

2*dly*. Who makes Intercession? It is not enough that Christ, as man makes Intercession; but it is Christ Mediator God and Man in one Person: It being an error of the *Papists*, to make the Intercession of Christ, to be a thing performed by the humane nature only, which lesseneth the consolation of Believers, and is inconsistent with

Union of the two natures, and detracts from the weight that his God-head gives to his intercession.

3*dly*. For whom does he intercede? There are here extreams on both hands to be shewed. 1. Some make his intercession over broad, as if he interceeded for all the World; this he expresly denyes, *John* 17. 9. *I pray not for the world*; and his intercession being grounded on his death, and satisfaction, it must be of equal extent therewith, and must relate to the Covenant of Redemption, wherein so many were given him to be redeemed by his death. 2. Others make his Intercession too narrow, in making it only for them that actually believe; He also refutes this opinion, *John* 17. 20. By saying, *Neither pray I for these alone, but for all that shall believe on me through their word*. And it is always on this ground that he interceeds, to wit, because *they are given*; So that it's for the Elect converted, or unconverted, that he interceeds; The reason why we mark this, is, to overturn thereby *Two* corrupt distinctions, that are made use of, to bring in an univeral Intercession, as well as an universal Redemption. 1. Some make his Intercession common to all, but we according to the Scripture, acknowledge no such Intercession to belong to Christ, especially as Mediator; however he might, as man, under the Law, have prayed for some that shall not be actually saved, as he commands one man to pray for other men, yet not for all men simply. 2. Others make a conditional Intercession for all, as they make a conditional Redemption of all; and make both absolute for Believers only, which is also corrupt; For considering the object of his Intercession as Mediator to be only the Elect, as indeed they are; it overturns both this, and the former opinion; If he prayed not for all, he died not for all: the one whereof is grounded on the other.

4*ly*. For what doth he interceed? In general, for all that is conditioned to him in the Covenant, for the behove of his people; He prayes for the fulfilling of all the Articles of the Covenant, as, that all the Elect, who are not regenerat, may be regenerat, and made Believers, that many through his knowledge may be justified, that these that are regenerat and Believers, and by Faith have betaken themselves to him, may be justified, pardoned, and received in favour, friendship and fellowship with God, that Believers may be keeped from temptation, that temptations may be prevented, and they made to persevere, that Satan may not make their Faith to fail them, as he designs, and the Lord gives account of his design *Luke* 22. 32. *Satan hath sought to winnow you, but I have prayed that thy faith fail not*: That they and their prayers and service may be accepted, that the suits and supplications that they present, and put up in his name may get a hearing, that they may be armed against the fear of death. That they may be carried on in the gradual advances of Sanctification to the end of their Faith, the salvation of their Souls, that they may be glorified, and be where he is, to behold his glory; In a Word, he interceeds for every thing needful, and for every thing promised to them, his Intercession being as broad as his Purchase.

5*ly*. How doth he perform this part of his Priestly Office for his People? It's performed by his entrie into the most holy place, in our nature and name, as having satisfied Justice, and vanquished death, where he appears before God for us; So that we are to look to Christ's being in heaven, not simply, as glorifying himself, or as glorified in himself, for himself; but as our head, and forerunner, to answer all that can be laid against his Elect, for whom he suffered, and satisfied; as it is, *Heb* 9. 23, 24. *It was therefore necessary that the patterns of things in the heavens, should be purified with these, but the heavenly things themselves with better sacrifices; for Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us*; So that our Lord Jesus by his entry into heaven doth declare (I mean materially,) His victory in our name, and appears there, as a publick, and not as a privat person; His entry into heaven is not to be looked on, as the entry of *Moses* or of *Elias*, but as the entry of him who is head of the Elect, whose entry there is a Declaration of what he would be at; As by the power of his God-head, he convoyed himself in thither; So he hath taken possession in our name, and according to the Covenant declares, that these whose room he sustains, may and must be admitted to glory; And

we must conceive an special efficacy in his being there, for procuring to them what he hath purchased. 2. His Intercession is performed through the efficacy of his blood and satisfaction flowing from the nature of the Covenant, which hath a moral, real cry, for making effectual, what he by his death hath procured; as the Apostle speaking of *Abels* blood, and of making application of Christs Blood, *Heb.* 12. 24 Saith, *It speaketh better things than the blood of Abel*; For *Abels* Blood had a demerit in it to cry guilt, and could not but have a Curse following it, because God had cursed the shedder of Blood; but Christ's Blood considered, as the price of Redemption for the Elect, hath an invaluable and unconceivable merit, and worth in it, and must have a cry for the blessings purchased to them by it. 3. He performs this his Intercession by his constant care, and by his continual willingness, and actual willing, that what he hath purchased for his Elect People may be applyed to them, that such and such persons may be brought to believe, that upon their believing they may be pardoned, delivered from snares and temptations; keeped in favour with God, may be accepted in their performances, *&c.* For he had that prayer, *John* 17. 20. 24. And he continues to have that same Sympathy; His way on earth was alwayes sinless, but now is glorious and Majestick, suited to his glorified state; He continues to interceed according as he intended, and his actual willingness is a main part of his Intercession, which is not in renewing of acts (to speak so,) but in his continuing desire, and willingness, that what good he hath purchased, may be conferred, according to the Covenant; For Christ in heaven is still a true man, and hath a will, as he had on earth, continuing to seek that they may be glorified with him, for whom he satisfied, and this actual willing, desiring and affecting, that such a thing should be, is called his Intercession, because it cannot but be so esteemed, as to have the effect to follow, according to the Covenant, as he sayes, *John* 11. 41. 42. *I thank thee Father, that thou hast heard me, and I know that thou hearest me alwayes*: This, as to his actual willing, cannot but be in heaven: However, we are sure that he is there, and in our name, and that his death, and blood-shed hath an efficacy, to bring about what he hath purchased; and that his will and affection are the same, and have an efficacy with them, and the effect certainly following; so as nothing can go wrong there, more than the man that hath a just Cause in a Court of Judicature, and an able Advocat, with much moyen, to agent and plead it before a Just Judge, can be wronged, or loss his Cause.

6ly. The grounds of his Intercession are, 1. The excellency of his Person, who, though he be man, yet he is God also, *equal with the Father, the brightness of his glory, and the express image of his person, and upholding all things by the word of his power*, As it is, *Heb.* 1. 2. Which cannot but add weight to his Intercession, as well as to his Satisfaction; the Person that interceeds being God. The 2. is his Satisfaction, which is the ground of his Intercession; for upon his Satisfaction he maketh Intercession; even as if a Cautioner would say, I have payed such a mans Debt, and therefore he ought to be absolved; Therefore, 1 *John* 2. 1, 2. These two are joyned, *we have an advocat with the Father, Jesus Christ the righteous, and, he is the propitiation for our sins*: So *Rom.* 8. 34. They are joyned, *It's Christ that died, who is at the right hand of God, and maketh intercession for us.* 3. The Covenant of Redemption is the great ground on which his Intercession is founded; Such and such persons are given to Christ, and such privileges, and benefits offered to be conferred upon them, on condition the Mediator would undertake, and satisfie for them, and he having undertaken, and payed the price; there is good ground for his interceeding, for the making application of the purchase; Therefore he sayes, *John* 17. *Thine they were, and thou gavest them me*, &c. This gives him right to plead, and interceed for them; seing he hath endured Soul-travel for them, he ought to see his Seed, and to have many Justified, and freed from the curse and condemnation that they were obnoxious to, as the fruit of that sore Soul-travel.

In, and from the consideration of these we may gather what is the nature of Christs Intercession, and how we may make use of it, and how particularly we should be aware of a carnal mistake in many about this Intercession; as if he were praying for us, as a distinct partie from God; it is true, he is a distinct Person of the glorious Trinity,

but not a distinct Partie in Interceeding, as some ignorantly conceive of him; and therefore think him easier to have access to than the Father, and therefore will pray him to pray the Father for them; as if, when they prayed to him, they were not praying to the Father; or as if there were not one object of Worship; This flows from ignorance of the nature of Christs Intercession, and is unbecoming a Christian; for supposing a man to rest by Faith on Christ, the Father is content, and well pleased to pardon him, as well as the Son is, because he is ingaged in the Covenant of Redemption so to do; and if he be not a Believer, neither the Father nor the Son will respect him; our use-making of Christs Intercession doth consist rather in the founding of our hope of speeding with God on it as on his Satisfaction, than in puting up words of prayer to him, to interceed for us, as if he were to pray in heaven, as he did on earth; or as one man interceeds for another; The point is sublimely spiritual, and some way tickle; and I indeed fear to enter on more *Uses*, at least for the time, only remember, that He is an Intercessour; And learn to make right use of him, as an Intercessour; and the Lord himself make the benefit of his Intercession forth-coming to us.

SERMON LXVII.

ISAIAH LIII. XII.

Verse 12.——*And he made intercession for the transgressours.*

IF Christ were known in the greatness and vast extent of his worth, O! how lovely would he be? How Incomprehensibly full are his Offices of grounds of consolation to his people? But the mean and low thoughts we have of him, and the poor consolation we feed on, do evidence much Ignorance of him, and much unbelief of the solid worth and fulness that is in him, and in his Priestly Office in particular; and yet, O! how full of consolation is it? *Such a high Priest became us*, *Heb.* 7. 26. Even such a High Priest as Sinners had need of: There hath been mood spoken of one part of his Priest-hood, to wit, his *Sacrifice*, and offering up of himself, in the former *verses* of this Chapter; Now ere the Prophet close, he gives a hint of the other part of his Priestly Office, to wit, of his *Intercession*, a main commendation of Christs fullness; It's that which evidenceth him to be a Saviour, *able to save to the uttermost such as come unto God through him, because he lives for ever to make intercession for them*: as it is, *Heb.* 5. 25. And it's a piece of the consolation of Gods People, that Jesus Christ hath this Office by the Fathers allowance, and that it is articled in the Covenant of Redemption betwixt the Father and him; That as he shall *pour out his soul unto death, be numbred with transgressours, bear the sins of many, so he shall make intercession for the transgressours*: Therefore, *Heb.* 7. 21. He is said *to be made an high Priest with an oath, by him that said unto him, Psal.* 110. 4. *The Lord sware, and will not repent, thou art a Priest for ever, after the order of Melchisedeck*: He was a Priest on earth by offering himself in a Sacrifice, and by interceeding for Elect Sinners. and he is a Priest in heaven by his Intercession; and therefore is preferred to all the Priests on earth, *who did not continue by reason of death, but he continues for ever*; and none can start him wrong, to speak so with reverence of him.

We shew in our entring on this *verse*, that this his Intercession is not be astricted to his prayer on the Cross, that was but one evidence, or particular instance of it, but it takes in his whole Intercession, because the Scope of the Prophet here is to hold out, as what God promised to him on the one hand in the Covenant of Redemption, so on the other what he interceeds for; and so his Intercession looked on in the Covenant of Redemption, takes in his whole Intercession, especially as it is gone about in heaven, by vertue of his Sacrifice once for all offered up when he was on earth.

We *Observed* the last day, That according to the Covenant of Redemption, our Lord Jesus Christ behoved not only to die, but to be an Intercessour, or that it belongs to our Lords Priestly Office, agreed upon in the Covenant of Redemption, not only to offer up himself in a Sacrifice, and to die, but to make intercession for his people;

He made intercession for the transgressours; or as all the rest may be read in the future time, so this, *He shall make intercession for the transgressours*; but for the certainty of the thing. It's set down in the preterit, or by past time, the Father did take his word, and so it past as done in the Court of Heaven.

We cleared this point, and propoſed *Four uſes* of it, The *Firſt* whereof was to inform us anent Chriſts fulneſs, to diſcover his unſearchable riches, and to let us ſee what an excellent high Prieſt we have, that continues an Intercеſſour: Not only hath he once for all offered up his Sacrifice, as the high Prieſt under the Law did once a year, but hath entered within the vail, to interceed, and thereby to make the benefits of his purchaſe effectual, and forthcoming to them, for whom his Sacrifice was offered: Even as *Levit.* 16 (where the rules for the high prieſts offering are given) after he had offered the Sacrifice, he took the blood, and entered within the vail, and by the Sacrifice, and his going in to pray, he made atonement for the People typically; anſwerable to this our Lord Jeſus, *by his once offering hath perfected for ever theſe who are ſanctified*: and by his going within the vail, he executes this part of his Prieſtly Office, in interceeding for tranſgreſſours.

In proſecuting this *uſe*, we anſwered ſome *Queſtions*, which now we ſhall not inſiſt to repeat: Only there is a ſhort *Queſtion* or two, that further may be aſked, which will clear the former, ere we go to the next *uſe*. And the 1. is, if our Lord before he came in the fleſh, diſcharged this part of his Prieſtly Office? The reaſon of the queſtion or doubt is, becauſe in the new Teſtament, his Interceſſion is alwayes, at leaſt very ordinary, ſubjoyned to his Aſcenſion. The 2d. is, How his Interceſſion now differs from his Interceſſion before his Incarnation, or in what reſpects the conſolation of Believers, that flows from his Interceſſion is ſtronger now, than the conſolation of Believers flowing therefrom, was before he was Incarnat? As for the *Firſt*, It cannot be denyed, but Chriſt was Interceſſour ſince he had a Church in the World, for it's a part of his prieſtly Office, and he was made a Prieſt, by the eternal oath, in the Covenant of Redemption, *Pſal.* 110. 4. *The Lord hath ſworn, and will not repent, thou art a Prieſt for ever*: And he is ſaid to have *an unchangeable Prieſt-hood*; and there being but one way of acceſs for Sinners to Heaven by Chriſt, who is called *the Lamb ſlain from the beginning of the world*; it muſt be holden for a ſure concluſion, that his Interceſſion is as old as his Sacrifice, and he was Interceſſour before his Incarnation in theſe three reſpects. 1. In reſpect of his Office, being deſigned to be Interceſſour; For (as we ſaid) being deſigned to be Prieſt, and being Mediator before his Incarnation, he behoved to be Interceſſour alſo. For that way he did Mediat, and the benefits that came to Sinners from the beginning were the effects of his Interceſſion: Therefore, 1 *Tim* 2. 5. It's ſaid, *There is one God, and one Mediator between God and man, the man Chriſt Jeſus*, and there was never another real Mediator, however *Moſes* might be called a typical one. 2. He was Interceſſour before his Incarnation in reſpect of the merit of his future Sacrifice: He did not before his Incarnation interceed by vertue of his Sacrifice actually offered, as now he doth, yet there was vertue which flowed from his Sacrifice to be offered, to the people of God, as well than as now when it hath been long ſince offered: The Sins of all that ever were pardoned, were pardoned on the account of his Sacrifice, and ſo alſo the ſpiritual benefits that did redound to them, did redound to them through his Interceſſion than, as now, by vertue of the ſame Sacrifice, becauſe of the nature of the Covenant, wherein it was agreed, that his Sacrifice ſhould be of the ſame efficacy before his Incarnation, as after: For the day and hour was agreed upon, when he ſhould offer that Sacrifice, Therefore it's ſaid, that in *due time*, and in *the fulneſs of time*, he came and died. 3. He was Interceſſour before his Incarnation, as after it, in reſpect of the effects that followed on it, to the People of God, then and now: The People of God before his Incarnation had communion with God, and acceſs to him, though not generally, in that degree of boldneſs, they preſented their Prayers through, and were beholden to the ſame Chriſt, for a hearing, as we are, and therefore his Interceſſion before his Incarnation extended to them, as to us in theſe reſpects, but with this difference, that he procured theſe benefits to them by vertue of the Covenant, and the efficacy of his blood to be offered, and now he procures them to his People, ſince his Incarnation and aſcenſion, by vertue of the

same ascension, and by vertue of the efficacy of the blood offered.

As to the 2d. How his Mediation, and Intercession now differs since his ascension, from his intercession before it, as to the strengthning of the consolation of the people of God? For answer, 1. We lay down this for a conclusion; That though our Lord Jesus was Mediator both before his incarnation, and now; yet since his ascension, he hath a new way of Mediation, and Intercession, that exceedingly abounds to the strengthning of the consolation of his People: Therefore it's ordinarly subjoyned to his ascension, because of his new manner of discharging that his Office; It is true, there is no addition to that grace which is infinit in him, as if he could be more gracious; or as if in respect of the Covenant, there could be larger Promises, as to essential things contained therein; but by taking on our nature, he hath a new way of being affected, and a new way of venting his affection to us, and is capable of another manner of touch with the infirmities of his people now, that he hath humane bowels, though glorified, and glorious; and the Faith of his people hath ground superadded, whereupon to expect the communication of that grace, mercy, and goodnesse that is in him; though all the effects that followed to his people, before his Incarnation, had respect to his future Incarnation; So these effects had respect to his future Intercession, in our nature, as well as to his dying and laying down of the price, for these that were admitted to heaven ere he came in the flesh, were admitted the same way that we are.

2. But 2dly. and more particularly, If it be asked wherein this addition to the consolation of God's People, by his Intercession, after his ascension kythes, or manifests it self? We may take it up in these *Six* steps, which will also serve to illustrat the manner of his interceeding. 1. It kythes in this, that he appeareth in heaven in our nature; now the man Christ is in heaven interceeding, and as Advocat answering for pursued Sinners, or as Ambassador, and Legat, agenting the affairs of them that are given to him of the Father, as it is, *Heb* 9. 24. *He is not entered into the holy places made with hands, but into heaven it self, to appear now in the presence of God for us*: Where the Apostle having been speaking of the excellency of his Priest-hood before, and comparing him with the Type, he tells that he is not entered into the Typical Tabernacle, but into heaven it self, to appear there in the presence of God for us; And this is a solid ground of consolation to a poor believing Sinner, that he hath Christ in his own nature in heaven interceeding, that what he performed before, by vertue of his Office, and of the efficacy of his Sacrifice, to be offered, when he should be Incarnat; He now being incarnat, and ascended, performs it, we having God in our nature, become a man like unto us, to care for the things of his people, and if any new question arise, or debate be started to entertain the treaty, and to effectuar, and make out their business, that nothing that concerns them misgive. 2. Their consolation is stronger in this respect, that he is in heaven, by vertue of the efficacy of his Sacrifice already offered, as the High-Priest, when he had offered the Sacrifice, took the blood with him within the vail, and interceeded for the People: So our Lord Jesus is not now interceeding by vertue of his Sacrifice to be offered, but by vertue of his Sacrifice already offered, having entred into heaven, and taken the efficacy of his Sacrifice with him, to enter it (to speak so) in the book of God, to stand on record; nay he standeth there himself, to keep the memory of his blood fresh, and by each appearance of him there, who is never out of the sight of the Majesty of God, there is still a representation of the worth and efficacy of his Sacrifice, and for whom, and for what it was offered. 3. There is by the man Christ his being in heaven, this ground of consolation superadded, that he hath a sympathie with sinners, otherwayes than before, not as to the degree, nor as to the intentness of his grace and mercy, (as I hinted before) but as to the manner how he is affected; so he hath the true nature, and sinless affection of a man, and so hath bowels to be wrought upon, which kythed while he was on earth, although we cannot take up the manner how he is touched, yet he is touched otherwayes than God abstractly considered can be: and otherwayes than an angel in heaven can be touched: as we may see, *Heb.* 2. 17. and 4. 15. *we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all things tempted as we are, yet without*

fix: And it behoved him to be like unto his brethren that he might be a merciful, and faithful High Priest, and have compassion on the ignorant, and them that are out of the way: He is Sinners friend that is Intercessour, and such an Intercessour that interceeds from the impression that the holy, and unconceivable sympathie which he hath with his members, hath upon him; as his expression to *Paul* speaks forth, *Act. 9. Saul, Saul, why persecutes thou me?* counting himself a sufferer with his people, which cannot but have its own influence on his Intercession, and add to the consolation of his People; that what he interceeds for the procurement of to them, is some way on this ground, as being a favour to their glorified head. 4. Beside this sympathy he hath a longing (to speak so) to have all the wants and defects of his people supplied, and made up; and to have all the promises made to him, in behalf of the El & fulfilled: Not any such longing, as may in the least incroach on, or be inconsistent with the glory, and glorified state of our blessed Lord Jesus; but considering, that there is a near relation betwixt him and his followers, he being the head, and they the members, and that he hath a sympathy and affection according to that relation: It is answerable and suitable that he should desire, and some way long for the perfecting of his body the Church, which *Ephes. 1.* is called *The fulness of him who filleth all in all*; And he hath no question, though a most pure and regular, yet a most kindly and strong desire, and longing to have his Body perfected, to have the Elect gathered and brought in: As he had on earth a longing to have the work finished, which was given him to do: And this cannot but be a weighty part of his Intercession, and very comfortable to his people, his longing to have such and such a person converted, such and such a person more mortified, and more perfected, and made more conform to him: There is a word *Heb. 10. 13.* that gives ground for this, *From henceforth expecting till all his enemies be made his foot-stool*: And what is spoken of this *expecting* of what is there mentioned, may be applyed to other things; He is sure expecting till all these promises concerning his seeing of a Seed, and the justifying and glorifying of many be fulfilled; because that was promised him in the former *verse*: and expecting till he divide the spoil with the strong, as is promised in the former part of this *verse*. Now our Lord Jesus having laid down his Life, what is he doing in heaven? even longing till these promises be fulfilled; Not that he hath any longing that implyes a defect in him simply; for he is absolutely glorified, and glorious; yet such longing as is consistent with his glorified state, as (If we may make the comparison, though in every thing it be not suitable) the Souls in heaven are perfectly glorified, yet they have a longing for the union of their bodies, for the perfecting of Christs body mystical, and for the union of all the members in a Soul and Body with the head; So Christ considered as Mediator, God-man in heaven hath a longing and holy desire which agrees with his Office, and is a qualification thereof, and doth no ways interrupt his happinesse, that what concerns his Elect may be perfected; Therefore it's said in the *verse* before, *He shall see of the travel of his soul, and shall be satisfied*: importing that it's a kind of new satisfaction to him, to get a Sinner brought in to believe in him, and that he was waiting and longing for it. 5. He hath an actual willing, and continuing desire, that what he hath purchased to such and such persons may be applyed: And this is not simply to will, for he had that on earth, but a declaring of it in heaven; that such and such things may be forth coming, and made effectual for the behove of his members, that what he intended, in laying down his life, may be brought to pass: It's the Mediator God-man willing; whose will, as man, being perfytely conform to the will of God, cannot be (to speak so) gain said in whatsoever he willeth for the persons given him, and this is answerable to that; *John 17. 24. Father, I will that these whom thou hast given me, may be with me, where I am*, &c. I will that such and such things ingadged to me for them may be made good, that such and such persons be pardoned and brought through, that they may be preserved from temptation, may have their prayers heard; that they may be made to persevere, and may be glorified; So that we cannot imagine a case wherein Gods People have need, and a promise in the Covenant, but there is an actual willingness in Christ to have the need supplied, and the promise applyed according to the terms of the Covenant. 6.

We may take in here, not only Christ's willing that such a thing be done, but his effectual doing of it; And as this is a piece of his Intercession, so it holds him forth to be a notable Intercessour; compare *John* 14.13.16.26 & 15.26.&16.7. In the 14. *Chap. verse* 13. he sayes *Whatsoever ye ask in my name I will do*; which we suppose respects Christ as Mediator, to be trusted as great Lord Deputy in our nature, to answer the prayers of his People, when put up according to the will of God: The 16. *Chap. verse* 26. Speaks of the Fathers sending the Comforter, and *Chap.* 15. 26. Of the Mediators sending the Comforter. So doth *Chap.* 16. 7. In one place it is, *What ye ask I will do*, and in another place it is, that *the Father will do*, It's all one; but it is to shew, that what the Father doth, he will do it by the Son the Mediator, and he will actually perform it; And these three expressions. *I will pray the Father, and I will send*, and *the Father will send*, hold out this, That as the Father doth by the Son, so this is a part of Christs Intercession, effectually to procure and send our to us, what we have need of. 7. In all this there is in the Man Christ, an adoration of the Father, which, though it be not such as is unsuitable to his exalted and glorified state, yet is it becoming well him that is Man, and in that respect, is at his right hand to give to God: I shall only say further here, that though we cannot tell how he Intercedes, to satisfie our selves fully, yet this is clearly held forth to us, that whatsoever is needful, by his being in heaven, we may confidently expect it will be performed from the man Christ, from him who is God-man in one Person; and so his Intercession with the Father is his actual procuring, and doing such a thing, and that not as God simply, but as Mediator; Therefore these two words are put in the forecited expressions, *whatsoever ye ask in my name, I will do it, that the Father may be glorified in the Son, and whom the Father will send in my name*: That is by vertue of my procurement, by vertue of my Sacrifice and Intercession; and the sending of the Comforter shews, that it is performed by him that is God-man, out of the respect he hath to his members, and on the account of his Office, which he pursues for their edification; And so there is enough to answer the question, and abounding consolation to his people,

use, 2. To shew the notable consolation that flows from this part of Christs Office: O! What savoursnesse, and unsearchable riches are in this part of his name? That our Lord Jesus, as Intercessour, appears in the presence of God for us; We shall speak here to these *Five* things. 1 Wherein this is comfortable? or to the extent of it. 2. To the advantages that follow on it. 3. To the grounds of this consolation, which are confirmations of it. 4 To this, at what times, and particular occasions the People of God may, and ought in a special manner to make use of, and comfort themselves in it: And 5. on what terms this consolation is allowed, that they grow not vain, and proud of it.

For the *First*, Our Lords Intercession gives a *Fourfold* extent of consolation, that makes it wonderful. 1. In it's universality, as to the persons to whom it's extended; Not indeed to all men in the World, but to all that will make use of it; And though it were simply of universal extent to all men in the world, yet it would comfort none, but such as made use of it: And that vanity of the *Arminians*, that extends Christs Death, and Intercession to all, can truly say no more for solid comfort; for they are forced to say, that Christ died, and intended his death for many that will never get good of him, but we say all that he intended should get good of his death, do get the intended good of it; yet, we say, that whoever will make use of him, shall get good both of his Death, and of his Intercession; So, *Heb.* 7. 25. *He is able to save to the uttermost, all that come unto God through him*; Though the cause seemed to be desperat, and the sentence pronunced; *Cursed is he that continues not in all things written in the law*, yet he is able to save them; Therefore, 1. *John* 2. 2. It's said, *If any man sin*: O! strange words *we have an Advocat*, what, an Advocat for *any* man? yea, for any man that will make use of him: For as we shew before, though it's true that his Intercession is bounded to his Elect, yet it's as true, that he refuses no cause that is honestly given him to plead; *If any man sin, we have an advocat*: He will not say to such poor Souls, I will not be for you. I have done all that I may, but is gone against me; neither will he pray (to say so) with you, he will not say, I will have this or that ere I undertake your

cause for you; but *if any man sin:* If any man see his need, and will imploy him, whether he be a great man, or mean man, whether he be poor or rich, bound or free; whether he be an old sinner that has lived long in security, hypocrisie, or prophanity, or be a sitter up professour, whether he be young or old; If any of you all that are here will come to him, he will not refuse to be imployed by you: *By him therefore (* as the Apostle exhorts, *Heb.* 13 15) *let us offer praise to God continually*: And as praise, so the sacrifices of other duties, and they shall be accepted; as the offer of the Gospel runs on an universality, and excludes none, but these that by their unbelief exclude themselves: So his Intercession runs on an universality, If any man sin, and will imploy him, he is an Advocat at hand: And seing it is Christ, and Christ as Intercessour for transgressours, that we are speaking of, as the ground of Sinners consolation, let me in passing desire you to remember, that he is pointing at you, men and women; and if there be any of you, that have a broken cause to plead, any debt that ye would fain be fred of, any Sin to be pardoned, or your peace to be made with God; here is an Advocat, and the very best, offering himself to be imployed: Such an Advocat as said *John* 11. *I thank thee, Father, for that I know thou hearest me always*: This was true while he was on earth, and will be true to the end of the world. 2. The extent of this consolation appears in respect of all cases, as his Intercession secludes no person, that will make use of him, so it secludes no case, though it looked like a lost cause, and though the conscience had pronounced the Sentence, God is greater than the Conscience, and can louse from it, though the Act were past in the Law, he can cancel it: And here comes in the triumph, *Rom.* 8. 33. 34. *Who shall lay any thing to the charge of Gods elect? it is God that justifies*; Will the Devil, the Law, the Conscience, or any thing lay ought to the charge of the man whom God justifies? No, why so? *It is Christ that died*: But that is not all, alas! may the Soul say, How will I get good of Christs death? I cannot apply it, and make use of it, He answers that; *He is also risen again, and sitten down at the right hand of God, and there maketh intercession for us*; to wit, that his purchase may be applyed, and there needs no more, ye will get no more, ye can seek no more, and that closes the triumph. There is no sin before, nor after Conversion, no sin of ignorance, no sin against light, no enemy, no temptation, whatever it be, but that word answers all; *Who can lay any thing to the charge of Gods elect?* Where Christ takes the sinners case in hand, who will stand up against him, he is too strong a partie; If Satan stand at the High Priests hand, it's the Lord that rebukes him; *Zach.* 3. That as it were boasts him from the bar. 3. The extent of this consolation appears, in respect of the degree, and height of the perfection of the Salvation that comes by Christs Intercession, to all that make use of him in all cases: *Heb.* 7. 25. *He is able to save to the uttermost*: The word is very significant, he is able to save perfectly, to perfection, and to perfect. on at the height of perfection, and what more would ye be at? He can save from corruption, and put without the reach of it; He can save from wrath that it shall not come near you, *He* can save from all the effects of sin and wrath; He shall not leave a tear on the cheek of any of his own ere all be done; and that is the ground of it, *For he lives for ever, to make intercession for us*: If any should say, he may save from one sin, but not from another, or he may bring me a piece of the way to heaven, and then leave me there; It's folly, sayes the Apostle, to think so, *For he is able to save to the uttermost, because he lives for ever to make intercession*: Although his death seem to be transient, once for all perfected, yet that cannot mar the application of the benefits purchased by it; for he is Intercessour, and he that procured thy entring in the way, will carry thee on in it; he that procured a sanctified conviction to come in, will through it; he that procured thy justification, and pardon of sin, will also apply it to thy conscience, and bring forth an intimation of it, when he thinks fit, and sanctifie thee throughly; and this is indeed great consolation to a sinner, that he who hath begun the work will perfect it, and he will not leave it, till it be at such a hight of perfection, as it can be defired to be no higher. 4. The extent of this consolation is such, that it reacheth to all times: There is not a Believer in any place or case, that is wrestling with any difficulty, that can come

wrong to Chriſt: He is ever in readineſs to be imployed: There is never an hour nor moment that he hath his door ſhut, He died once, but now lives for ever, to die no more, and he lives for ever to make Interceſſion, he is entred into immortality, to make effectual, what he hath undertaken in favours of his people; He is always at the Bar; and when his own are but little imploying him, he is minding their affairs night and day, watching over them every moment: See *Luke* 22. where the Lord ſayeth, *Peter, Satan hath ſought to winnow you, but I have prayed for thee, that thy faith fail not:* Satan gave in a Bill againſt *Peter*, when he had no mind of it, but the Lord repelled it; The greateſt cheat, or the moſt ſubtile adverſary, that ſteals out Decreets cannot circumveen him, He is ſtill waiting on at the Bar, that nothing come in againſt his people to their prejudice; and if it do come in, it's that he may cruſh it in the firſt motion: O! how doth the conſolation of Believers ſtream out here? *He will not cry, nor lift up, nor cauſe his voice to be heard on high; a bruiſed reed will he not break, and the ſmoaking flax will he not quench, untill he bring forth judgement unto truth:* He will not contend, nor ſay, man or woman, how is this, that thou haſt put thy ſelf in the myre, and would have me to take thee out of it, that thou brings a broken Plea to me, and ſeeks of me to right it? He will not aſk, whether ye have money, all his imployment is free; nor will he put you back till the morrow, nor bid you wait on till another time, morning and evening, and at midnight he is ready; and when the Elect Sinner hath lit le thought, He is watching over his need, preventing many temptations, keeping from many ill turns, caſting many challenges over the Bar, that the Devil, and the Law put in: Therefore ſtudy his Offices more, and this among the reſt, we much wrong him, in not ſtudying of them, and acquainting our ſelves with them, that we may feed upon them; Himſelf open up his Name to us, and to *Him* be praiſe.

SERMON LXVIII.

ISAIAH LIII. XII.

Verſ. 12.---*And made interceſſion for the tranſgreſſours.*

O! That Sinners were ſeriouſly conſidering how much they are obliged to Chriſt; He hath in the former words *Poured out his ſoul unto death*, for Sinners, and was wounded for tranſgreſſors, and yet that was not all, though Sin was our Lords death, he hath not ceaſſen out with Sinners, but having gotten the Victory over all enemies, and ſitten down at the right hand of God; *He makes interceſſion*, and to make it the more full; it's ſaid, *He makes interceſſion for tranſgreſſours*: All his Offices have an eye to Sin, and Sinners, and this part of his Office among others.

We began to ſpeak of an *uſe* of comfort that flows from this; and truly, if any Doctrine be comfortable, this is; That Sinners have an Advocat with the Father; what would Sinners do, when their peace is broken, & there is a door ſhut betwixt God and them, and his back is turned on them, and the Conſcience is wakned, and they cannot think on God, but it's troubleſome to them, if they had not a friend in Court, with whom the Father cannot but be well pleaſed?

This Conſolation being a main part of the uſe of this Doctrine, and the ground of Believers boldneſſe with God: In the following of it forth, we propoſed *Five* things to be ſpoken to. 1. To ſhew the largeneſs and extent of the conſolation that flows from this ground, and of this we ſpake. 2. The particular advantages that the Scripture attributes to Chriſt's Interceſſion, and the conſolation that is in them. 3. The particular times, when eſpecially Believers are called to make uſe of this conſolation. 4. Some grounds warranding them to make uſe of it. And 5 Some Caveats, or Adverteſements to them that would warrantably comfort themſelves from it.

To proceed now, and to ſpeak to the laſt *Four* things. 1. The particular advantages that the Scriptures attribute to Chriſts Interceſſion, and if we look through them

we will find that there is nothing that may be useful to a Believer, either as to a particular or publick mercy, but it's knit to Christ's Intercession.

1. For privat mercies. 1. Look to the beginning and growth of our spiritual life, and to the pouring out of the spirit, It is made the fruit of Christs Intercession, *John* 14. 16. *I will pray the father, and he shall send the comforter:* and *John* 16. *If I go not away, the comforter will not come:* This is the Consolation of a Believer labouring under deadness of spirit, barrenness and unfruitfulness, That the pouring out of the spirit, is a remedy of that, and the pouring out of the Spirit is a fruit of Christs Intercession; it's this that procures the first conviction of the spirit to an elect lying in nature; It's this that continues these convictions, and procures the spirits quickning of them, *John* 16. 8. If it should then be asked, how a person lying in black nature gets any good? It's answered, That it's Christs Intercession that does the turn. 2. It's from Christs Intercession, that we are keeped from many temptations, or when they assault, that they prevail not utterly over us; The Devil lyes always at the wait, and we are often secure; but our Lord Jesus, (to say so) watcheth the shot, or rebound of the temptation, & wairds it off, as the designed prejudice, *Luke* 22. 32. *Simon, Simon, Satan hath desired that he may have you, that he may winnow you, but I have prayed for thee, that thy faith fail not:* There are many temptations that he keeps off, that they beat not on us, and when they assault us, he breaks the power of them, that the Believer succumbs not under them; Hence it is, that we are keeped on our feet, otherwayes what would become of us? when *David* fell in adultery, and *Peter* denyed his Master, what would have become of them, had it not been for this? there would be no living for us, in the multitude of temptations, if he were not interceeding for us, what could we forsee of Satans snares? what strength have weak and witless we to resist temptations? what could we do with the speat of corruption, when it rises like a flood upon us, and Satan forceth his assaults upon us, as if he were speaking with mans voice, or mouth, biding us do this and that? But there is an Intercessour that pleads our cause. 3. We have by this Intercession the preventing of many Judgements temporal and spiritual; when the ax is laid to the root of the tree, and it is found barren, and Justice cryes, and the command comes out; *Cut it down, why cumbers it the ground?* How comes it, that the ax stricks not? why is it not hewed down? There is an efficacy in Christs Intercession, for sparing of it a little longer, as it is, *Luke* 13. 6. *The dresser of the vineyard sayes, spare it for this year*, and it's granted: O! but we would have a most sinful and miserable life, if there were not an Intercessour at Gods right hand. 4. Disposition for duties, and help in the performance of duties flows from his Intercession, it's this that makes us pray, and that gives us boldness in prayer, and in other duties, that *there is such an high Priest over the house of God*, as it is, *Heb.* 10. 19, 20, 21. It's this that gives us ground of approaching to God, and to expect a hearing: and as it is, *Luke* 13. 7, 8. It is his digging and pains that makes the barren fig-tree fruitful. 5. It flows from this, that our prayers are heard, though there be much infirmitie in them, and that they are not cast back in our faces as dung, but are made savoury to God; It's through the efficacy of his Intercession: We have a type of this, *Revel.* 8. 4, 5. where *John* sees an Angel come and stand at the altar, *having a golden censer, and there was given unto him much incense, that he should offer it up, with the prayers of all saints, and the smoak of the incense which came up, with the prayers of the saints, ascended up before God:* It was savoury and acceptable to God, and made the prayers of all Saints acceptable, for the weight of Gods accepting their prayers is laid on the smoak of his incense; it's he that takes the mangled and half prayers of his People, and presents them to God: and when they would be cast back as the supplication of an enemy, He as great Master of requests, through the acceptation that he hath with God, makes them acceptable, we should have no ground to pray with confidence, nor acceptation to be heard, if there were not a golden censer in his hand. 6. We have from his Intercession, an answer to all challenges: There is much debt on our score, the Law pursues hard, and curseth us for our habitual iniquity, and all the particular Acts of it, and his Intercession is the last defence

which the triumph of Faith rises, by the other steps, *Rom.* 8. 33. *who shall lay any thing to the charge of Gods elect?* Is it because they want a charge? No, for there is the Devil, the Law, and the Conscience to charge them; But it's God that justifies, *who shall condemn? It's Christ that died, yea, rather that is risen again, who is at the right hand of God, and maketh intercession for us:* We have a high Priest there that hath payed our debt, and pleads that the application of his purchase may be made forthcoming; and, who I pray, will lay any thing to our charge in that Court, where God is Judge, and Christ is Advocat? 7. More particularly, our Lord, by his Intercession, taketh away the guilt of our holy things, for when we approach to God in worship, there is a carnalness and pollutedness in the best things we do, much irreverence, much unbelief, much want of humility, zeal, sincerity and tenderness; So that *all our righteousnesses are but as filthy rags*: But the high Priest, *Exod.* 38. 28. hath on his fore-head, *Holiness to the Lord*: And his Office is, *to bear the iniquitie of the holy things of the children of Israel*, that they may be accepted before the Lord; and in this he was a Type of Christ the great high Priest going in unto Heaven, to make Intercession for his People, who bears not only their iniquities, but the iniquity of their holy things; *Aaron* answers for them, as the Type. Our Lord Jesus as the anti-type, He being eminently *holiness to the Lord*, and *having holiness on his fore-head*, and being so well pleasing to the Father; however our prayers and praises, and other parts of service be but little worth, yet he makes them acceptable, and procures that they be not rejected, when he is, for this end imployed, and made use of. 8. We will find that strength to bear through under a Cross, and a good out-gate from under the cross comes from him, as Intercessour; O! so advertant as he is, when his own are under the cross, his bowels are then moved, though not as they were on earth, yet certainly they want not their own holy motion, suitable to the glorious estate whereunto he is exalted: Therefore, *Acts* 9. He cryes from Heaven, *Saul, Saul, why persecuts thou me?* And *Stephen*, when stoned to death, sees him *standing at the right hand of God*, executing this part of his Priestly Office; One part whereof, is to keep off a Cross, and another part whereof, is to help to get it honourably born, and to a victory over it. 9. Our perseverance in the Faith, and perfect glorification is a fruit of Christs Intercession, so that his own cannot but persevere, and be glorified, because he interceeds for them: This is it that is spoken to several times, *John* 17. especially *verses* 15. and 24. In the 15. *v. I pray for them, that they may be keeped from the evil*: He prayes for them, that they may be keeped from the evil of sin especially; he prayes for them, that they may be keeped that they fall not from the Truth: And *v.* 24. *Father, I will that these whom thou hast given me, be where I am, to behold my glory*: That longing and effectual desire and will of his, presented by him in heaven, is continuing still effectuall for all the Saints in the Church militant; There is ground of quietness and comfort from his Intercession, and by vertue of it to have hope, that not only present, but coming snares and temptations shal not prevail: Therefore the Apostle, *Rom.* 8. 38. to his speaking of Christs Intercession subjoynes his highest triumph, *I am perswaded, that neither death, nor life, principalities, nor powers, things present, nor things to come*; and because it's impossible to number all things, he sayes, *nor any other creature shall be able to separat us from the love of God, which is in Christ Jesus our Lord*: Now, if all these be put together, besides many moe, that may be gathered from Scripture, what wants a Believer for his own privat and particular consolation, which this one word, that *Christ is an intercessour*, doth not answer?

But 2. There is not only consolation for a Believers particular condition from this ground, but also in reference to the publick case of Gods Church: There are *Four* things especially, that seems very heavy to the Church, and publick work of God; in reference to all which we will find consolation from this ground. The 1 is the fear of a scarcity, or weakness of the publick Ministry; that being the great gift which he hath given, for the edifying of his body, and it being a prejudice to the Church, when she hath not Pastors, *according to Gods own heart*: But compare *Psal.* 68. 18. with *Ephes.* 4. 8. 12, 13, 14. and we will find that his Intercession answers that fear; In the *Psalm*, it's said, *Thou hast ascended on high, thou hast led captivity captive, thou*

hast received gifts for men; which supposes his seeking of, or making suit for them, or as the word is, thou hast receleved gifts *in the man*, that is, being in our nature, he procured them: And, *Ephes.* 4. It's said, *he gave gifts to men*; and compare these *Two* places with a *Third*, to wit, *Acts* 1. 4. Where he bids his Apostles *tarry at Jerusalem till he send the promised Spirit*; and im. mediately, after his ascension, as it is, *Acts* 2. He poured it out, which abode on them, in the *Likeness of cloven tongues of fire*: It's likewise said, *John* 11. 39. That *the Spirit was not given, for Jesus was not yet glorified*; All which shew an influence that Christ's ascension hath on the pouring out of the Spirit, and on the gifts given to men, whether Ministers, or others: There is nothing amongst men readily less cared for, than a Ministry, some would have none at all, others would have them of such a stamp as would please and humour them, but our Lord hath received gifts to give unto men; And he that poured out such gifts on the Apostles, and others, hath what gifts he pleaseth, and sees needful for his Churches edification yet to give; and that he gives such gifts to men, that his people are not praying much for, whence is it, but from his Intercession? Therefore, *Revel.* 1. We will find that he delights in this propertie, as a piece of his spiritual state, and grandour, *That he holds the stars in his right hand*, such is his respect to them, and his it is to dispose of them. 2. It's a greatly exercising difficulty to the Church of God, to think of the mighty opposition that is made by enemies: *Mahomet, Heathens, Antichrist, false Brethren*, threatning to swallow up the little flock, the Church of Christ, which is like a bush burning with fire and not consumed: But for this there is a consolation in Christs Intercession, according to that word, *Heb.* 10. 13. *He sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool*; He hath this for his suite at the Fathers Bar, and is backing it; upon this it followed, and as a fruit of it, that all the first persecutions were broken; on this it hath come to pass, that *Antichrists* kingdom is tottering, and it's on this ground, that his bearing down, and utter-breaking will be accomplished; Hence it's most emphatically said, 1 *Cor.* 15. 24. That *He must reign till he hath put all enemies under his feet*: According to the promise made by Jehovah to him, *Psal.* 110. 1. *The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool*: He cannot be an Intercessour, but his enemies must down; For who, I pray, will be able to stand, when he gives in his complaint against them? who will plead *Antichrists*, and other persecutors cause when he appears against them? and he is so certain of his enemies being made his footstool, that he is waiting till he see it done, he must reign till then, maugre all the malice and might of Devils and Men.

3. It's a difficulde to the Church and people of God, to think on such great confusions as are in the world, there are but few Judicatories that are for Christ, but few Governours higher or lower that do consult his honour, or regard him; it's others that have the Throne and Court, and the guiding of things, than friends and favourers of his interest, for most part; but here the consolation lyes, that there is a Court in Heaven, that gives out orders, where the Church hath an Agent constantly lying, where the Devil and the World hath none: Jesus Christ is the Churches Agent, and Intercessour there: *Daniel* Chap. 10. 13. Hath a word to this purpose; *The prince of the kingdom of Persia withstood me one and twenty dayes, but Michael the chief prince came to help me*: And v. 21. *There is none in all the court of Persia that holdeth with me in these things, but Michael your Prince*: The great Intercessour was at Court, looking that nothing went wrong, seeing that no decree were past to the prejudice of the people of God, and his work, in the time when they were building the Temple, *Hg. Zech.* 6. 13. Is said *to build the temple of the Lord, to bear the glory, and to be a Preist, sitting and ruling on his throne*; having the government committed to him; what hazard then is there here, when heaven guides all, when the Church hath an Agent at the Court, to see (as I said) that nothing go wrong, when *Michael* the Prince is there, and sees all the Acts and Decrees of the Court, and readeth them, yea draweth them, and looks well that there be nothing in them hurtful to his Church: And, O! may we not, and should we not thank God for this? 4. A *Fourth* thing that troubles the Church of God, is the abounding of offences in her self, and the spreading of

errour, which like a flood threatneth to drown the Church; and great stormy winds come, that are like to blow down the house of God; offences and stumblings abound, and errour, which (I just now said) as a flood is like to drown all, when the Devil is put from the Throne and gets not violence acted, he turns about, and falleth on another way, and spews out this flood of errour, to devour the Woman and her Child; But our Lord hath a vote here also: After the persecution of the Heathens is over, *Revelation* 7. 1, 2. *John* sees an Angel ascending from the east, the great Lord Keeper, or Chancellour of the Fathers Councel, the supream Deputy over all under Officers, that hath the keeping of the great Seal of the living God, and there is nothing relevant nor valid till it be sealed by him; And mark the time when he appears: It's when the winds are holden, and ready to blow, as *vers.* 1. but he cryes with a loud voice, *Hurt not the earth, nor the sea, nor the trees, till we have sealed the Servants of God in their foreheads*: Stay, saith he, a little, ere these winds blow, that will take the most part off their feet, ere that delusion go forward, there are some servants of God that must be marked, and put without the reach of the hazard, and then the winds shall get leave to blow: what reason then of anxiety is there, or could be here, if the solid and lively faith of this Intercessour, and Advocat, his being in Heaven, and thus interceeding, were in our hearts?

2*dly*. As to the particular times, and occasions when the people of God should more especially make use of this ground of consolation, and comfort themselves in it, (I speak not of Christs Intercession simply, but of the consolation that flows from it,) 1. In their most languid and lifeless conditions; when the body of death comes in on them, like a wave of the Sea, and is ready as it were to drown them; they ought to comfort themselves in this, that they have an Intercessour that can rebuke that; when temptation is violent, and a person fears he be undone, he hath a grip here to hold himself by: Jesus Christ is Intercessour, He prays that my graces fail not, that my Faith and Patience be not undone, that the Devil get not his will of me, the man would be desperat, if he were not in heaven, and interceeding; but he gathers confidence from this ground, and says, *I shall not die, but live, and see the salvation of God*; *For he is able to save to the uttermost all that come unto God through him, seing he ever liveth to make intercession for them*: And therefore, although I cannot win out of the grips of this temptation, yet he can rebuke it, and break the force of it: And hence is that comfortable word, *Heb.* 2. last. *For that he himself suffered, and was tempted, he is able to succour them that are tempted*: Sometimes it will not meet with Believers condition, that Christ suffered, but this doth; when he comes on, and finds that he was *tempted*: It's true, there was no corruption in him, and temptations had no sinful influence on him, and the more comfort to us, He is the stronger to overcome in us, yet he was set on and assaulted by the temptation, he was tempted, and that is a consolation; when *Joshua* the high Priest is in his duty, *Zech.* 3. and the Devil is at his right hand to resist him, and mar him in it, and he can do, or say little himself, he boasts him with authority from marring his servant in his work: A great consolation it is, when the temptation is strong, and we weak; when the Devil is violent, and we are despairing to resist him, that there is a high Priest at hand whose Office is to do it. A 2*d*. time is, when challenges are very fresh, when the charge of ones Debt given in is long and large, and the Law is severe in exacting, and Justice in pressing, and pressing hard, and the conscience cannot deny, nor resist; and the man hath nothing to pay his Debt, and he is like to be dragged to the Prison, and there is none to undertake for him; there comes in that word, 1 *John* 2. 1, 2: *I write these things to you, that ye sin not*: I give none a dispensation to sin, but *if any man sin, we have an Advocat with the Father, Jesus Christ the righteous*, And this is the ground of *Paul*'s triumph so often mentioned; *Rom.* 8. 34. *who shall lay any thing to the charge of Gods elect? it is God that justifies*, &c. Though the charge should be given in, what is the matter, there is a way to be freed of it, there is an Advocat at the right hand of God in Heaven, who became Cautioner for, and payed the Elects Debt, and is now interceeding for them; and who can loss the cause when he pleads it? and here he quiets, and comforts himself, giving a defence to challenges, and

all that can be lybelled against him. A 3*d.* time and occasion is, under a Cross-condition, when Christians have the world in their tops, and there is confusion in publick things, and there is darkness and indistinctness in our privat condition, it ought to comfort us, that we have an Advocat in heaven, who pleads our cause, and will not despise the suit of the poor and needy. A 4*th.* time is when we our selves cannot intercede for our selves, when we pray, but our prayers are much mangled, and little worth, and we think shame to look upon them; we would then look on what accompt our prayers are put up, if on the accompt of Christs Intercession, a sigh, a groan, a broken word, nay a breathing will be accepted; the Intercessour hath his own incense to perfume it with, and it's accepted on the weight that it hath from him; and though our prayer, be but as the shaddow of a prayer, if there be honesty in it, it's a comfort, it will be accepted on that account; *Whatsoever ye shall ask the Father, in my name I will do*: And *Revel.* 8. He accepts the prayers of all Saints, the weakest as well as the best; for the best goes not up but by his censer, and incense, and the weakest goes up that same way: And there is in some respect no distinction of Believers, and of their fervent, or not fervent prayers there, if honest, the fervour of Christs Intercession, and the favour of his incense makes all go up, and be accepted; because the reason of Gods hearing of our prayers is not in us; else he should hear none of them; but it's in his intercession, which is of equal worth, and extent to all honest prayers of sound Believers; *He is able to save to the uttermost, all that come unto God through him*; though there be no ability nor worth in themselves, because *he livts for ever to make intercession for them*: but the *two* last things will clear this yet more.

3*dly.* Though this may seem strange like, yet it is true, if we consider the grounds warranding us to make use of his Intercession, and to draw this Consolation from it; And they are *Four*, 1. That his Intercession suppones a defect in us, a libel and charge given in against us, else what needed we to have an Advocat and Intercessour? if our Plea were just and good as from our selves, we needed not one to undertake for us; the Judge would absolve us, but the defects that are in us, give access to this part of his Office, which supposes us to have infirmities, else we needed not an high Priest, if we were like *Adam* in his innocency, for he needed not an Intercessour; and therefore in the Text, it is *for the transgressours* that he makes Intercession: and 1 *John* 2. 2. *If any man sin, we have an advocat*, &c. 2. All the weight of Christ's Intercession, and the grounds whereon he pleads, are in himself; and therefore none need to stand aback, because there is nothing in themselves; *We have an advocat with the Father, Jesus Christ the righteous, and he is the propittiation*; Christ hath in him a fulnesse to pay the Debt himself, and he pleads on that, and on nothing in the creature: He says not, let them be pardoned, because they have not sin, nor because they have such and such qualifications, but because I have been a propitiation for them, I have payed their Debt; Therefore he is called *the righteous*, because he hath reason for that which he seeks, He hath payed for what he seeks, and therefore it cannot but be granted. 3. There is a freedom in the application of all, the application is free Grace every way, and that is clear from the parable of the barren fig-tree; what could the tree say, when Justice pleaded it should be cut down? There is nothing in it to procure a delay, but the Gardner stands up and bids spare it, and he will take pains on it, and apply what is needful; causes are not here cast back, because the partie is poor, nor because he hath much Debt on his score; No, *If any man sin, he hath an advocat*, the thing is obtained without money; and without price; would ye then have a Priest that suits you well? ye shall have him, and have him freely; if ye imploy him to undertake for you, he will do it freely, and it's his honour so to do. 4. It's free and effectuall, It cannot misgive; for who pleads? Is it not the Son? before whom pleads he? It's before his own Father, who heareth him alwayes; for whom doth he plead? It's for them who are the Fathers own Elect, and his also; *Thine they were, and thou gavest them me*; *and all mine are thine, and thine are mine*: It's for them whom the Father loves as well as he; what does he seek and plead for? for that which is covenanted; and he pleads for it, accordin-

to the terms of the Covenant; Therefore it's sure, that though heaven and earth may be mixed, and overturned, yet none can louse a link here; It's impossible, but what he interceeds for, he must obtain; and for whom he interceeds, he prevails, and that's for all that imploy him.

4*ly*. For *Advertisment* or *Cavat*; It may be asked here, may all comfort themselves in Christs Intercession? Some will think, that were good, but in truth it would make the consolation of all unsure; Therefore there are *Four* qualifications of a person that may, and only may warrantably take the consolation whereof we have spoken, 1. It's a Person that hath betaken himself to Christs satisfaction; for there are *two* parts of the Priestly Office, His *Satisfaction* and his *Intercession*, and there is no dividing of them, nor making use of them, but in the right order: First he satisfies, and then he interceeds; and he must be taken, and made use of in this order. 1. In his Satisfaction to divine Justice, and it's on this ground that we must found our righteousnesse, and plead for absolution, and whoever have made this use of his Satisfaction may, in the 2*d*. place, comfort themselves in his Intercession; because it is grounded on his Satisfaction. 1 *John* 2. 2. For whom he interceeds, for these he is a propitiation, and he is a propitiation for all who by Faith have betaken themselves to him; This is the very hinge of our Consolation, even to take with our Debt, and to betake our selves to him, according to the Covenant, lippening for salvation on that ground. 2. It's these who are essaying and practising themselves in the duties of holinesse, wrestling with a body of death, and exercising themselves to Godlinesse, that may warrantably comfort themselves in Christs Intercession; as *Paul*, who, *Rom*. 7. being put to it in the conflict with his corruption, comforts himself thus, *I thank God through Jesus Christ our Lord*: Though they be sorely harassed with a corrupt nature, yet they may expect an outgate, through vertue of his Intercession; Therefore, *Revel*. 8. Christ's incense (as I have often said) and the Saints Prayers go, and go up together; Lazinesse and security hath not this consolation, but if a person be praying, and be serious, though weak in it, he hath an Advocat, who, when it comes to be asked, what shall be thought of such an ones Sacrifice? pleads that it may be accepted. 3. It's the person that not only is aiming, and minting to do dutie, but is denyed to it, laying no weight on it, despairing ever to get victory over corruption in his own strength, or to come by the hearing of his prayers through any worth that is in them, and not daring to step forward his alone; but leaving all he does at Christs feet, to make it acceptable; which leads to the 4*th* thing requisit, (*viz*.) when persons, whether their doing and duties be of worth or not, Jesus Christ is made by them the upshot of all; they lay weight on him to get them done, and to get them accepted when they are done, and without him all would be desperat in their esteem; this was typified in the peoples giving the Sacrifices to the Priest to be offered, and though it were but two Turtle doves, or two young Pigeons, they were brought to the Priest, as well as other Sacrifices: But such as consider not the inimity and sinfulnesse that is in themselves, and adventure to step in to God without him, cannot lay claim to this consolation, which runs always on this ground: *Heb*. 7. 25. *He is able to save to the uttermost all that come unto God through him, seing he ever lives to make intercession for them*; Is there not then ground of Consolation here? and such as there is reason to bestow a preaching upon it, to teach us how to clear our selves in it, and make use of it, and how to chear our selves in it; Ye that seclude your selves from this Consolation, O! but ye spill and mar a good life to your selves, and hazard your own cause, that will most certainly go against you, because ye put it not in the right hand; which the Lord give you wisdom to amend, and give us all the right use of this through Jesus Christ.

SERMON LXIX.

ISAIAH LIII. XII.

Verse 12.—*And made intercession for the transgressours.*

It

IT were a very great Consolation, and a main furtherance in all Religion, to get this solidly believed; That Christ Jesus, *who is the express image of his Fathers person, and the brightnesse of his glory*, is now in heaven in our nature, and hath it for his work to be interceeding, and interceeding for transgressours; we are every day reaping the good of this Intercession, in reference to many evils that are keeped off us, and in reference to many mercies bestowed on us, that we pray not at all, or but little for; and we come never to hear a preaching, but we are beholden to it; It being a peculiar fruit of his Intercession, that gifts are given to men, and that the Gospel is sent through the earth; and if ever any get good of a Sermon, it is by vertue of this Intercession, seing he hath said, that *he will pray the Father, and that he will send the comforter*; and whenever we come to hear a preaching, there would be (to say so) a revising of the thoughts of Christ's Intercession and a stirring up of our selves to get the faith of it lively in its exercise.

That which we spake to the last day, was concerning the comfort that flows from this, and indeed if any Doctrine be comfortable, this must be comfortable, that we have such a friend in the Court of Heaven, invested in this office of an Advocat, and Intercessour for us.

Use 3. of exhortation, seing there is such an Office wherewith Jesus Christ is invested, and such an Officer that bears this Office, to be an Advocat for sinners, then sinners would be exhorted to learn to improve, and to make use of this Advocat, and of his Office, since he hath this Office of an Intercessour; O! do not despise such a mercy, neglect not such an advantage, but learn to make use of him, and in your worship-applications to God, to approach by, and through him: The ground of this *use of exhortation* is clear in the Words, and from the nature of the thing; For if Christ Jesus bear these Offices, and if he bear them for us, then sure we should improve them: If he be a *King*, we should make use of him, for subduing sin in us; If a *Prophet*, we should improve that Office, for attaining of Light, and saving Knowledge from him; And if he be a *Priest* to satisfie divine Justice, and to make Intercession, we should improve both parts of that Office: The necessity of our Improving Christ's Intercession appears from this, If we consider in what terms we stand with God, have we any boldnesse or access of our selves? Is not the door shut on us? and is there not a stated controversie standing betwixt God and us? And have we any accesse but by his moyen? The necessity of it is further clear, from the order that God hath laid down in the way of his Administration of grace; why, I pray, hath he appointed a Mediator and Intercessour? Is it not for good reason? even for the consolation, and encouragement of sinners to draw near, who, if they be in earnest, cannot but be affected with fear to approach unto God; and is it possible to come unto God, and not by this door? and were it not ingratitude to neglect it, seing he hath contrived this new and living way of access unto him?

But to descend to more particular discoursing of this matter, which is as difficult a thing to speak of aright, and to practice suitably, as any part of Religion; if especially he himself teach us not; for sometimes we will make use of his Sacrifice and Satisfaction, when we know not how to make use of his Intercession; For either we do all our alone, and misken the Intercessour; or we will do nothing, and give it over as desperat, as if our business were quite broken and hopelesse, and as if it were needlesse, or useless to lay any weight on Christ's Intercession; And thus whether we apprehend our selves to be in better, or in worse case, he is much miskent, and neglected: That therefore we may the better know how to make use of Christs Intercession; We shall, 1. in the general, shew what it is to improve it. 2. Speak to some particular cases, wherein it in a special manner is to be improven, 3. Satisfy and remove some objections, or answer some questions that may be moved about it. 4. We shall give some characters of one that is serious and tender, in improving of his Intercession.

For the *First*, It is indeed a thing so difficult to improve Christs Intercession aright, that we cannot easily tell how to conceive of it, being a considerable part of the mystery of Faith, to go to God by a Mediator and Intercessour; However, we shall 1. shew some mistakes that are to be eshewed. 2. We shall shew wherein

more properly consists, which is, in the exercise of Faith in him, with respect to his Intercession. And 3. We shall illustrat it by some similitudes, for the further making out of it. 1. Then, when we speak of improving Christs Intercession, and of going to God by him, we would have these mistakes shewed. 1. Beware of thinking that there is a going to the Mediator in a distinct, or in a different manner from what is, in going to God, for he is God; or, that we may go to God at one time, and to the Mediator at another time, as if we would first speak a while to the Mediator, and then speak to God, or would first make our moan to the Mediator to pacifie God, and when God were calmed to speak to him; as if he were to make moyen with God for us, as a Courtier makes moyen with the King, the offended partie for a Rebel, we would beware of this: For it divides in our apprehension the God-head, that is indivisible; for if we consider the Mediator as the object of our worship, he is to be considered as God; though we may, and are also joyntly to consider him as Mediator, and on that account to make use of him: And if we consider him as God, we must consider him as the same God with the Father, and the holy Ghost; But to have this imagination of him, that we are to speak to him, as to another Partie, or not as God, is to make him another thing, which is unbecoming that apprehension, and estimation that we ought to have of the unity of the blessed God-head. 2. Beware of thinking that there is a greater facility or easiness to have access to the Mediator, than to have access to God, or that it is more easie to have access to the *Second* Person of the Trinity, than to the *First*, or *Third* Person; we are afraid that there be mistakes here also, as if the Mediator were more easie to be dealt with than the Majesty of God; or, as if there were more easie access unto him; whereas he being the same God, and so considered, there are the same grounds, whereon sinners may have access to the Father, as to the Son; For if we look on a sinner repenting, and believing, he is as welcome to the Father as to the Son; but if we consider the sinner as not repenting, and believing, he is so, neither welcome to the Father, nor to the Son: It is true, the Son being considered as man, there is a sympathy, that the Second Person united to our nature hath, which is not in God abstractly considered, yet this is not so to be understood, as if the mercy of the Mediator, having the two natures so united in his person were of larger extent than the mercy of God, or as if he could be merciful when God is not: For there cannot be a greater mercy than that which is Infinit, and this is the essential attribut of the Father, Son and holy Ghost; only this sympathy in the Mediator is to be considered, to strengthen and confirm our Faith, in our application to God, that we have him to approach to in our nature, but it is not to give us any new ground of having access easier to Christ than to God; but (as we said) only to confirm our Faith, in having access to God: Hence it is that Jesus Christ is alwayes proposed as the midst, whereby and through whom a sinner comes to God, so that we have access with boldness, not to the Mediator as a distinct party, but to God through and by him: Therefore there is the same common way of application to God, and to Christ, the same Covenant and Promises, the same exercise of Repentance, of Faith and of Prayer, which gives us access to God, and that gives us access to the Mediator. 3. Beware of placeing this improving, and use-making of the Mediators Intercession in words, or petitions directed to the Mediator, which I apprehend, is the use that the most part make of his intercession: to put up such Petitions as I am afraid to speak of, as namely, O! Mediator at the Fathers right hand plead for me, as if the Mediator were a distinct party from the Judge, to whom we must speak for interceeding with the Judge, which still leads us to look on the Mediator, as another different party, or as having other terms whereupon he dealeth with Sinners, or as if there were another way of making use of him, and of application to him, and on other grounds than of, and to God, the contrary whereof we have shewed; whereas the use-making of his Intercession consists rather (as after will appear) in Faiths application to God in him, and laying weight on his Intercession for access, and acceptance of our persons and services, when we make it the ground of our address to God, the ground on which we draw near; and this we may and should do, when we name Christ, or pray to him as God, with respect to his Office of being in-

ercessour; even as when we look to him by Faith, to get sin pardoned, there is a looking to him as God, with respect to his offering and satisfaction to the justice of God, on which account we expect to be pardoned.

But *2dly*, to explicat this a little more, we shall shew wherein this exercise of faith, in making use of the Mediators Intercession, doth mainly consist, and for the more clear following forth thereof, we shall speak to these *Two*, 1. To some things presupposed. 2. To some things wherein more properly it consists: To both which we would premit this word, that when we speak of making use of Christ's Intercession, there are *Two* extreams to be avoided; *One* is, when persons go to God misknowing Christ, and do all that they do, as if they were constantly friends with God, and in good terms with him, and had need of none to make their peace, or to keep up, and maintain their peace with God, which is in effect the way laid down in the Covenant of Works, when *Adam* was a freind: *Another* extream is in the defect, and that is, when persons go to God by Christ, yet do not lay weigh on his Intercession as becomes; when not only they want confidence, which the other hath, though on a wrong ground, but do not lay the burden on the right ground, but go to God faintingly and discouragedly, as fearing to trust or lippen to Christs Intercession; there is necessity to guard against both these; for there must be such an use-making of Christs Intercession, as we dare not go by him, and yet a concurring act of Faith, putting us to go to God by him, and to lay the weight of what we seek and expect on him, and on his Intercession: Now the things that are presupposed to the use-making of Christ's Intercession, guard against the first extream, and these things wherein the use-making of it properly consists, guard against the other extream.

First, Then these things presupposed are, 1. A conviction of our natural sinfulness, not only of the diffiance that is betwixt God and us, but of the quarrel and infimity, and that by our deserving we may justly have the door of access to God shut upon us; that is it that puts the sinner to ask for an Intercessour, and to make use of him, as these who have provocked a great Person, fear to go their alone to him, but seek for the mediation of some special friend or favourite. 2. There is presupposed a consenting to, and acceptation of Christs Satisfaction, as the ground of our peace with God; For there is no access to his Intercession till this ground be laid, because all the efficacy that is in Christs Intercession, results from and is founded upon his Satisfaction, 1 *John* 2. 2. *If any man sin, we have an advocat with the Father, Jesus Christ the righteous, who is the propitiation for our sins*: He procures nothing by his Intercession, but through the vertue of that blood, which he offered in a Sacrifice to satisfie Justice, and therefore in improving of his Intercession, this method must be followed; there must first be a betaking of our selves to his Satisfaction, as the ground of our peace, and whereupon we plead for peace, and for any other thing that we stand in need of; except this be, all the imaginations that we can have of Christs Intercession (as if we would first prevail with Christ, conceiving that he will soon be ingaged, and then have hopes of prevailing with God) if his Satisfaction be miskent, will be to no purpose; for as we shew in the *First use* of this point, he Intercedes only for his own people, who are believers in him, and have closed with his Satisfaction, and as we shew from *Revel.* 8. It's only the prayers of all Saints that are offered up by him, *I mean*, none can comfortably conclude, that he intercedes for them, but Believers and Saints: And therefore till his Satisfaction be rested on, as the ground of our peace, we can look for no benefit by his Intercession. 3. There is beyond this required, the conviction and impression of our own unsuitableness, to keep up friendship and fellowship with God, through our remaining corruption, and the prevailing of temptation, without a Mediator; and withall an approbation of Gods way, who hath appointed a Mediator for that end, and a loving to keep up communion with him by a Mediator; So that suppose we were clear, that our sins are pardoned, yet we would know, that this conviction and impression is necessary to put us to make dayly use of this part of the Mediators Office; for we may have conviction of the *First* part, that is, that we cannot make our peace without Christs Satisfaction, and yet we may be defective, as to our walking under the conviction of the *Second*, that is, of a ne-

ceſſity of keeping up of our communion with God, by vertue of his Interceſſion; which is, as if a Rebel, being reconciled, and made a friend, by the procurement of ſome great Perſon, yet having to do with the King, ſhould not dare to go unto him, without the man that was inſtrumental, in making his peace; or we may allude to *Abſaloms* coming home by *Joabs* procurement, who was three years thereafter at *Jeruſalem* ere he ſaw his Fathers face, and had a new dealing with *Joab* for that end; So it's very ſuitable to the way of Grace, and ſhews that our being, and ſtanding in Grace is free, not to dare to go in to God, even when our peace is made, without the Mediator. 4. Upon the back of all this, there is a neceſſity of the Faith of the Mediator, or Interceſſor, his being at the right hand of God, ready to agent our cauſe, through whom we may have acceſs, when there is reaſon enough in our ſelves, why we ſhould be keeped at the door; and though we dare not go our ſelves alone, yet to adventure to go through him to God: And though this be but the doctrinal Faith of the thing in general, yet it's neceſſarily preſuppoſed, as well as the reſt, that when a challenge riſes, and the Conſcience ſayes, how dar thou go to God? Faith may anſwer, becauſe there is a friend there in our nature; when the Sinner is convinced of ſin, the Conſcience challengeth, and the Law condemns, and there is ſome ſad expectation of the drawing forth of the Sentence; There is an act of Faith that convinces of a Saviour, whoſe Satisfaction, if it be made uſe of and improven, all will be well: This we ſay, is neceſſarily preſuppoſed to the uſe-making of Chriſts Interceſſion.

2*dly*. Theſe 4 being preſuppoſed, it follows, that we ſhew what properly it is, to make uſe of Chriſts Interceſſion, or, wherein it conſiſts? And 1. When Faith hath laid hold on Chriſts Satisfaction for peace with God; in the improving of his Interceſſion, there is an act of Faith whereby we actually beſtir our ſelves to approach unto God, upon the weight we lay on his Interceſſion, that when the ſoul ſees it ſelf ſecluded, conſidered in it ſelf, yet it will go forward lippening to that, ſo that if a challenge come in its way, and ſay, what ground haſt thou to look that thou wilt be welcome to God? the Soul ſayes, none in my ſelf, but there is a friend before me, with whoſe ſatisfaction I have cloſed for my peace, and I lay this weight on his Office, and on Gods call to make uſe of him, that on the ground of his moyen with God, I dar hazard to go forward, even as if a Rebel, after his peace were made, had ſome buſineſs to do with the Prince, and hearing that there is a friend at Court, yea, the ſame friend that made his peace, he thinks that a good time, and fit ſeaſon, to go and preſent his ſuit, expecting to come ſpeed through his moyen: And this keeps alwayes the weight and honour of our obtaining any thing we ſeek, as a prerogative to Chriſt, and ſtops the perſons own mouth, from looking to any thing in it ſelf to boaſt of, even as the Rebel hath no cauſe to boaſt of his getting a hearing from the Prince, but gives the thanks to him, who, as he made his peace, ſo alſo procured him a hearing, and it is according to that word, *Heb*. 10. 21. *Having an high Prieſt over the houſe of God, let us draw near with full aſſurance of faith, expecting a hearing*: and that, *Heb*. 4. 15, 16. *Seing we have an high Prieſt, who was tempted in all things, like as we are, yet without ſin; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*: This is the *Firſt* ſtep of improving Chriſts Interceſſion, when the juſtified ſinner is at a ſtand, on ſome new challenge for guilt, and dar not go forward, nor adventure to approach unto God, on this account and ground, that there is a Mediator, and Advocat at his right hand, to hazard (if we may ſpeak ſo) or rather with confidence to go forward, and preſent his ſuit to God. 2. There is an act of Faith, as in undertaking, ſo in expecting and on waiting upon God, for obtaining a hearing of our ſuit, on this account, that Jeſus Chriſt is an Interceſſour in heaven for ſuch as imploy him, and this guards againſt both the faillings before mentioned, to wit, againſt anxiety on the one hand, and preſumption on the other; againſt anxiety and fainting, when as there is not only a propoſing of our deſire, but an awaiting for, and expectation of a hearing from God, againſt preſumption, and turning carnal, when the expectation of a hearing is not founded on our own righteouſneſs, but on the Interceſſion of Chriſt. This is it which we have, *Dan*. 9. 17. compare

compared with *Jonah* 2. 4. In the 2. of *Jonah* 4. *v.* He sayes, *Then I said, I am cast out of thy sight, yet will I look again toward thy holy temple*, the which look was in effect, a looking toward the Intercession of Christ the *Messiah*; the Temple with its Sacrifice having been typical of him; and the Mercy-seat that was there, being typical of his Intercession; it is as if unbelief had suggested to *Jonah*, now *Jonah*, what will become of thee? thou art a gone man, and needs not pray any more; yet sayes he, *I will look again towards thy holy temple*: and though he knew not well, now being in the belly of the Whale, where the Temple stood, yet his Faith having an suitable exercise on the *Messiah* signified by the Temple, and his looking, being an act of Faith, carried in his suit to God, which was accepted; and indeed this is a main thing, by which a poor Believer cast down, wins to his feet again; The other place is, *Dan.* 9. 16. 17. Where, when he is serious, and doubling his petition, he hath these words, *Cause thy face to shine upon thy Sanctuary which is desolat, for the Lords sake*; and to let it be known what he meaned, by saying, *for the Lords sake*, which looks to himwho was to be Intercessour in our nature, he expones it in the following words, *O! my God, incline thine ear, and hear, open thine eyes, and behold our desolations; For we do not present our supplications before thee, for our righteousnesses, but for thy great mercies*: That is an improving aright of Christs intercession, not to pray directly to him, as a distinct party, but to pray for mercy upon the account of his Intercession; For what is *for mercies sake*, in the latter, is *for the Lords sake*, in the former, *viz.* because, by him, and by vertue of his Intercession, mercy comes out unto us: And this is a main use to be made of Christs Intercession, to wit, to have upon that ground an expectation of a hearing, or to found our expectation of a hearing on that account, and let it bear the weight of it, as well it can. 3. The right improvement of Christs Intercession hath this act of Faith; That although there seem to be many difficulties and long off putting, yet Faith, upon the account of his Intercession, will continue its expectation of a hearing, and its looking for, of what the person hath sought, and stands in need of, whatever cross dispensations thwart its expectation, and whatever signs of anger appear in the way of its obtaining, it waits on for all that: Though *Jonah* be in the belly of the Whale, and the weids wrapped about his head, yet will he look towards his holy Temple; So though a Soul have no life, nor sense, no inward feeling, nor arguments in the mouth, yet acting on Christs Intercession by Faith, it will not leave, nor give over its suite, considering, that though it hath no ground of expectation of good from it self, yet from Christs Intercession it hath, which is the improvement of that, *Heb.* 7. 25. *He is able to save to the uttermost, all that come unto God through him*, &c. If there were never so strong objections from unbelief, and carnal reason, and if it should be suggested, ye have such and such difficulties, that cannot be overcome, lying in the way of your Salvation, and there is nothing in you concurring to make out your Salvation, yet Faith sayes, *He is able to save to the uttermost*, or, as the word is, he can save to the full, or to the youdmost; and what is the ground? *Because he ever lives to make intercession*; And this is the main thing to be taken notice of, in improving of his Intercession, when the sinner hath presented his suit, or request to God through the Mediator, to get his mind quieted, on the account of Christ's Intercession, that it shall be answered, even as a man, who having a Cause to plead, and getting an able Advocat, who sayes to him, I will warrand your cause, quiets himself, because of his undertaking: So proportionably there is a weight laid on Christs Intercession by Faith lippening to him, which makes the Soul to be without anxiety: And this continued act of Faith doth not at all foster sin, but strengtheneth rather to oppose sin, quiets the mind, and makes more humble, and makes a tranquillity in the Soul, in bands as well as in liberty, because it layes the weight of its coming speed with God, not on its own argumenting, but on the Mediators Intercession: For as we shew from, *Revel.* 8. The prayer of all Saints go up from his censer; the weakest, as well as the strongest, because it's his Incense that makes them savoury. 4. There is an improvement of Christs Intercession, when any thing is obtained, whether it be a mercy in preventing such and such a stroak, or the bestowing of such and such a favour, and that is, when

Faith derives not that mercy from, nor attributes it to its own praying, though it did pray, and pray somewhat seriously, but derives it from, and attributes it to the vertue and efficacy of Christs Intercession, and counts it self obliged to that, as the rise of all the persons good, and again by him returning thanks to God for it; And this is a little proof of improving Christs Intercession: Sometime when we want what we would have, and are restrained, we will improve all means to obtain, yet when we have obtained, there is but little acknowledgment of him therein; which acknowledgment is our duty, intimate *John* 14. 13. 14. *Whatsoever ye ask in my name, I will do; that the Father may be glorified in the Son*: And in this sense we ought to walk in the use of every mercy, as bearing the acknowledgment of Christs Intercession; and to be affected with love to God, and should withall have a new impression of its obligation, to be forthcoming for God, upon the account of his Intercession; whereas the most part of folk take their mercies, and think not themselves to be in his common for them; neither do they owne him with thankful acknowledgment of them, when they have gotten them; even as a man who had gotten a favour through the Mediation of another, and should forget him, would be very ingrate; the making use of Christs Intercession in this respect is the improving of it, for the awaking of our thankfulness, and the confirming of our obligation to him; if we look through our life, is there any day, or hour, but we will need something, and be enjoying something? and the improving Christs Intercession thus, would make the thoughts of Christ always fresh and lovely to us, but we seek, and get, and enjoy, as if a Mediator were not in heaven; but as we acknowledge him in praying to him, when we have need; so when any thing is gotten, we would acknowledge, that we have received it, and do enjoy it on the account of his Intercession, who obtained it for us.

3*dly*. We said, That this may be illustrat by similitudes, and there are these *Three*, whereby it may be illustrat. The 1. is, (if we may call it a similitude) the comparing of the use-making of his Intercession, with the use-making of his Satisfaction; (wherein there is a resemblance) we make use of his Satisfaction, when we are convinced of our natural sinfulness and inimity, and that we cannot make our own peace our selves, yet hearing of his Satisfaction, and having an offer of it, and believing that it's able to do our turn, we hazard on that ground, to close with God in the Covenant: And though the sense of peace come not for a long time, yet we with confidence wait for it, because the ground we lean on for it cannot fail; proportionable to this, we make use of Christs Intercession, when under a challenge, we are convinced of a quarrel, and dar not approach to God; yet hearing tell, that there is an Intercessour in heaven, who will undertake for them that imploy him, we hazard confidently on that ground, to propone our suits unto God, and notwithstanding of difficulties, expect and wait for an answer: I may be *Objected* here, that it seems there is no difference betwixt the improving of his Satisfaction, and the improving of his Intercession. *Answer*, There is no difference, in respect of the things sought, nor in respect of the acts of Faith, whereby we make use of the one, and of the other, nor in respect of the grounds whereupon; for Christ hath payed the Debt of them for whom he interceeds, he hath purchesed the same things for which he maketh Intercession, they are the same acts of Faith that make use of both; it's the same Covenant and offer, that warrands us, to come to his Satisfaction for peace, that warrands us to make use of his intercession for the application of peace; there is only this difference, that by his Satisfaction he procures us peace, and a right to it, and our peace is made by his laying down before God the price, which we by Faith take hold of; but when he interceeds, he hath nothing to pay, but interceeds for what he hath purchased: Therefore the Scripture hangs the application of his purchase upon his Intercession; He hath bought peace, and every good thing that we stand in need of by his death; and by his Intercession, he procures and makes the application: Therefore it's on this ground, that the Spirit is poured out; as among men, it's one thing to make peace, and another thing to bring the offended person into familiarity with the offended party; So it's the same Faith acting on Christs Satisfaction, for being brought

in to Covenant with God, as the meritorious cause that acts on Christs Intercession, for application of that which he hath purchased; but under a different consideration, looking on his Satisfaction as procuring; and on his Intercession, for application of the same things. A 2*d*. Similitude to clear it, is, the people under the Law their making use of the high Priest; There were two parts of the high Priests Office, or two things, wherein the people made use of him. 1. For offering Sacrifice; 2. For Intercession; The high Priest went into the most holy once a year, and sprinkled the blood, and prayed for the people; in which time they were standing without praying. In the hope of having their prayers made the more acceptable: This was by Gods appointment typically to prefigure our Lords Intercession in Heaven; It is true the high Priests praying for them was nothing to the Souls advantage, of him or them, if Christ was not made use of, both by him, and by them; yet it was typical, and to shew this much, that they were to improve Christs Intercession, as well as his Sacrifice and Satisfaction; Therefore, *Luke* 1. 10. When *Zacharias* went in to pray, the whole multitude of the people was without praying. A 3*d*. similitude (which we have hinted at in our going along) is drawn from that way that is used among men, for bringing two parties that are at odds and variance, to be reconciled, and at one; which, though we are not to conceive in that carnal manner, yet it holds as to the substance of the thing; as if the offending party durst not go his alone to the party offended, but should carry along with him a friend, that hath place, and power to prevail with the other; when he undertakes to go along with him, contrary to his deserving, he will expect confidently to get a good hearing; and if any should say to him, how dare you go to such an one, whom you have so provocked? He would answer, because I have a friend before me that will make moyen for me; and when by that friends moyen, he gets a favourable hearing, and his suit granted, he comes away rejoycing, professing his great obligation to that friend; so is it here as to the thing, though as was said, we would guard against carnal conceptions of taking up God and the Mediator, as distinct parties to be made application to, we shall insist no further for the time, O! that there were seriousness to improve his Blood and Satisfaction, for washing us from the guilt of sin, and for making our peace with God, and his Intercession, for upholding our peace and communion with God, and for the attaining of every good, that he hath purchased and promised, which is the sum of all: God help us to the practice of it, and to be conscientious in it.

SERMON LXX.

ISAIAH LIII. XII.

Verse 12.—*And he made intercession for the transgressours.*

ALthough this be a most necessary thing, and that whereof we have daily and hourly use, even to be improving Christs Intercession; and although it be one of the most excellent, and most comfortable things that a Christian hath to look to in his walk; there being no condition, but there is a ready help for it here; yet this is our sinful misery, that either through our blindnesse, or our indifferency, we are much out of capacity, to improve aright so rare a priviledge: For as much as we have heard of it, are there many of us that can tell how Christs Intercession is to be improven? Sure we may know that if ever we do it, there is no thanks to us for the doing of it; And indeed it is of such a nature, that we even cannot well tell, whether it be better to speak of it, or to be silent, being so little able to make any thing plain, of such a mysterious, yet very concerning thing.

Ye may remember the *Doctrine* that we propoled to speak to was this; That our Lord Jesus hath this for a part of his Office, to make Intercession for transgressours, being a real Priest, he not only offers a Sacrifice, but goes in, and hath gone within the vail, with the vertue of his Sacrifice to appear before God in Heaven for us; as all the Offices of Christ are advanc-

ous, and would be studied by us, and we would study them well; this hath many advantages with it, and we would improve it, least we frustrat our selves of the cluster of priviledges that is in this one Doctrine, That Jesus Christ makes Intercession for transgressours, or sinners.

We shew the last day wherein the Improving of Christs Intercession doth consist; we shall now instance some cases wherein Believers, in a special manner are to make use of it. 2. We shall give some directions for clearing some questions, or for answering some doubts about it. And 3. We shall assign some Characters of such as are rightly improving Christs Intercession.

For the *First*, Christs Intercession ought to be made use of in as many cases as are possibly incident to a Believer, and therefore we are not to restrict it to one case more than to another, although indeed there be some wherein more especially we are called to improve it; Now to clear it, that there are some cases wherein, in a special manner, the Believer is to make use of this Office of Christs interceeding for transgressours; It may be instanced in these, 1. A Believer hath either liberty, or he is in bonds; and there is a special watchfulnesse called for in both these cases, that the Intercession of Christ be not slighted.

1. When he hath liberty, and his spiritual condition thryves, he prayes, and his heart melts in prayer, he hath what he would have, the exercises of Religion become pleasant, and he hath no will to come from them: In this case the Believer is to beware least he be stollen off his feet, and misken Christs Intercession; for then he is ready to think that he cannot but be well, and his prayers cannot but be heard; because he gets liberty to put them up, and it's then often that there is hazard to lay least weight on Christs Intercession: To improve Christs Intercession aright in such cases, these *Two* are to be adverted to. 1. That his Intercession be acknowledged as the fountain, and procuring cause of that liberty and livelinesse, and so we are to carry a stopped mouth before God, and not to boast of it; For (as we shew) the pouring out of the Spirit is a special fruit of Christs Intercession; It being by vertue thereof that gifts are given, and grace to worship God in a spiritual manner. 2. That we beware of thinking that our prayers are in a fitnesse, or that they put us in a fitness of access to God, because of that liberty, except by vertue of Christs Intercession, more than if we had not a word to say; There is in our unbelief and presumption a secret inclination, to lay the weight of our acceptance on our own liberty, Whereas, *Revel.* 8. the prayers of all Saints must come up before God, having the smoak of his Incense to make them acceptable; In which respect, in a case of liberty, Christs Intercession is made use of and improven, when we are denyed to our own liberty, and it is not made the ground of our confident application to God, but Christs Intercession only: Again 2. when the Believer is in bonds in some eminent manner, so that he cannot pray, he scarce hath a word to speak to God; he goes it's true about the duty, but he comes not speed, his prayer relishes not to himself, he is like one speaking, but not praying, his heart is not warmed, neither is there, at least to his own apprehension, any connexion betwixt his words, whereupon he is ready to think that his prayer is as good as no prayer, because of that inclination that is in all of us, to rest on our own praying without making use of the Intercession of Christ; The reasons why in this case we would prestle the use making of his Intercession are these. 1. Least we faint and grow weary in prayer, which cannot but befal us, if his Intercession be not made use of. 2. Least we losse the estimation of the excellent worth of Christs Intercession; which is exceeding derogatory to him that is *mighty to save, and on whom help is laid*: and it is especially for such a time and case, that he is holden forth for an Intercessour: Now there is a *twofold* improvement of Christs Intercession called for in this case, when the Believer is in bonds, and cannot so much as sigh; but it's called in question, whether it be accepted, though yet the man is serious. 1. There is an improving of it for obtaining of that which we have been aiming at, though we cannot tell our own tale (so speak so) nor open our cause, nor make known our requests to God; yet to expect what we have been aiming at, and seeking after, by vertue of Christs Intercession, for as ill set together as our prayer hath been, because it is founded upon the Intercession of the Mediator; and we expect a hearing

on that account alenarly, it being his Intercession that makes our prayers acceptable, it can make such a poor prayer acceptable also; whereupon the Soul rests quiet, and expects a hearing on this ground, because, as was said, the prayers of all Saints go up from his Censer, and with his Incense, and none are cast back, that are put up through him, and by vertue of his Intercession; Hence sometimes looks, sometimes thoughts, sometimes broken words, and groans come up before God, are acceptable, and get a return; The reason is, because, through the Intercession of the Mediator, the prayers of all Saints are acceptable: This is even as if a man should credit his able Advocat with the managing of his Cause, although he cannot, (to speak so) mouth-band his own tale, nor expresse himself satisfyingly to himself in it; Hence we have these words often, *John* 14. and 16. *whatever ye ask in my name, believing, ye shall receive*; *and whatever ye ask in my name, I will do it*; that is, when ye ground the expectation of your hearing, and speed-coming in prayer on me, and my mediation: when folks because of their short-comings in prayer give over the expectation of a hearing, and a return, they give over, in so far, the laying of due weight on his Intercession: only ye would remember the terms on which a person is warranted to make use of his Intercession; for when we follow not his way, in the improving of it, we cannot expect to come speed, or get good by it. 2. A Believer in his bonds would expect a lousing, through the vertue of his Intercession; And this is another way, how we would improve it in this case, when we are bound up, and (to speak so) tangled, that we cannot stir in prayer, then we would have an eye to the efficacy of Christs Intercession, (that is of continual vigour and efficacy, even when we are very dead, indisposed, and lifeless,) for the attaining of liberty and livelinesse; This is indeed to cast a look to him, and singly to improve the efficacy of his mediation, when we cannot speak one word to work up our selves to a disposition for that work: And these two go well together, to be improving his Intercession, for obtaining what we need for the time present, and for the time to come; and when we are in bonds, to be improving it for liberty and freedom.

2dly. There is an use-making of Christs Intercession called for; both when we aim to obtain any thing, and when we have obtained that which we would be at. 1. In our aiming to have, or obtain, we would improve it, that our addresses to God may be in his name, and our Faith of obtaining may be founded on Christs Intercession, and not on our own, and that our Faith may be stayed, and fixed in expectation of the thing: The improving of Christs Intercession in this respect leads us, 1. To the right way of prosecuting our suits to God, and 2. It quiets and fixes us in expecting of an answer, and when this is wanting, Christians are either discouraged, and know not how to pursue their cause, or else they are carnally secure, and presumptuous, which is very ordinary; for either, as I have said, we are under an anxious fear, so that we know not how to go about duties with any hope of success; or else we grow secure and slack, and careless in duties.

2ly. There is an use-making of Christs Intercession, when we have obtained any benefit, which keeps the Soul in his common and debt, and in acknowledging it self to be his Debtor; This makes Christians, when they have gotten any thing, to be humble, and helps them to a sanctified use of the thing received; whereas when this is forgotten, though Persons may be seemingly humble when they are praying for a thing in his name, yet when they have gotten it, they grow carnal, and some way wanton, and he is forgotten, as if the benefit had never come from him; But on the other hand, when there is an acknowledgement of Christs Intercession, when any thing is obtained; it keeps, as I said, the Person humble, and holily afraid, when it hath gotten, as well as when it was seeking; and it makes warrie in using, and fearing to abuse any benefit received, least it be found a wrong and indignity done to Christ and his Intercession.

3dly. We may instance the improving of Christs Intercession, both in a most sad, and in a most cheerful condition; In reference to both which we should make use of Christs Intercession; and it being readily one of these conditions that we are in, either a more sad, or more cheerful one, we would think our selves delective and faulty as to our duty, when we fail and

form not our way to our condition.

1. If it be a more sad condition, whether we be spritually sad, the Soul being heavy, and refusing to be comforted, or whether we be under a temporal outward disconsolate condition, there is an use-making of Christs Intercession called for in both; For a Believer cannot be in any so disconsolat a condition; but he may draw refreshing from this Fountain, in reference thereto; and when we make not use of his Intercession in each, as it occurs; either anxiety, and discouragement grows, or we turn to some unwarrantable and crooked mean, or way for an out-gate from such a condition.

Now to make use of, and to improve Christs Intercession aright, in such a disconsolat condition and case. 1. The Soul would gather, and compose it self, to search and see what is useful in Christs Intercession for its case; seing that sad case cannot be imagined, but Christs Intercession is a cordial for it, upon which, as a solid ground, the Soul may be quiet, that it cannot miscarry in that for which it is now in so much bitterneſſe; seing Christ Jesus hath the managing of its case and cause: Hence it may reason thus, although I was unwatchful, and this condition came on me unawares, and I was surprised with it, yet it's not any surprise to him; He was not sleeping, though I was, he knew what was coming, though I knew not; therefore this will not hurt, nor prejudge my main cause, because it comes through his hand. 2. There is an improvement of his Intercession in this case, when the out-gate, though desperat as to us, is yet hopeful by vertue thereof; and when this is made the only, or main ground of our hope, to wit, That there is a friend at the court of heaven, who can order our cause and make such a thing work for our good, it puts spirits in us to pray, and actively to go about the use of the means; whereas, when we use not the means, or use them without due respect to Christs Intercession, the businesse becomes heartleſſe, hopeleſſe and desperat.

2. If our condition be, or seem to be more solacious and cheerful, there would be an improving of Christs Intercession, least our cheerfulneſſe grow carnal, which is common otherwayes be, but when he is owned to be the author of our solace, and cheerfulneſſe; when he is depended upon for the continuance of it, and when the praise of it is returned to him, it bounds the heart, that there is no access to grow carnal, in which respect, these things wherein others grow carnal, such as health, strength, meat, drink, apparel, commodious dwelling, the recovery of themselves, of their children, or of other near relations, or dear friends from sickneſs, &c. are thus spiritualized and made spiritually refreshing to the people of God; because there is an up-taking of them, as coming through Christs Intercession, and a returning of thanks to him for them; Hence, *Heb.* 13. 15. It's said, *By him therefore let us offer the sacrifices of praise to God*, There being the same access to praise in our spiritual cheerfulneſſe, that there is to pray in our heavineſſe, and difficulties; He that is the ground on which we ought to found our prayers, is also the ground on which we ought to build our praises; and it's he that puts life in, and value upon, the one and the other.

4*ly*, We may instance it in this case, when the Believer is under challenges, it's then a special reason to make use of Christs Intercession, and to put the Lybel in his hand to answer it; which is done by Faith's resting on him as a Priest, for the obtaining of an absolution from that charge, although we cannot answer it our selves, yet expecting an answer through him, according to that famous place, *Rom.* 8. 34. *Who shall lay any thing to the charge of Gods elect?* Who will lybel them? among other reasons of the interrogation, which hath the force of a negation, this is one; *It is Christ who died, yea rather who is risen again, who is at the right hand of God, making intercession for us*: This furnisheth an Answer to the Charge put in their hand: Or, when the Believer is under calmneſſe, and tranquillity, his Intercession would be improven; for there cannot be a sanctified calmneſſe without depending on him, by vertue of whose Satisfaction and Procurement we have it, and by vertue of whose Intercession it's continued.

The *Reasons* why we have hinted at these things, are. 1. To hold out to you the concernment of Christ's Intercession; for we cannot be in that case; but the Believer hath therein to do with it. 2. To shew our great obligation to God, who

hath given us such an Intercessour for all these cases; In this one word there is stored up a treasure of consolation, for all cases that a Christian can be in. 3. That we may be helped to our duty of improving and making use of him according to the several cases we are, or may be in; For though his Intercession be mainly to be made use of, when we come to pray; yet not only then, but at other times, and in other cases, as when we fear any hazard, when we need any good thing; when we expect it, or would be cheerful on the receipt of it; and when we are in any difficulty, and know not what to do, we will find something called for from us, in reference to his Offices, and to this in particular. 4. Because this use-making of Christs Intercession commends Christ, and makes him lovely to us; And indeed that which makes Believers think so little of him, is in part at least, the little improving of his Intercession, which should be made use of in the least things. If it were when we need any thing, in our thought to look up to God through him, and to found the hope of our getting it on this ground; because there is an Intercessour; If this were the practice of Believers dayly, they would see a necessity of thinking much of him; O! when will we be serious and constant in the use-making of this part of his Office? 5. Because it may serve also for ground of conviction to many that are called Christians, and who go through many cases and difficulties, and yet know not what it is to acknowledge him in his intercession: O! it's a sad thing for folk to bear the name of Christians, and yet if they want any good thing, and can get it another way, they neglect and misken him; And if it be well with them, and if they obtain what they would have, they sacrifice to their own net, and he is slighted.

The next thing in order is, to remove some *Objections*, and to answer some *Questions* concerning this improvement of Christ's Intercession, in the manner that we have spoken of, and there will readily be store of them in our carnal minds: Now for the removing of these Objections or Doubts, I shall lay down some grounds for direction, that may answer any Doubt of that kind, which may arise partly from the doctrinal, partly from the practical part of this Doctrine. It being a puzling piece of exercise to some, that they think they know not how to improve Christs Intercession, or that they never did it aright, or possibly both these may be their exercise.

The 1. ground I would lay down is this, That ye would remember that there is an unsearchableness in this mystery of the God-head, in the mystery of Gods becoming Man, and in the mystery of the Mediator his taking on of these Offices, to exercise them in our nature; and in speaking, or thinking of them, there is a necessity to silence that which our curiosity would propose for Satisfaction about them; as namely, how there are or can be three Persons in the God-head, and yet but one God? how one of these Persons can be Man? and how it is that by him we have access to God the Father, Son, and Holy Ghost? There is silence required in the *how* of these things, which leads to the next direction, 2. We would study Satisfaction in the matter of the truth it self, rather than to be poring into the manner, or *how* of profound Mysteries, especially such as concern the blessed God-head; which *is higher than the heavens, broader than the earth, and deeper than the sea*: That is, (as we hinted before) we would study rather to know that there is such a thing, then *how* it is; and in this particular, we know that the Son of God became Man, took on our nature, and in our nature died, rose again, ascended to Heaven, sat down on the right hand of God, and makes Intercession for us; These are clear: But if we ask, *how* these things can be? that God can be Man, and that two natures can be in one person, and how God can interceed? they are things much above our reach, and not so properly the object of our Faith, (I say, as to the *how* of them) and our consolation lyes not so much in knowing *how* such a thing is, as in knowing *that it is*; and I make no question, but there are many who pray in Faith, because there is an Intercessour, who, if the question were asked, how he performs that work? They could not tell well, if at all; These that can tell most of it, are very ignorant of it, and can tell but little: The Lord in his goodness hath so ordered the matter, that he hath given grounds for the Faith of his people, to walk on to their duty, but will not satisfie their curiosity: and truly if we will seriously reflect

will find that these things which most readily vex us, are questions about the *manner*, and not about the *matter* of things, we do not doubt that the Son of God is God, that the holy Ghost is God, and that he proceeds from the Father and the Son; that the second Person of the Trinity became Man, *&c.* But the perplexing question is, *how* these things are, or can be? The Lord hath made it necessary to be believed, that there is one God, and three Persons in the God-head; but to be in reason satisfied, as to the *how*, or manner of their subsistance, and operations, that is not required as necessary; So is it here in this matter of Christ's Intercession; And therefore this second direction is, that ye would study clearnesse in the grounds that ye are to go upon, in the use making of his Intercession; but ye would not be curious in seeking satisfaction about the *how*, or manner of it.

3. In our addresses to God, and in our improving of Christ's Intercession, we would beware of imagining, or framing in our imagination representations to our selves of him, who is the object of our worship, or of the manner of the Mediators Intercession, as if we had seen him, or heard him with our bodily eyes, or ears; a thing that sometimes is fashious and troublesome, as well as it is sinful, and which we are not called to; yea, if it were possible to attain to any representation of this kind, yet it's but a representation of our own forming, and so a breach of the second Command: And therefore in going to God through the Mediator, never represent to your selves one party standing beside, or by another; For that is but a diverting of the Soul from the exercise of Faith on a purely spiritual and simple object? and derogatory to the Majesty of God: and when ever such representations are made, or rise in the imagination; or in the mind, God would be looked to, for crushing of them; It's from this that many of our doubts and questions arise, and there is no loosing of them, but by the abandoning of them; If there were a possibility to conceive something like God, yet the Lord abhorreth that; and *Deut.* 4. 15. and 12. 30. All Similitudes and Representations of God are discharged.

4. In our addresses to God through the Mediator, we would rest our Faith on what is revealed in the Word, seeking rather to take up God and Christ, as they are revealed in it, than without the Word, to seek Satisfaction to our curiosity; we would from the Word study to take up the attributes of God, his omniscience, omnipotency, omnipresence, wisdom, grace, and mercy, purity, and holinesse, soveraignity, and absolute dominion, in guiding all; and as being at such an infinit distance from, and infinitly above all creatures, that thereby a right impression of God may be wrought in the heart; we would likewise study clearness in the promises made concerning Christ and his Offices; and in applications to God, we would fix our Faith on these known grounds; believing we shall be heard, and being quiet on that: *Moses Exod.* 33. Is under a vehement longing to see God, *I beseech thee*, saith he, *shew me thy glory*: The Lord tells him, that he cannot see it, and live; *but he will make his goodness passe before him*: He will let him see as much as is meet; and *Chap.* 34. When he gives him his answer; It is not any glorious visible brightnesse he lets him see, but he proclaims his name to him; *The Lord, the Lord God, merciful and gracious*, &c. And comparing the words with the scope. It sayes that there can be no saving uptaking of God, but as he is revealed in the word; and that way we are to be fixed in the Faith of the excellency that is in him, and in going to him by prayer, through the Mediator, we would guard against any representation and fix our Faith on clear Promises, and attributs, as Scripture holds him forth.

5. We would endeavour rather to have a composed frame of Spirit, with holy reverence in the exercise of fear, faith, and love, and of other spiritual graces, than to fill our understanding with things meerly speculative, and lesse practical and profitable; And supposing that we are in some measure clear, in what is revealed of God, and of his attributs, and promises in the Word, in as far as may found our Faith, and warrand us to put up such and such suits to God through the Mediator, and that we come to him in holy reverence, we are rather to exercise our graces, and have an eye downward, in reflecting on our selves, seeking to be clear, in what is called for in a worshipper of God, than to be curiously poring and prying into the Object of our worship, Himself; And therefore let this be

well studied, even to be up at that wherein we are clear, and which we do not question, nor make any doubt of; as namely, that we should be in a composed frame of Spirit, in holy reverence, and under the due impression of the Majesty of God; and then there will be the less hazard, if any at all, of going wrong; whereas, if we divert from this, and seek to satisfie our selves in the *how*, or manner of up-taking of God; we will but myre our selves, and mar the frame of our own Spirits, and bring our selves under an incapacity of going about duty rightly.

This much we have spoken on the *Third* part of the *use* of *Exhortation*, wherein we allow a sober and solid up-taking of the things of God; and in as far as may be profitable for founding of our Faith, and for guiding of our practice, but not to satisfie curiosity; For if we once go to chase, and follow question upon question, in what concerns the Doctrinal, and speculative part of this Doctrine, we will run our selves a ground; and therefore God having made these things wherein our duty necessarily lyes, clear, that there is no hazard to go wrong in single following of it, we would study these things that are clear; (which might be another direction) and hold us with, and at what we are clear in, and not suffer our minds to run out on either groundlesse, or unprofitable speculations; God himself help to the suitable practice of these things; and to Him be praise.

SERMON LXXI.

ISAIAH LIII. XII.

Verse 12.——*And he made intercession for the transgressours.*

IT's a great mercy that God hath bestowed such a Mediator on Sinners, that He hath given such an high Priest, that can be touched with the feeling of Sinners infirmities, so as to make Intercession for them; And O! but it's a great mercy to be helped to make right use of him: When these two go together, to wit, a Saviour offered, furnished with all these Offices of *King*, *Priest* and *Prophet*; and a Soul sanctified, and guided by the Spirit of God, in making use of him according to these Offices, It's a wonderfully, and inconceivably, gracious dispensation; And it's no doubt a very valuable mercy to be helped to make use of this part of Christs Office; to wit, his Intercession; This is that whereof we have begun some few dayes since to speak to you, and for the better clearing of it, we endeavoured to answer some doubts, or questions, that it may be, have arisen, and been tossed in the minds of some, while we have been discoursing of, and opening up this matter: That which we would now speak a little to, is a subject of that nature, that considering our shallowness in up-taking of these things, we cannot easily tell, whether it be better to speak or or to forbear the speaking of, any doubt, or question, least one occasion another: And therefore most certainly there would be much sobriety here, and an abandoning of all sinful curiosity, least unseasonable and intemperat desiring to know, either what is not to be known, or what we cannot know, mar and obstruct our improvement of what we do, or may know; several things doubted of may be moved and objected here; but we shall only speak a word to the clearing of these Four. 1. Something concerning the Object of worship, and particularly of prayer in general. 2. We shall consider how the Mediator is the object of our prayer, or how he may be prayed unto. 3. A word more particularly, in reference to the form of some particular petitions, and to what seems most warrantable from the word in these. 4. We shall answer some practical doubts that have, or may have some puzling influence on the consciences of some Christians; But as I said, we had need, in speaking and hearing of these things, to be awed with some deep impression of the Majesty of God on our hearts, least we medle carnally with matters of most sublimely spiritual and holy nature: For clearing of the First then, we lay down these assertions, The 1. whereof is, That as there is one worship, so there is no formal Object of worship but God; This is clear, because

worshipping of any with divine worship, as namely with believing in them, or praying to them, suppoſes them to have ſuch Attributs of Omniſcience, Omnipotency, Supremacy, &c. As are only agreeable to the Majeſty of God: For we cannot pray to one, but we muſt believe that he hears us, and ſo that he is Omniſcient; that he is able to help us, and ſo Omnipotent; that he is above all, and ſo Supream; as it is, *Rom.* 10. 14. *How ſhall they call on him in whom they have not believed?* There can be no divine Object of worſhip to ſettle the Soul upon, but where the eſſential attributs of the God-head are; and it's on this ground, that we reject invocation of Saints and Angels; Adorability being the eſſentiall property of the Majeſty of God, as well as Eternity and Immutability are; There can be no Adoring or Worſhipping of any, but where there is adorability in the Object that is worſhipped by that worſhip; and there is none capable of worſhip but God, Supremacy being due and Eſſential to Him only. 2. That though there be three Perſons in the glorious and bleſſed God-head, diſtinct, yet there are not three diſtinct Objects of Worſhip, but one Object of Worſhip only; The Father is not one Object of Worſhip, the Son another, and the holy Ghoſt a third; but the Father, Son, and holy Ghoſt are that ſame one Object of Worſhip; And when we pray to one, we pray to all: The reaſon is clear, Becauſe though there be three Perſons in the God-head, yet there is but one Eſſence of the God-head; and the divine eſſential Properties (which are the grounds on which we adore God) are eſſential, and agree to all the Perſons of the God-head; the Father hath not one Omnipotency, and the Son another; neither are there two Omnipotents, but one Omnipotent God; and ſo in other Attributs, they are the ſame eſſential properties of the God-head and incommunicable; And therefore though the Father be another Perſon, and (as they uſe to ſpeak) *alius*, yet he is not another thing, or *aliud*, but the ſame God, with the Son, and holy Ghoſt; And although the Perſons have a real diſtinction amongſt themſelves, yet none of them are really diſtinct from the God-head; and ſo there is but one Object of Worſhip; and therefore, though ſome-times all the Perſons be named, yet it's not to ſhew any diſtinction in the Object of our worſhip, but to ſhew who is the Object of our worſhip; To wit, one God, yet three Perſons, or in three. 3. That though in prayer to God, we may name either the Father, the Son, or the Holy Ghoſt; yet whoſoever we name, it's alwayes the ſame God, Father, Son and Holy Ghoſt that is worſhipped: And this ſolloweth well on the former and may be the uſe of it: For if the Father be God, and if we worſhip him as God, we cannot worſhip him, but we muſt worſhip the Son, and Holy Ghoſt with him, becauſe they are the ſame God, having the ſame eſſential Attributs: And therefore 4. Whenſoever we pray to, and name one of the Perſons, we would not conceive that he is leſſe worſhipped, that is named, or that we pray leſſe to him that is not named, as it may be in the ſame prayer, when a Perſon begins at firſt, he names the Father, and when he hath proceeded a little, he names the Son, men would then beware of thinking that there is a difference in the Object they are praying to; or, as if they began to pray to one of the Perſons, and now they are praying to another, as a diſtinct party; for it is ſtill the ſame God, who is the Object of worſhip; We obſerve it, to teach you calmneſſe, ſoberneſſe and compoſedneis of frame in approaching to God; wherein folks would beware of curious toſſing in their mind, and imagination, what may be the Object of their worſhip, and of ſuffering it to run in an itchingly curious way on the diſtinction of the Perſons; but would ſtay their mind upon one God in three Perſons, and ſeek after no more.

The 2*d*. is, How the Mediator is the Object of our prayers, or may be prayed unto? and for clearing of this, we would propoſe theſe conſiderations. 1. That it is a certain truth, that the Perſon that is the Mediator is the Object of our worſhip, and may be prayed unto, becauſe he is God, the ſecond Perſon of the God-head; And therefore, *Act.* 7. at the cloſe, a direct prayer is put up to him by *Stephen*, *Lord Jeſus*, ſaith he, *receive my Spirit*. 2. We ſay this, That the Adoration and Worſhip that is given to the Mediator, is not of any diſtinct kind from that Adoration, and Worſhip that is given to the Father, and the holy Ghoſt, but the ſame ſupream divine worſhip, for he is the ſame God

with the Father and Holy Ghost; and although he be Mediator, it derogats nothing from his God head; and the Scripture speaking of no divine Worship but one, we are therefore not to conceive him to be worshipped with lesse confidence, fear, or reverence than the other Persons of the Trinity: For there is no such worship in Scripture, and to give him lesse, would derogat from the Majesty of Jesus Christ, who is God equal with the Father, and the Spirit: For, although as Mediator, he be inferiour to the Father, yet the Person whom we worship, is God equal with the Father, and the Holy Ghost. 3. The worshipping of Jesus Christ Mediator, and the giving of him divine worship, is not the worshipping of any other Object, but of the same, to wit, God, who is made flesh, and is manifested in our nature, by the union of the second Person of the God-head, with the humane nature, which he hath assumed and taken to him; upon which it follows, that Jesus Christ must be the same Object of worship, and that our worshipping of him, is the worshipping of God, and that our praying to him, is praying to God the Father, Son and Spirit: And there is reason to take heed to this, because when we in prayer are speaking to the Mediator, thoughts may steal in, as if we were not so immediatly and directly speaking to God, as when we name the Father. 4. Consider, That Christ Jesus being worshipped with this divine worship, as the one Object of worship (for as we shew, there cannot be two Objects of divine worship) it will follow, that Christ Jesus as God is worshipped, for though it be the Person that's Mediator, and Man that is worshipped; yet it's not the Person as Man, but as God, that is worshipped; And the reason is clear, because it's not Christ Jesus as Man, but as God that hath these properties of God, to be Omniscient, Omni-potent, Infinit, Supream, Adorable, *&c.* And therefore as upon the one hand, we say that Christ God died, and suffered, because he being God and Man in one Person, the Person that was and is God died, and suffered, though the God-head did not, neither can suffer: So upon the other hand, we say, that Christ-Man is prayed unto, because he who is God-Man is prayed unto, as God; But though there be an union of the two natures, in the Mediators Person, and though the properties of the one nature be sometimes attributed to the other, because of the straitnesse of the union, yet we must still keep the properties of each nature distinct, and in our worship-application to him, consider him accordingly; As to be finit, agrees to his humane nature, and is to be attributed to that; and to be infinite, agrees to his divine nature, and is to be attributed to him in respect of that: To clear it a little, (if it be possible for us to clear it) we must conceive in our worshipping of God, in the Person of a Mediator, a *threefold* Object of our worship; (for so Divines use to distinguish, and we hold us closse by them) 1. The *Material* Object, or the Object which we worship, that is the Person we pray to. 2. The *Formal* Object of our worship, or that which is the ground or account on which we worship that Person. 3. The Object of our *Consideration*, in our worshipping of that Person, on that account; As for instance. 1. The Man Christ Jesus is the Person whom we worship, or pray unto; but 2. The formal Object of our worship is Christs God-head, and we pray to him on that account, because He is the Eternal, Infinit, Omni-potent, Supream, *&c.* in respect of his divine nature. 3. In our worshipping of this Mediator, on this account, or ground, the mind may be swayed to it, on considerations that the person whom we worship as God, is also Mediator and Man; and this proposes no new Object of worship, but gives a motive to induce us to worship him, and warms the heart with love to him; as when we go to pray to him, the mind may consider him as one that died; now so considered he is not the Object of our worship, because it holds him out as humbled, and suffering, yet our to considering him strengthens Faith, to expect what we need from him, and it induces to pray to him, and engages to love him: even as the People of *Israel*, in prayer to God, sometimes used that Title, *Our redeemer that brought us out of Egypt*: Yet the ground, and account on which they worshipped him, was his being the Eternal, Infinit, and Omnipotent God, and the consideration of his Works were but motives to induce them to worship him, and to strengthen their Faith, in expecting what they stood in need of from him: So here, for if it were possible to [illegible]

that the Mediator that died were not God, we would not pray to him, for God is the alone Object of divine worſhip; yet to conſider, that he is God, and yet died, is an inducement to us, to pray to him, and it ſtrengthens our Faith to conſider, that as he is God, and alſo Man, one that died, and hath alſo entered himſelf in this near relation to us.

For the 3d. (which will help to clear the former) That is, the form of ſuch Petitions as may be uſed, in petitioning the Mediator; we need the leſs to ſtand on it, if (as hath been ſaid) we hold us by theſe grounds. 1. That there is but one Object of worſhip. 2. That this one Object of worſhip is God. 3. That in worſhipping the Mediator, we do not divide that Object of our worſhip: Yet we ſhall ſpeak a word for clearing, 1. What form ſeems moſt allowable here? 2. For clearing of ſomewhat, which we hinted at the other day, anent one particular form of petition.

Firſt then this is clear, that we may pray directly to the Mediator, by naming him, as *Stephen* does, *Act.* 7. at the cloſe. 2. That the Mediator, when prayed to, may be conſidered as ſuch by us; for there is a difference betwixt that which is conſidered by us, in the act of our worſhip, and that which is the Object of that Act; and (as we ſaid) the motive that induces us to that Act is the uptaking of him as Mediator. 3. That he may be deſigned *Mediator* and *Redeemer*, and may get theſe Names and Titles, becauſe they ſerve to ſtrengthen our Faith, and to warm our affections to him; even as when the people of *Iſrael* prayed to God, they remembred that he was their Redeemer and Deliverer, and had wrought ſo and ſo for them, and theſe were motives to induce them to pray, and ſerved to ſtrengthen their Faith in praying to him, yet the ground and account on which they worſhipped him, was his own infinit glorious Majeſty. 4. It's clear, that when the Mediator is prayed unto, ſomething may be ſought from him, that agrees to the Office of the Mediator; for inſtance, he may be prayed unto, to take to him his Government, and to exerce it, to give gifts unto men, to gather his own Elect, to make his will effectual for the ingathering of them, *&c.* yet even then a difference would be put betwixt the Object ſuite, and the matter we ſuite for, which belongs to him as Mediator, yet as God he is the Object of our ſuit and prayer: This ſeems to be hinted at, *Pſal.* 45. when the *Pſalmiſt* ſpeaking of the Son the Mediator, ſayes, *Gird thy ſword upon thy thigh, ride proſperouſly; let the kings arrows be ſharp in the hearts of his enemies.* Which upon the matter ſeem clearly to relate to Chriſts executing his Office as Mediator, yet look to the Title he gives him, and the ground, or account on which he puts up his prayer, it's the conſideration of him as God; Therefore, he ſayes, *O thou moſt mighty!* a divine attribute pointing him out to be God; *And thy throne, O God* (ſayes he) *is from everlaſting*, &c.

Now as for the 2d. thing, If all this be granted, it may then be aſked, why we ſeem not to be ſatisfied with that manner of expreſſion, or form of petition, which we hinted at the other day, *Lord Jeſus, make interceſſion for me, plead for me, with, or before the Father?* Seing we allow ſuch a Petition as this, *Lord Jeſus, make me partaker of thy interceſſion*, and the like, as warrantable, when put up with reverence and faith, the ſame Object of worſhip being invocat with them both? *Anſwer* 1. We ſay, that the uſe-making and improving of Chriſts Interceſſion, is not to be reſtricted to this manner of expreſſion, or form of Petition, and it was for this end that we obſerved it: For it cannot be ſaid, that only we make uſe of Chriſts Interceſſion, when we uſe this form, and ſo it's not eſſential, nor neceſſary to the uſe-making of Chriſt's Interceſſion; This is the fault that is in it, as if there were no uſe-making of his Interceſſion, but when this form of Petition is uſed, whereas we ſhew, that it is mainly the exerciſe of Faith, reſting on his Interceſſion, whereby it is improven; and one may be uſing this form of words, and yet not be improving his Interceſſion; and another may not uſe this form of words, and yet be improving it, when faith is exerciſed on it; and therefore to improve his Interceſſion, is rather by the exerciſe of Faith to reſt on it, than in any ſuch form of words to pray to him, and we would not think that Chriſt's Interceſſion is not made uſe of, when the Father is prayed unto, or when ſuch a form of words is not uſed, but placed in the exerciſe of Faith alone. 2. We ſay, If ſuch a petit-

on be well understood and qualified, It is not simply sinful or evil, if so be that our meaning in it amount to this much, Lord Jesus, let me be partaker of the benefits of thy intercession, even as we may pray, Lord Jesus, let me be partaker of the benefits of thy Satisfaction; yet we say, It would be well understood and qualified; and a person in putting up such a petition would advert well, that he be not praying to any other Object of worship but God, and that his meaning be the same, as if he were praying to the Father, and said, Father, let me be accepted through the Intercession of the Son; and thus the one is an improving of Christ's Intercession, as well as the other; for although the altering the nomination of the person may strengthen Faith, yet it is never to be so understood, as if they were a different Object in worship, or as if there were less access to Christ's Intercession, or to the benefits thereof, in the one form than in the other. Yet 3. we say there is often a readiness to miscarry in this form of Petition; For ye would consider and examine. 1. If it doth not often flow from a mis-informed judgement within, and if it hath not a tendency in it, to obscure the nature of the unity of the Object of our worship, and readily disposing to, or flowing from this opinion, that praying to the Mediator is not the same, that praying to God is, as if there were two distinct objects of worship. Or, 2. If there be not a readiness to consider the person that's Mediator to be of less Glory and Majesty than the Father, and to consider the Father to be of less loving kindness and tenderness to sinners than the Son, and other things of that kind, which move people to put up a suite in such a form, which makes it more difficult to keep the thoughts of one Object of worship under such a form, than otherwayes: Yet, 4. we say it may be used by, and accepted of God. from many that have not that distinctness, and clearness in the ridding of their thoughts, in this Mystery that is requisit, because there may be real faith under such a form of words, (though infirmity in the use-making of Christ's Intercession) and God respects that wherever it is. And under such a form there may be these two things, 1. A Soul-sensibleness, that the person hath no access to God, but through a Mediator. 2. A resting on the Mediator for acceptance, and where these two are, though the form be used, it may be accepted; although if Faith be, though this form be not, it mars not the persons acceptation: For no question many of the people of God, both before Christ came, and sometime after, had not that distinctness in use-making of the Intercession of Christ, as now is holden forth, as Christ sayes to his Disciples, *John* 16. 24. *Hitherto ye have asked nothing in my name*; and *Cornelius* mentioned, *Act.* 10. and others, their prayers were accepted of God, though they rested by faith on the Mediator in a more confused dark way, and had not that distinctness in them, of use-making of him, which was afterward more clearly revealed; And therefore, 5. and lastly, though we will not be peremptory in condemning such a form altogether, yet we think it largely as safe to abstain from any such form of words, in the use-making of Christs Intercession, as may have in them any appearance of, or tendency to the dividing of the Object of our worship, or the Mediator from his God-head, especially in praying with, or for others, where it may stumble more than edifie; and when it is used, it would be very warrily, and well guarded, remembring alwayes that the improving of Christs Intercession consists more in Faiths resting on it, and in making address to God through him, and according to the usual manner of the Scripture, than in any other thing or way whatsoever:

The 4. thing we proposed to speak a word to, was some *Practical Doubts* or *Questions*, that may pezle some Christians, who, having observed what hath been spoken on this subject, may be ready to think, and say, That the improving of Christs Intercession is to them a greater mystery than ever it was, many times they have prayed and minded it not, and when they mind it, they are not distinct in their improving of it, and they are never like arright to mind it: For *Answer*, 1. Ye would look to what is essential to the improving of Christs Intercession, and make that sure; And if ye ask, what it is? It takes in these *Four*, which we have they are. His Intercession is made of, there may be unclearness in many other things, 1. That a person pray to God, the he be called on and worshipped, &

our addresses be not founded on any thing in our selves, but that there be a renouncing of our own righteousnes, as it was with *Daniel*, *Chap.* 9. 18. *We do not present our supplications unto thee, for our own righteousnesse, &c.* 3. That there be a believing of our acceptation through Jesus Christ, though there be a distance betwixt God and us, yet there is a way through the use-making of Christ to come over that distance, and to win at nearness to Him. And 4. Upon that account to enter our suite, and to put up our prayers to God, with the one word disclaiming our own righteousnes, and with the other pleading on the account of Gods mercy, through Christ, as *Daniel* doth; *Not for our righteousnes. but for thy mercies sake, and for thy names sake*; Now I suppose that Souls should not be able to answer several questions about the Object of worship, and the way of improving of Christs Intercession; yet if they call upon God, if they renounce their own righteousnes, not knowing any ground in themselves to lean to, or to put up their suite on, and make use of Christ for the ground of their acceptance with God, and if it were asked them, what gives you ground to expect a hearing of your prayers? they would answer, even the same that gives us ground to expect pardon of Sin, and we would never expect to win to either without a Mediator, they are amongst them who are improving Christs Intercession, and such would silence and ush other questions, if they be clear in this. 2. We answer, That there may be a real use-making of Christs Intercession, and it may be accounted so, where there is much indistinctnes in the uptaking of it; as these instances clear, of *Cornelius*, *Act.* 10. and of the Disciples, *John* 16. who prayed not on the account of their own righteousnes, or of the Covenant of works; (for they made confession of their sin) yet the Mediator, and his Intercession was not so distinctly as such considered by them in their so doing, for they did not distinctly take up him, as Christ sayes, *Hitherto ye have asked nothing in my name*; yet there was an actual resting on him by Faith, and their prayers were no doubt accepted of God, He not being so distinctly known to be the Intercessour as now he is; and therefore there is required a more distinct use-making of him now, and not a resting on him indefinitely, but particularly and distinctly, He being clearly revealed now to be the Mediator. 3. We answer, That Believers may sometimes be making use of Christs Intercession, in approaching to God by him, and yet themselves not knowing distinctly, that they are doing so; As we see in the Disciples, *John* 24. 4. Christ sayes, *whither I go ye know, and the way ye know*: And *v.* 6. speaking of coming to the Father by him, He sayes, *I am the way, the truth, and the life*; and yet, *v.* 5. *Thomas* sayes, *Lord, we know not whither thou goest, and how can we know the way?* And the Lord turns it over to him, and sayes, that *they have both known him and the way*: As also Believers may sometimes through want of clearnes and distinctnes in this, what it is to make use of Christs Intercession, or, because they want that measure of distinctnes they would be at, think that they are doing nothing, as to the use-making of his Intercession, and yet the work of Gods Spirit, though they know it not well, may be leading them; For it's in this, as it is in the use-making of his Satisfaction, a Believer may be making use of Christs Satisfaction, and be justified by it, when he knows not that it is so, or possibly cannot well tell what it is to make use of it, which may quiet any risings and reasonings that may be in their mind about this matter. 4. We answer, that explicite thoughts of Christs Intercession are not alwayes necessary, nor requisit for the use-making of it; even as we are to design Gods Glory, as to our main end in all our undertakings, so we are to pray in the name of Christ; but as it is not requisit that there be alwayes, and all along the action, an actual minding of Gods glory, but that being laid, as our principle, which we walk by, and the strain of our walk, and conversation tending to that end, it is and will be accepted before God, although there be not in and along every thing we do explicit thoughts of His glory; So is it in our praying in Christs name, and in improving of His Intercession, there may be a virtual, though not an actual and explicit resting on it; the Soul having laid down that for a ground and principle, that it's not for any thing in me, that I do expect a hearing, but it's through Christ, and all the confidence that I have to be heard, it's through him. 5. We answer,

That a poor Soul, that wots not well what to do in this case, would eye Gods promise, to be guided in the mic-making of Christs Intercession without anxiety, as it is, *John* 16.26. *In that day ye shall ask in my name:* As if he had said, It hath been your fault, that ye have not hitherto prayed in my name, at least with that distinctness that ye ought; but I give you my word for it, *ye shall pray in my name*; and when through confusion, we are ready to faint, we would eye this promise, to be guided in the mic-making of his Intercession. 6. We would learn rather to hold us in our worshipping of God, with that which is practical, and serves to bring us under an awe and reverence of the Majesty of God, than give our selves to that which doth indispose and disquiet us: And I shall close all with this word, that we would even admire, how Souls are carried and brought to heaven, that we should be suffered to pray, and that God breaks not out upon us; and we would study to be deeply humbled for our ignorance of God, and of Christ, and would think our selves to be much in his debt and common, for teaching us to make right use of Him, seing we are so ready to miscarry, even when we desire, and endeavour to make use of Him.

SERMON LXXII.

ISAIAH LIII. XII.

Vers. 12.---*And he made intercession for the transgressours.*

The greatest privileges that we have by the Gospel, do often hold forth the greatest aggravations of our Sin, as being against so great and excellent privileges; Now that the Lord hath given us a Mediator, and that this is one part of his Mediation, to wit, to make Intercession for Transgressours, or Sinners, is one of the great privileges of the Gospel, is beyond all doubt; and therefore, we had need to fear, least by our abusing, and not improving aright of this privilege, it prove an aggravation of our guilt: And this is the last thing that we would speak a word to, from these Words; That seing our Lord Jesus is invested with this Office, to be an intercessour, then it must be a ground of expostulation with, and reproof of these, who shall be found slighters of His Intercession; For, if it be a Duty to improve His Intercession, and if it be a Mercy that we have it, and if many advantages be gotten by it, then it must be a grievous Sin, a matter of just challenge, and great shame, that Sinners should have such an Advocat and Intercessour provided for them, to take and plead their cause so freely, and to manage it so dexterously, as He doth, and yet to slight Him, and not to put that trust in Him, as to commit their cause to Him.

In prosecuting of this *use*, we shall 1. Shew, that there is such a Sin, as not improving of Christs Intercession, and how it is fallen into. 2. The causes of it, or whence it comes, that folk so much misken this part of Christs Office. 3. The great inconveniencies that follow on it, and the great prejudices that are sustained by it. 4. We shall hint at some symptoms and evidences, where this Sin is. And 5. speak a word to the remedies in opposition thereunto.

For the *First*, That there is such a Sin, it may be clear from a few Considerations, that may be obvious to every one of us. 1. It may be clear from the effect, what is the cause that so many come so little speed in prayer, that they pray, and yet get not a hearing, so that in the day of Judgement, it will be found that many prayed, and that their prayers were cast back, as dung upon their faces, *They sought to enter, and were not able*, as it is, Luke 13. And this will be found to be the reason of it, that they went to God, but misken'd, or took not notice of him, who is *the way, the truth, and the life*; For where Christs Intercession is improven, there is an effect following; For God hath laid it down for a solid ground, that *whosoever believeth in him shall not perish, and whatsoever ye ask in my name, it shall be granted*: And therefore, where there are many petitions put up to God, and no answer at all, there is sure a crack and a miss in folks making use of Christ,

faithful, and will perform His promise. 2. And more particularly, all the Members of the visible Church may be reduced to these *Three* Ranks, and we will find a defect, as to the use-making of Christs Intercession in them all, though not of the same degree, or rather not of the same kind. 1. Either they are profane, and have not so much as a form of Religion, and such do slight Christ, and His Intercession altogether. Or 2. They are Hypocrites, that make a fashion of prayer, but come not to God by Him, but at the short cut proudly step forward, and put up their suits upon the account of their own righteousnes; as they ground their Justification on it, and not on Christs Satisfaction, so they put up their prayers to God, on the account of their own righteousnes, and not on the account of Christs Intercession. Or 3. They are such as have something of God in them, and so are Believers, and even in such there is often a great defect, as to this; as Christ sayes to the Disciples, *John* 16. 24. *Hitherto ye have asked nothing in my name*; He chargeth them not simply for not praying, He grants that, *but ye have not asked in my name*, that is, ye have not made use of my Intercession, as ye should have done; although there be not such a defect in them as there is in the former two sorts, yet there is a great short-coming, and not an improving of Christs Intercession, as they should: And therefore. 3. It will be more clear, if we consider the particular cases incident to Believers; wherein we will find, that but very scarcely Christs Intercession is improven in any of them; As, 1. If the Believer hath liberty in prayer, he is ready to sit down on it, and to conclude that he cannot but be heard, because he hath liberty; and there is not so single an eye made to Christs Intercession, and often it's more difficult to hold off this Sin, when liberty is enjoyed, than when it is wanting; because, though liberty be good and desirable in it self, yet through our corruption, and pride it's often abused; even as when Christians win to some good measure of holiness, it is in some respect more difficult to rest upon Christs Righteousnes, than if that measure were not attained; so is it here more difficult, some [illegible] to rest upon Christs Intercession when [illegible] liberty in prayer, than when we are in bonds, and under restraint. 2. Upon the other hand, if we look to a Believer when he is straitned, and it goes not well with him in prayer; there is then ordinarily a great defect in making use of Christs Intercession, as if it could not in that case avail us, and upon this follows anxiety and fretting, and the Believer is ready to conclude, he will be nothing the better of prayer, and that it is better to pray none than to pray so; whereas an eye to Christs Intercession would give the mind some quietness. 3. If there be an ill and very necessitous case, or if there be challenges, and some commotion, discomposure and disquiet be in the spirit, there is readily little respect had to Christ; If quietness and calmness be, there is also hazard of sitting down on that, and we readily forget that we hold it of him; And indeed it will be found difficult, either to have or to want, and in either the one case or the other to be making right use of his Intercession: Now when I speak of this Sin, it not only reproves them that pray none at all, which smels of gross Atheism, but also these who shuffle by Christ, and step forward at the nearest, as if they were not to come to God by him; As it is, *Heb.* 7. 25. and *John* 14. 6.

2. The *Causes* of this Sin, and whence it comes to pass, that folks so slight the use-making of Christs Intercession. 1. There is a great difficulty in the thing, it's tickle. 2. There is an natural averseness from, and enmity at that thing in us. 3. There is a readiness to pitch on some other thing, and to misken, and over-look this; now let all these *Three* be put together, and we will see the reason and way, how folk slide, and fall into this fault.

1. I say there is a difficulty in the thing, it being one of the most purely spiritual, sublime and denyed things in all the Gospel; one of the greatest exercises of Faith, and we know that all such things have to our nature a great difficulty. 1. It's a difficulty to bring a man to be but formal in Religion. 2. There is a difficulty, when he is made formal to make him serious even in a legal manner, and to be any thing affected in the exercise of Repentance, and of other duties; So that he be not grosly dissembling. 3 When he is made thus serious, it's a difficulty to bring him over that seriousness; and to draw him

from resting on these duties, which he hath been drawn to; I say, it's a great and difficult work to get a man brought to the performance of holy Duties, and as great a work to get him brought over them, and from resting on them, to rest on Christ's Righteousness for his Justification, and on Christs Intercession, for the acceptance of his prayers; And therefore when the Lord hath once gotten His Disciples to pray, and honestly yoked and ingaged therein, He trains them on to pray in His Name, and so to get their prayers rightly qualified. 2. If we consider our nature, we will find that there is an averseness and backwardness therein to it, as there is an averseness in us, to all things that tend to the making us deny our selves, and lay the weight of every thing on Christ; that which thwarts with our pride, and stands and sticks at our stomachs (to speak so) and goes not well down with us, of such nature is this; For our use-making of Christs Intercession implyes, that we of our selves are at a distance with God, that we have broken Covenant, and are not to be trusted without a Mediator, and there is in our nature a secret sort of disdain of this; we cannot naturally indure it; Hence. *Rom.* 10. It's said of the *Jews*, that being ignorant of Gods Righteousness, they did not submit nor stoop to the same, but sought to establish their own Righteousness. 3. There is a readiness to pitch and condescend almost on any other Sin, rather than on this, and therefore folks may be longer under it than under many, and yet not be challenged for it; They will readily be challenged for Lying, Swearing, Sabbath breaking, and the like, but they sleep more securely in this Sin than in most others; it is a Sin easily fallen into, and a Sin not easily recovered from, or win out of, because it is a Gospel-sin, that the light of nature reacheth not, and that the Conscience hath not such an aw in convincing of, it's against natures light to neglect prayer, or to take Gods name in vain, but this runs in the Channel of the Gospel, to pray in the name of Christ, and to make all our addresses to God through Him: The sinful neglect whereof cannot be discovered, but by Gospel-light, and we find by experience, that many will be convinced of, and have challenges for out-breaking Sins, who yet will have no challenges for the neglect of this duty; Even as it is easier to convince folks of a breach of the Law, than of not believing in Christ; many will grant that ignorance of God is a Sin, and that irreverence, and wandering in prayer are Sins, who yet will stand and stick at this, and cannot be gotten convinced, but that they still believe in Christ, and make use of his Intercession.

For the *Third*, to wit, The inconveniencies and prejudices of this evil, they are very many; we shall only hint at them, for they are directly opposite to the good that comes by the improving of Christ's Intercession. 1. It makes many prayers to be fruitless and frustraneous, though folks should weary themselves in prayer, yet it is all but lost labour, and the Lord will say, as it is, *Isaiah* 1. *Though ye make many prayers, yet I will not hear them*, if Christs Intercession be neglected; but one word put up in Christs name hath a gracious hearing. 2. It makes many prayers, and other duties also to be lifeless; No duty goes with folks, neither can it go with them when Christ is slighted, seing it is by Faith in Him, that we have Life derived to us, whereby we are made lively in every thing. 3. It hath much anxiety following on it, to be praying, and yet have no expectation, nor ground of expectation of a hearing; For if we look no further than to something in our selves, it is but a poor foundation of quietness and peace. 4. It hath this prejudice, that it injures, habituats and accustomes us to a low esteem of Christ, and makes us want many sweet experiences that we might have of his usefulness, and worth, and it fosters a dis-respect to Christ, whereas the use-making of his Intercession keeps alwayes up an esteem of him, and makes the thoughts of him fresh, and it is ever well with the Soul while he is esteemed of, and it is impossible it can be well when he is not in request.

Now, ye may easily gather what all this aims at, even that ye may not satisfie your selves with the form of Duties, but that ye may look that it be rightly discharged, to as Christ in his offices, and particularly in His Priestly Office, and more particularly in this part of it, be made use of: It may be, there are some here that have been called Christians these 20, 30, or 40 [illegible] But I would inquire at you, [illegible]

be made all the while of Christs Intercession? The neglect of this is a Sin against mercy, a sin against your own Souls, and the cause of many other Sins; Therefore take it among your reproofs, that not only ye have neglected prayer, lived in ignorance, and taken his name in vain, but that ye have also long professed Faith in Christ, and yet have not made use of Christs Intercession; This will be amongst your saddest challenges when ye come to sickness, and to your death-beds, and ye will have it heavily charged on you, that there hath been great slighting, and miskenning of Christ, even when ye thought that ye were praying to him.

In the 4. place, To clear it yet further, we shall 1. Hint at some Symptoms or evidences of neglecting of Christs Intercession. 2. At some characters of a Person that is making use of Christs Intercession aright. 3. At some Directions that may help to the suitable performance of this duty, And 4. At some Motives, and Incouragements to it.

First, For the Symptoms or evidences of miskenning, and slighting of Christs Intercession. 1. This is one, when there is little walking under the Impression of the Blood of His Sacrifice, when folks walk little-heartedly (to speak so) and without due conviction of the distance that is betwixt God and them; For Christs Intercession flows from His Satisfaction, and the improving of His Satisfaction flows from the conviction of our natural distance from God, when folks are not sensible of their enmity, and of their vileness, and see not their need of washing, when they have a heal heart, few challenges, little exercise of repentance, and of self-loathing, it's a great evidence, that there is little or no use made of Christs Intercession. The 2d. Symptome is deep security, and much self-confidence, where these are, Christs Intercession is little, or not at all made use of, when a Soul makes no question of, nor hath any doubt about its own peace, or about its praying, or getting a hearing: This is indeed self-confidence, and does flow from the former, to wit, ignorance of our distance from God; which is clear both from experience, and from Scripture. They that make least use of Christs Intercession, and have most carnal confidence, commonly fewest challenges; Thus the *Pharisee* stands, *Luke* 18. and prayes, saying, *Lord, I thank thee*, &c. The greatest part of such folks prayers is thanksgiving on carnal grounds, whereas the poor Publican dare not come near, but when the Pharisee comes boldly forward, He *stands a far off*, and sayes, *Lord, be merciful to me a sinner*, Who, (as if he had said) have a respect to the Covenant of Grace, and so to the improving of Christs Intercession; It's certainly an ill token, when folks sit down with confidence to their prayers, and rise up from them without all fear of being denyed, and said nay. A 3d. Symptome of not making use of Christs Intercession, is, when folks have too much anxiety, which is a fault that a Believer may easily fall in, when he hath no ground from himself to propose to God for a hearing, and when he cannot answer his own challenges, and is therefore discouraged; which sayes, that he lippens not much to Christ, and to His Intercession. A 4th. Symptome is, when duties of worship become burdensome, when it wearieth folk to pray, to sanctifie the Lords Day, &c. When these are fashious and cumbersome to them; the reason whereof is, because they take the burden wholly, or mostly on themselves, and lay it not over on Christ; whereas, were He rightly made use of, it would be found to be a truth, That *his yoke is easie, and his burden light*, as himself saith, *Matth.* 11. 30. A 5th. Symptome is, When folks are not thankful for any mercy they receive and are not wondering, how it comes that they get such mercies as they have, when they think little of their dayly bread, of Ordinances, of access to pray, &c. Souls that are improving Christs Intercession think much of any mercy, because the least mercy is quite without the reach of the merit of ought they can do, and must come to them by the Mediation of another; Thus every mercy becomes a double mercy, as it is considered in it self, and as it comes to them by vertue of Christs Intercession, therefore the Believer improving Christs Intercession, wonders at every thing he meets with from God; that he is admitted to pray, or to praise, for he knows, that it's from free-grace, thus admitting Sinners through, and by a Mediator.

As to the 2d. To wit, The Characters or evidences of a persons making use of

Christs Intercession, The 1. may be this, a constant use-making of Christs Satisfaction, when the Soul is never quiet, but when it hath a respect to that, and this use-making of Christs Satisfaction, hath in it, always either more implicitly, or more express, an use-making of his Intercession and leaves the weight of duties and mercies upon Him; Hence a Soul will be under through conviction of its enmity, and very much edged and eager in its desires after peace, and will have expectation of obtaining it through him. A 2*d*. Evidence is, when folk in their approaches to God, have Faith and Fear going together; Anxiety and fear without Faith are not good, and Self-confidence without Fear is as ill; but when Faith and Fear go together, it's good. Fear arising from the impression of our own unworthiness, and discovered distance, and Faith from the discovery of Christs fullness, keeping the mind quiet, looking over its own unworthiness, to His worthiness, like that spoken of *Noah*, *Heb* 11. *By faith Noah moved with fear, prepared an ark*; Presumption will not hold up with Fear, and therefore, when the Hypocrite is staggered, he turns anxious, because the ground that he leans to is shaken; neither is that which is supposed to be Faith good without Fear, for it turns to securky, but fear is good having confidence mixed with it, for it sayes, that there is a lippening to somewhat else than any thing in the Soul it self. 3. They that make use aright of Christs Intercession, betake themselves to it, when in a manner they have given over, and been formerly hopeless, like these spoken of, *Psal.* 107. *Then they cry in their distress*, &c. Many have a confidence, because they were never brangled nor shaken, and have win to quietness this way even as it is in the matter of making peace with God, many will profess that they always had it, even from their youth up, they never doubted of it, which speaks its unsoundness; but it is a solid evidence of Faith, when the Soul hath once been brangled and shaken, and this gives it confidence, that Christ hath satisfied, and makes Intercession, and they betake themselves to that. 4. Where Christs Intercession is improven and made use of, it will be ground of rejoycing, and comfort to think on it, when Souls themselves can do little, being bound up, and under [illegible], yet they cheer themselves and bless God, that they know they have an Advocat; I apprehend there are many to whom it was never refreshful, nor matter of gladness, that He is an Advocat, or that He stands in such a relation to plead for Sinners, surely such have not made use of Him. A 5*th*. Evidence is this, When any thing is attained, the improving of Christs Intercession makes thankful and humble, If the Soul have liberty, it is not puffed up with it, because it considers, that it's a mercy come through Christs Intercession, it hath received it, and therefore should not boast; It's not of its own procurement, but it's obliged to free grace for it. 6. The Soul that is improving Christs Intercession, when it obtains not, it gives not over, but continues adhering, and waiting for attaining of that which he is seeking; the cause of such a Person is never quite desperat; If it be a thing conditional, it's submissive; If it be simply necessary, it's dependent, and will not quite, nor give over, because, though it obtain not to day, it knows it's possible attain it, and that it will in due time attained; it layes not the weight of its taining on its own prayers, but on Ch Purchase and Intercession; And th the Believer may be sometimes alla and set upon, to quit his suit, and t Faith is brangled, yet he leaves it n 7. It is a difficulty to the Believer get Christs Intercession rightly depen on, and made use of when he pray this is as great a difficulty to him, as get words, and greater; As it is one pl of his exercise in prayer, to get wor affection, and reverence, so it is anot piece of his exercise, to get h accepted through Christs Interce is here as in Justification, it of his exercise to do Duty, O part of his exercise to be and made to betake him to Righteousness allenarly for acc but other Persons that make Christs Intercession, If they get any bit of tenderness, they thi well enough; But it is Believers to, see that his mind [illegible] use-making of Chri 8. Improving Christs Intercessi fidence is not up or their liberty,

...ake ...ake of to prayer, but they are up ...ows, according as they win to get the ... they seek committed to Christ; ...nce a word or look will sometimes quiet ...e Soul, when at another time many hours ...rayer will not do it; For this is sure, ...long as the thing rests on our selves, ...e Soul gets never a kindly lair, and that ...hich puts it off our selves over on Christ, ...n the exercise of Faith, and not Liberty, ...nor the multitude of Words, at another ...time a Believer will rise from prayer, and ...not seriously look, whether Christ have ...been depended on, or not, but is quiet, ...because he hath prayed; whereas, when ...Christs Intercession is improved, he is ...quiet on that ground, that it is God that ...is prayed to, through Christ; it's that ...which gives him ground of confidence to ...expect a hearing, and on that his Soul ...rests, when he hath done praying: And ...therefore we would commend this to you, ...In place of many questions that might be ...moved on what ye have heard, even to ...carry a distinct answer in your bosom to ...*Two*, whether when ye are going to ...y, or when ye have done with prayer. ...To whom are ye to pray, or have ye ...n praying? That it's the great God, ...one God, the Maker of all things, who ...alone to be worshipped, that being ..., and formally the Object of your ...p, and particularly of this your prayer. ...Upon what ground do ye hazard to put ...suit to this great God, and what is it ...gives you confidence to expect an an...er? It's that, not for any righteousness ...worth in your selves, or in your pray..., but for Jesus Christ, for His Satis...on and Intercessions sake; when we ...a distinct answer from the Con...n reference to these *Two*, though ...ces such dissimilitudes in other ...it, That it is God ye pray to, ...expect a hearing on Christs ...ount.

...*ird* thing, What is it that ... make use of Christ's Inter... consider that it's our duty; ...e not, that God hath not ...n pray, but command... the name of Christ; ... you simply approach ...ch to *Him*, in and ... be remembered, ... our duty, to wit, the manner how we should come to God, which is a main, if not the main part of it. 2. We would remember and think upon our condition by nature, that upon the one side, God is a consuming fire, and we on the other like dry stubble, and that there is no approaching to Him without a Mediator; there were the less hazard of going wrong, if folk were walking under the suitable impression of their sinfulness and misery by nature; the want whereof makes too much forwardness, in stepping in to God without Christ; Therefore we commend to you all, and especially when ye go to prayer, to endeavour to be under deep impressions of your own sinfulness and baseness; As we see it was with *Abraham*, *Gen.* 18. *Behold, now I have taken on me to speak to the Lord, who am but dust and ashes.* 3. Mind the promise of God's hearing you through Christ, and his promise of leading you in all necessary truth, and so to perform duty in this manner; Minde I say, 1. The promise of hearing, that it's not a promise to hear us simply in what we pray for, but in what we pray for with other requisit qualifications of prayer, and with this in particular; That it be in Christ's Name; Hence is *Asking in his name*, so often mentioned, *John* 14. *v.* 13, 14. and 16. *v.* 23, 24, 26. To mind that there is a promise of hearing, draws a Soul to pray to God, and to mind that the promise is made to praying thus qualified, to wit, that it be in Christ's Name, binds the Soul to this way, because otherwise it forfaults the Promise, if it observe not the due qualification; I fear there are too many, who look on the Promise as absolute; It's true, though there are absolute Promises in the Covenant, yet there are other Promises that have qualifications and conditions, whereof this anent hearing of prayer is one, and we are to expect the performance of the Promise, when we seek after the qualification and condition 2. Minde Christs promise whereby he hath ingaged, as to lead us in all necessary truth, so in this part of it, to put up your prayers in His Name, *John* 16. 24. *In that day ye shall ask in my name*; To consider aright of this promise, gives some ground of confidence to win at the performance of it, and holds the Soul in dependence on him,

and

and makes you to be quiet in the duty of improving Christ's Intercession; and indeed this is a main part of Religion: Learn therefore to put these things together, *First*, think it a mercy, that ye have a warrand and access to pray, 2. That ye have a promise to be heard. 3. that ye have a Mediator to interceed for you. 4. That a Promise is given you to learn how to make use of Him, and that though the use-making of His Intercession aright be difficult, and many do mistken and mistake it, yet that by the eyeing of the Promise, ye may win to the right use-making of it; ye would by any means eye the Promise, that ye be not mistaken; it may be there is a look now and then to Liberty, and it is good in it self, but there may be a desect here; That ye look not to Christ to be helped to pray with liberty, and to be guided to pray in His Name, so as to lay the weight of your being heard on Christ's Intercession.

4*ly*. When there hath been an eyeing of the Promise, not only for the thing we seek, but also to be guided in the seeking of it, ye would be often taking a review of your selves in, and after prayer, whether ye be indeed praying, and have prayed in Christs Name, that when the Soul looks back, and sees it hath much miskenned and neglected Christ, it may take it self in this evil, and disclaim it, and settle it self on a right ground; In a word, there would be looking well on the one side, that Jesus Christ be the ground we build on, and on the other side, that when we eye Christ, and build on Him, we be not afraid to hazard on Him; For into one of these extreams we readily run, either to lippen and lean to some other thing than Christ, or, if we see no other thing to lean and lippen to, and be necessitat to eye Him, we distrust Him, and are loath to hazard on Him.

5*ly*. And lastly, If we consider well, we will see good ground, 1. To press. 2. To incourage us to this way, not to be doing duty only, as men under the Law, but as Christian men under the Gospel, with respect to Christ's Satisfaction and Intercession; And, *First*, For pressing it, consider that there is a necessity of it in reference to as many prayers as are accepted of God; if it be necessary to get a hearing, it's necessary to pray in Christ's Name, it may be many think it be but ferent thing that we have seen p all the while that we have been speak Christs Intercession; but indeed it's moment than our pressing you to any exte nal duty, for the external duty of pray though it must needs be gone about, is but the carcase, this is the Soul and Life Prayer, and therefore let me exhort and obtest you, never to satisfie your selves with a legal performance of the most spiritual duties in themselves, except ye win to a Christian way of performing them, that is, that they be done in Christ's strength, and that ye rest on Him, for the acceptance of them, it's as necessary to worship God in and by a Mediator, as it is to worship the true God, and not to worship a false or strange god. I make no question but most part of the hearers of the Gospel, do destroy themselves here, by resting on legal performances, and not making use of Christ. 2. For your incouragement, consider that it is most advantagious and sirable; These words in the Promise broad and full, *whatsoever ye ask in name, I will do it*, and the Promise is quently repeated in these foreelted ters of *John*; O! what calmness, tra ty, peace, victory over anxiety, w tience in waiting, whether when lo or in liberty, do flow from the exe of Faith on this ground, to wit, Th have an Advocat in Heaven with the ther; Further consider the great groun confidence that hath been given us, we shall come speed in this way, w should stir us up, hearten and incou us to it, which will manifestly appe we joyn these *Two* together. 1. blessed Advocat is our Brother was made like unto us in all th sin, that He is a fellow-feeling that is touched with our infirmi He refuseth to grant no suits that are for His glory, and th that He saves all to the uttern come unto God by Him; say, that He refused to take hand, when they indeed Him. 2. That when a C Him, it cannot but c for as He is Man, so heard always; Th I said just

him: And now, what
to you, for your up-stir-
to make use of
no stranger that we have to go
there is good ground of confidence,
we go, we shall come speed;
let him ever be gone unto more
and bless God heartily, that
given such an high Priest unto
who is able to save to the uttermost,
all that come unto God through him: Now to this God, who can effectually teach us to make use of the Mediator every way, and particularly in His Intercession, livably and successfully; and, *who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, be glory in the Church by Christ Jesus throughout all ages, world without end.* Amen.

FINIS.

